The importance of psychological capital on the linkages between religious orientation and job stress

Niluh Putu Dian Rosalina Handayani Narsa and Dwi Marlina Wijayanti

Abstract

Purpose – *Even though many studies have been conducted in exploring the determinants of job stress, limited research has been conducted in exploring how the internal factors of religious orientation and the relatively new variable in the field of psychology, psychological capital (PsyCap), may relate to job stress. This study aims to examine the influence of PsyCap as a mediating variable on the relationship between religious orientation and job stress.*

Design/methodology/approach – *This study used self-administered surveys. Data was collected through the completion of online questionnaires. The participants include 208 accountants and business practitioners in Indonesia. Data were analysed using structural equation model-partial least squares.*

Findings – *The results show that intrinsic (extrinsic) religious orientation is negatively (positively) related to job stress and positively (negatively) related to PsyCap. Additionally, PsyCap mediates the relationship between religious orientation (intrinsic and extrinsic) and job stress. Other results indicate a positive relationship between PsyCap and job stress.*

Research limitations/implications – *Firstly, the sample used comes from various professions in companies or agencies that function differently. Secondly, this study asks individuals to assess their own job stress, which increases the chance of bias.*

Practical implications – *The findings of this study will provide a recommendation to the company, particularly the human resources division, to consider candidates' religious orientation and PsyCap levels during the recruitment process. Thus, the company may observe the employees or individuals who can effectively manage job stress.*

Originality/value – *This study provides new empirical evidence regarding the relationship between religious orientation, PsyCap and job stress. It shows that the individual's religious orientation (intrinsic and extrinsic) affects their level of PsyCap (higher and lower), which is a determinant factor in the experience of job stress.*

Keywords *Job stress, Psychological Capital, Religious orientation*

Paper type *Research paper*

Niluh Putu Dian Rosalina Handayani Narsa is based at the Department of Accounting, Faculty of Economics and Business, Universitas Airlangga, Surabaya, Indonesia.
Dwi Marlina Wijayanti is based at the Department of Islamic Accounting, Faculty of Economics and Islamic Business, UIN Sunan Kalijaga, Yogyakarta, Indonesia.

Introduction

All types of industry face uncertainty and so companies are encouraged to improve upon their competitive position within the marketplace. As such, in comparison with conditions of the past few decades, the workplace of today's business world is an increasingly stressful environment. Thus, it is unsurprising that job stress is one of the main problems faced by modern-day employees (Nappo, 2020). The World Health Organisation (WHO) stated that work-related stress has become a worldwide epidemic. Events such as organisational downsizing, technological change, job redesign, acquisition, mergers and restructuring have become commonplace in some companies, which undeniably leads to unintended consequences which increase stress for employees (Wang *et al.*, 2018).

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Job stress generally has many negative impacts such as higher rates of turnover intention (Glambek *et al.*, 2014); intention to harm others in the organisation (Bowling and Beehr, 2006); apathy towards work (Caillier, 2020); decreased performance (Wei *et al.*, 2016; Leung *et al.*, 2012); job dissatisfaction (Lambert *et al.*, 2020); intention to quit and alternative job-seeking behaviour (Coomber and Barriball, 2007); absenteeism (Nappo, 2020); serious health problems such as cardiovascular diseases, diabetes and depression (Hassard, 2018); and even suicide and death (Kochanek *et al.*, 2015). Thus, efforts to mitigate the adverse effects of job stress have become a major concern for businesses (Avey *et al.*, 2009).

Many researchers have explored the determinants of job stress in an attempt to address this growing problem such as the pressure of competition and the suppression of managers (Colligan and Higgins, 2006), as well as heavy workloads and job uncertainty (Hymowitz, 2007). Research into the causes of job stress has been dominated by the investigation of non-personality factors, however, personality characteristics and psychological perceptions are considered more potent determinants that affect one's experience of and reaction to job stress (Brande *et al.*, 2017). Furthermore, the studies that examine personality factors as antecedents of job stress are generally dominated by the investigation of factors that focus only on weaknesses that may plague an individual. Surely, considering factors that focus on an individual's strength in responding to stressful working conditions will also return interesting and useful findings (Roberts, 2011).

PsyCap, a positive psychology variable, maybe a key factor in studying and understanding employee stress (Luthans *et al.*, 2007). PsyCap is a second-order construct consisting of self-efficacy, hope, optimism and resilience variables. Although this variable is still evolving, empirical evidence has shown that PsyCap has a positive outcome in the workplace (Avey *et al.*, 2011). Luthans and Yousef (2004) stated that individuals with a high level of PsyCap often exhibit positive behaviours in the workplace. Thus, PsyCap is believed to be a variable capable of neutralising the negative effects of stress in the workplace (Abbas *et al.*, 2013). Nevertheless, many job stress studies merely used PsyCap as a single determinant variable and there are still few studies that simultaneously explore the determinants of PsyCap as they relate to job stress (Luthans *et al.*, 2019).

Numerous studies have examined the antecedents of PsyCap, though many of them are non-personality factors such as leadership behaviours (Liu, 2013); organisational environment (Luthans *et al.*, 2008); negative life and work experiences (Epitropaki, 2013); satisfaction of friendship relationships in the workplace and the socialisation mechanisms supporting new employees (Nigah *et al.*, 2012); ethnic identity (Combs *et al.*, 2012) and positive reputation beyond the workplace (Mathe and Scott-Halsell, 2012). There are still very few studies that specifically link PsyCap with other personality factors. This study predicted religious orientation to be an antecedent variable of PsyCap. Faith and religion are important aspects of one's self-concept but are often disregarded as important variables relevant to the workplace (Kutcher *et al.*, 2010). Yet, employees with faith may have a more positive outlook, and thus be better able to cope with stress (Thompson, 2002). LaVan and Murphy (2017) stated that a religious workforce will likely reflect the positive norms and values they possess as a result of their faith; thus, employees' attitudes – including their levels of PsyCap – reflect the extent of their religious orientation. The exploration of religious orientation therefore as an antecedent of PsyCap to counter job stress, will certainly add to previous findings regarding PsyCap's relationship with job stress.

We chose Indonesia as the location for our research as religious belief is fairly high amongst its population (French *et al.*, 2020). Many Indonesians' organisational values and cultures adopt and adapt to beliefs and religion (French *et al.*, 2008; Purwono *et al.*, 2019). Many individuals in Indonesia hold spiritual values, so the country is very appropriate for observing the dimensions of religiosity amongst individuals. Lucchetti *et al.* (2016) found

that around 91.8% of doctors in Indonesia perceive themselves to be very religious, compared to 71.8% and 68.6% of doctors in Brazil and India, respectively. Additionally, doctors in Indonesia are far more likely than doctors in other countries to consider spiritual and religious factors when handling patients. Furthermore, Indonesia is a sensible choice as the basis for our research as developing countries are more susceptible than developed countries to the negative impacts that job stress can cause, in terms of health, economic and societal impact (Houtman and Jettinghoff, 2007).

This research is important to undertake because of several gaps in the current data. Exploring PsyCap as a mediating variable and simultaneously exploring the determinants of PsyCap as they relate to job stress have not yet been investigated comprehensively (Luthans *et al.*, 2019; Newman *et al.*, 2014). This study contributes to the determinants of job stress that relate to individual variables, namely, PsyCap and religious orientation. Thus, this study aims to bridge the existing gaps by examining the relationship between religiosity, PsyCap and job stress and will explore how the role of PsyCap as a mediating variable relates to the relationship between religiosity and job stress. The findings will urge businesses to consider such variables when recruiting and will recommend having a programme or mechanism that can develop and maintain the level of PsyCap employees recruited, as high-level PsyCap participants proved to be the individuals who were better able to cope with job stress in this study.

Literature review

Job stress

Job stress –defined by The European Agency for Safety and Health at Work (EU-OSHA, 2009) as the resulting feeling when an individual perceives the demands of an external situation as exceeding their ability to cope with them – has become a serious threat and an important phenomenon of social life, especially concerning businesses (Nappo, 2020; Nouri and Soltani, 2017). Although some researchers believe that job stress can have positive effects such as increased performance (Deng *et al.*, 2019) and heightened creativity (Miao and Cao, 2019; Naseem, 2017), more dominant negative impacts emerge from the experience of job stress (Roberts *et al.*, 2011). Many researchers have found empirical evidence for the negative impacts of job stress, which are succinctly and clearly summarised by Aamodt (2010). He identifies at least two categories in which one is negatively impacted by job stress: the personal impact (headache, depression, insomnia, hair loss, excessive emotion, decreased confidence, feel isolated) and the organisational impact (performance degradation, burnout, absenteeism and turnover).

According to Gibson (2012), two main factors contribute to job stress: elements related to the individual that consist of role conflict, personality type, sex role, career development and age; and the organisational element consisting of the level of employee participation, relationships between employees, organisational structure, leadership style and organisational culture. This study focussed on individual factors, namely, PsyCap and religious orientation. This is important because any type of stress experienced by individuals and the ability of individuals to deal with stress, cannot be separated from the influence of the nature and character of each individual (Roberts *et al.*, 2011). Furthermore, work-related stress could be seen as an adaptive response, moderated by an individual's character (Malik *et al.*, 2018). In the same vein, Bowen *et al.* (2014) suggested that personality and character are considered powerful determinants concerning the level of work-related stress experienced by an individual. Therefore, it is still necessary to study the predictors of job stress, especially with individuals' variables, considering that many of these variables have not been thoroughly explored.

Psychological capital

PsyCap was first introduced by Luthans and his colleagues in the early 2000s and was constructed from the field of positive psychology and positive organisational behaviour (Luthans and Youssef, 2004). PsyCap is the source of the individuals' positive psychological state that is open to be developed but can remain relatively stable for some time (Luthans *et al.*, 2007). PsyCap is a multidimensional (higher-order) construct, comprising a self-efficacy component (motivation to live and exert all effort in performing challenging tasks), hope (persistence towards achieving goals, constantly looking for alternative paths to achieve goals) and optimism (positive attribution and resilience).

Although this construct is still emerging, empirical evidence has shown that PsyCap has a positive impact on employee attitudes and behaviour in the workplace regarding job performance, job satisfaction, organisational commitment, work engagement, trust, organisational citizenship behaviour, workplace deviance and psychological well-being (Gurbuz and Yildirim, 2019; Kanengoni *et al.*, 2018; Luthans *et al.*, 2007). PsyCap is an individual variable that is neither state-driven nor trait-driven. No individual is devoid of PsyCap, what distinguishes individuals is their level of PsyCap, which may fluctuate over time. As PsyCap is relatively malleable and unstable, the company needs to have a programme or mechanism that can develop the level of PsyCap in employees. For instance, Snyder (2000) found that training through motivational speakers can help support workers and build their levels of hope.

Employees with high self-efficacy, hope, optimism and resilience, are believed to be more inclined to "hit" an increasingly dynamic global environment. Dynamic work environments along with many changes occurring within a company are large contributors to job stress. Therefore, it is appropriate to investigate PsyCap in relation to job stress (Avey *et al.*, 2009).

Religious orientation

Religion refers to the belief in the existence of a controlling superpower (God) that controls the mindset and individual self (De Blot, 2011). Religion powerfully influences the mindset and sense of self of one who follows it. It is a system of beliefs, practices and organised symbols designed to enable individuals to feel close to God. Religiosity is defined as the level of importance attached to and participation in such a system by an individual. Although religiosity is often viewed positively, this is not always the case. Some individuals have other motivations for participating in a religion, besides a desire to grow spiritually or to cultivate a relationship with God. The behaviour of a religious person will depend on their religious orientation, which is highly individual and can largely determine how someone thinks and behaves in life (Everly and Lating, 2019). Darvyri *et al.* (2014) distinguished two types of religiosity: adult religiosity called intrinsically oriented religiosity and immature religiosity, called extrinsically oriented religiosity.

Individuals who are intrinsically oriented view religion as something of the utmost importance and as holding unconditional value. These intrinsically oriented people become religious because they believe religion is a living guideline to be upheld and doing so can make the world a better place and bring peace and prosperity (Darvyri *et al.*, 2014; Camp *et al.*, 2016). They become religiously driven primarily by the promise of personal spiritual development and a deeper, more meaningful relationship with God (Everly and Lating, 2019).

Extrinsically oriented individuals view religion as merely a utilitarian means to achieve the desired goal (Camp *et al.*, 2016). For extrinsically oriented individuals, religion is a tool for enhancing social support, comfort and self-esteem (Darvyri *et al.*, 2014). Such individuals often diligently participate in the activities of the religious community, yet their main motivation is to socialise with other members and gain approval from others, not to become more closely connected with God. The extrinsically oriented individual uses religion for

different purposes (Camp *et al.*, 2016). They still believe in a Creator but do not really internalise the religious teachings (Powell *et al.*, 2003). Their participation in religious activity is motivated by their life goals (Iqbal and Ahmad, 2019).

To facilitate the understanding of intrinsic and extrinsic dichotomies, it can be argued that individuals with intrinsic orientation tend to have positive characteristics, while individuals with extrinsic orientation tend to have negative characteristics such as anxiety, jealousy, prejudice and fear of death (Vitell, 2009; Camp *et al.*, 2016). These two dimensions of religious involvement have been statistically considered to have robust discrimination, so they can be summarised as two separate approaches that may be considered independently (Graham and Haidt, 2010; Darvyri *et al.*, 2014).

The relationship between religious orientation and job stress

Many people believe religion can be a solution to the emergence of stress, as religion offers a source of social and spiritual support, gives hope and guides behaviour (Taylor *et al.*, 2004). Research conducted by Hills *et al.* (2004) suggested that religious belief can help sustain an individual's mental resolve during difficult times. Similarly, Jamal and Badawi (1995) found that stressors tend to have a more negative impact on employees with low levels of religiosity. It was found that religiosity moderated the relationship between job stressors, job motivation, job satisfaction, organisational commitment and turnover motivation. Furthermore, in recent studies, Acevedo *et al.* (2014) found also that organisational and non-organisational religious participation buffers the individual's psychological distress.

It is important to note that although workplace spirituality could indeed be defined as very similar to religious orientation and even considered as the same variable, it was not (Schaeffer and Mattis, 2012). As stated by Schaeffer and Mattis (2012), there were three lines of possible focus for workplace spirituality: firstly, on the workplace itself, the relationships between workers and on designating work practices; the secondly, on work as a spiritual company (i.e. as a meaningful company that holds the promise of self-actualisation); and the third on the spiritual or religious identity of individual workers. Some of the researchers who focus on the first choice often had inconsistent findings; some even found no relationship between religiosity and job stress. For example, Aboobaker *et al.* (2019) found a positive correlation between workplace spirituality and employee loyalty. Similarly, Kalhori *et al.* (2018) found that students' spiritual well-being affected their PsyCap. On the other hand, Shrestha and Jena (2020) found no evidence that workplace spirituality could influence counterproductive work behaviour. Similarly, Beehner and Blackwell (2016) also found that workplace spirituality does not influence turnover intention.

For that reason, this study focusses on religious orientation as the spiritual or religious identity of the individual worker. This may more profoundly affect job stress because the relationship between spirituality and work is not limited to creating a work environment able to respond to the dynamic business environments and job stress experienced by employees (Essers and Benschop, 2009).

A systematic review by Koenig *et al.* (2001) of 100 studies that linked religiosity to positive outcomes found that religiosity was associated with positive mental states such as joy, psychological well-being and life satisfaction. Copeland-Linder (2006) found prayer could mitigate the impact of health problems and the occurrence of them due to job stress. Religiosity was positively associated with physical health and was connected with, for example, stable blood pressure and the rapid healing of heart diseases. Researchers have argued that religious teachings often encourage a healthy lifestyle, as they often prohibit the consumption of alcohol, certain types of meat and so forth, thus limiting the number of stressors affecting the body (Masters and Knestel, 2011). It can be concluded, therefore, lot

of research has successfully proven that spirituality and religious belief are important factors regarding an individual's ability to cope with job stress (Schaeffer and Mattis, 2012).

Ross (1990) stated that an individual's religious motivation actually falls somewhere on a scale of external and internal motivation. Generally, however, religious individuals – especially those who are intrinsically oriented – will benefit from a certain level of stress. Osman-Gani *et al.* (2013) found that individuals with high levels of religiosity will demonstrate improved performance at work. This is due, particularly with intrinsically oriented individuals, to a sense of achieving one's best potential and living with meaning and purpose. Thus, faith encourages creativity, motivates an individual's best efforts towards their work and strengthens their ability to cope with pressure.

Vitell (2009) found that individuals with high intrinsic religiosity have the ability to adapt and adjust well to their environment; on the contrary, individuals of extrinsic orientation are unable to adapt to the environment. These individuals tend to exhibit a very high level of anxiety that is actually disproportionate to the stress they experience (Powell *et al.*, 2003). Reactions to problems will also differ between individuals of each orientation. Individuals of intrinsic orientation tend to believe every problem has a solution, whereas individuals of extrinsic orientation are often inadequate problem-solvers. It can be concluded that individuals with high intrinsic orientation tend to exhibit low-pressure reactions to factors that cause stress. In contrast, individuals with low intrinsic orientation tend to be less able to manage stress (Powell *et al.*, 2003). Thus, the formulated hypothesis as follows:

H1a. Intrinsic religiosity has a negative relationship with job stress.

H1b. Extrinsic religiosity has a positive relationship with job stress.

The relationship between religious orientation and psychological capital

The antecedents of PsyCap have not been extensively explored and to the best of our knowledge, there is little research linking PsyCap with individual religiosity, especially in studies concerning job stress. Yet, by attempting to investigate what the antecedents of PsyCap are, it is expected to help organisations to develop programmes that can shape individual PsyCap, through designing new systems for the workplace (Newman *et al.*, 2014). Although various factors outside the individual are likely to improve individual PsyCap, internal factors concerning the personality and outlook of the individual are equally important in discovering what strategies are likely to improve PsyCap (Gurbuz and Yildirim, 2019).

Ellison and Levin (1998) suggested the orientation of a person's religiosity can affect their health and psychological well-being. The underlying mechanism of how it is affected relates to one's self-esteem and self-efficacy. Individuals are positively influenced by regular participation in religious activities. Those who truly make religion a living guide – in other words, intrinsically oriented individuals – will benefit more than individuals of extrinsic orientation. As McCarty (2007) discovered, common prayer in the workplace as a routine activity can improve employee morale. This cannot be achieved, however, if employees only use it as a means to achieve other external goals.

Altaf and Awan (2011) suggested that religiosity can even improve the psychological well-being of a person through activities such as religious counselling. The seriousness of intrinsically oriented individuals in solving a problem can increase their hope and optimism and enhance their self-efficacy (Ellison and Levin, 1998). This contrasts with extrinsically oriented individuals, who are less likely to benefit in this way from the religious activity they undertake because their participation is for utilitarian purposes only. Individuals with intrinsic orientation respond well to challenges. Their faith leads them to view problems positively, often finding purpose in the struggle, so that hope and optimism naturally become a part of their psychological makeup (Sehhat *et al.*, 2015). Thus, it is logical to

hypothesise that an intrinsic orientation of religiosity may increase individual PsyCap more than extrinsic orientation, formulated as follows:

H2a. Intrinsic religiosity has a positive impact on PsyCap.

H2b. Extrinsic religiosity has a negative impact on PsyCap.

The relationship between psychological capital and job stress

To counter job stress, positive elements in organisations are needed. It begins with the employees themselves. This study proposes that employees with a high level of PsyCap experience less work-related stress. Many researchers have found empirical evidence showing that increased PsyCap leads to positive outcomes in the workplace such as job satisfaction (Kanengoni *et al.*, 2018), organisational commitment (Gurbuz and Yildirim, 2019; Kanengoni *et al.*, 2018), company loyalty (Avey *et al.*, 2011), improved performance (Luthans *et al.*, 2007) and improved well-being (Kanengoni *et al.*, 2018). PsyCap is also known to have a negative relationship with undesirable behaviours in the workplace such as counterproductive work behaviour (Shrestha and Jena, 2020), higher rates of turnover intention (Avey *et al.*, 2011), anxiety (Bakker and Demerouti, 2006) and organisational cynicism (Shrestha and Jena, 2020). Similarly, Chen and Lim (2012) found that individuals with high PsyCap had low absenteeism and exhibited minimal job-seeking behaviour.

Some researchers have examined the relationship between PsyCap and job stress. For example, Roberts *et al.* (2011) found that high PsyCap employees are able to combat stress, whereas low PsyCap employees could not and become cynical when they experience too much stress. Roberts *et al.* (2011) stated that employees who are experiencing stress often exhibit inappropriate behaviour such as frequent absences, inability to follow instructions or respect their superiors, bad tempers and irritability. Similarly, a previous study conducted by Avey *et al.* (2009) also found a contradictory relationship between PsyCap employees and the symptoms of job stress experienced by employees. According to Roberts *et al.* (2011), although the research that examined the direct impact of PsyCap on the experience of job stress was limited, enough research has found that each part of PsyCap (self-efficacy, hope, optimism and resilience) can reduce stress.

Tugade and Fredrickson (2004) in their study found empirical evidence that resilient individuals are better able to adapt to changes that occur in the workplace and are more emotionally stable when dealing with challenges. Self-efficacy also relates to the retention of new employees and organisational commitment that arises when employees are overwhelmed by work-related stress (Bauer *et al.*, 2007). Hope, as the second component of PsyCap, also provides a positive resource for stressful work situations such as recently found by Law and Guo (2016) which found that hope had a positive relationship with job satisfaction and a negative relationship with job stress. Hope that strengthens an individual's willpower will help them in managing stress. Individuals will be motivated to develop alternative processes and contingency plans and to achieve their goals despite any challenges (Peterson and Luthans, 2003).

The third component of PsyCap, optimism, is also closely related to a reduction in job stress. Kapikiran (2012) noted that a sense of optimism that is stable, could significantly reduce the impacts of risk factors on mental health and positively correlated with positive emotions. Optimism is considered an important psychological resource for an individual to cope with stress. As recently found by Liu *et al.* (2016) that optimism moderated the association between perceived stress and depression, in a way that optimism can buffer the negative effects of stress. An individual with low optimism could easily give up on their goals when confronted with difficulties which then results in negative consequences such as stress and would create a vicious circle (He *et al.*, 2016). Resilience, the final component, is considered the most important because it helps a person not only to survive

but also to overcome challenges and continue on their path of personal growth and development. By examining a business that had recently decided to downsize (a stressful situation for its employees), Maddi (2002) found empirical evidence that only highly resilient employees were capable of maintaining good performance and even greater enthusiasm, during such an event.

By considering self-efficacy, hope, optimism and resilience as important aspects of PsyCap, it is expected that the combination of these variables will also interrelate and may be more widespread and even more potent than if they are viewed as individual variables (Avey *et al.*, 2011). Thus, the hypothesis is formulated as follows:

H3. PsyCap has a negative relationship with job stress.

The mediating role of psychological capital in the relationship between religious orientation and job stress

Ntalianis and Darr (2005) argued that individual behaviour in the workplace is influenced by religious orientation. People who follow certain religious dogmas will exhibit a specific set of behaviours in their personal and social lives. According to Karakas (2009), religious belief and spirituality add meaning to the goals to be achieved in the workplace, thus, work-performance links to and is affected by how strongly faith features in an individuals' life. It can also improve the self-efficacy of employees, which, in turn, can improve their performance and reduce job stress.

Several researchers have examined the role of PsyCap as a mediating variable in business research, especially as it relates to job stress. Wang *et al.* (2012) found that PsyCap mediates partially over the relationship between work-family conflict and job burnout. Work-family conflicts cause PsyCap levels to below, which enhances the burnout experienced. Positive outcomes that resulted from a high level of PsyCap such as increased performance, align with the decrease in job stress experienced by employees, as has been summarised by Avey *et al.* (2011) and Newman *et al.* (2014). Thus, the view of PsyCap as reducing job stress supports the idea of PsyCap as a mediator also capable of leading to improved performance.

Liu (2013) found that employees who feel supported by their superiors will have a higher level of PsyCap, which further improves their performance levels. The same was also found by Venkatesh and Blaskovich (2012), in that PsyCap mediates the relationship between budget participation and performance. In recent studies related to job stress, Li *et al.* (2015) – using bank employees as respondents – found that PsyCap also mediates the relationship between job burnout and occupational stress. Similarly, Guan *et al.* (2017) found that PsyCap successfully mediates between job satisfaction and job stress amongst officers in China.

Every individual possesses a positive aspect within themselves. What distinguishes individuals, is whether the positive aspect has been sufficiently triggered to produce a positive outcome. In this study, an individual's intrinsic religious orientation encourages a high level of PsyCap. Further, a high level of PsyCap, in turn, encourages employees to combat job stress. In contrast, individuals with extrinsic religiosity are generally less able to manage stress. Extrinsic religiosity emerges as a strong predictor of anxiety and depression (Kuyel *et al.*, 2012). Therefore, individuals with extrinsic religiosity will have a low level of PsyCap. Additionally, Vitell (2009) supported this by stating that extrinsic religiosity is a weaker predictor of a positive mentality (or in this case, PsyCap), compared to intrinsic religiosity. This occurs because intrinsic religiosity emphasises commitment and deeper involvement in spiritual goals.

The mechanism behind how religious belief can cause an increase in PsyCap levels – specifically the individual components of PsyCap – has been recognised by Ellison and

Levin (1998), although PsyCap was not explicitly mentioned in their research. They stated firstly, that religion can guide individuals' behaviour through religious codes of conduct and doctrines towards a healthy lifestyle such as the prohibition of alcohol, thus limiting the number of physiological stressors that may negatively affect them. Secondly, a social network from the same religious community will appear such as church worship services, recitation associations and Banjar societies. Such a community can provide informal support that contributes to increased confidence in everyday life and this also extends to the work environment. Thirdly, through prayer, individuals become calmer and have more patience in difficult situations. Thus, prayer can positively influence an individual's self-esteem and self-efficacy. Fourthly, there is usually a programme or method offered to followers of religion who face hardship such as discussion groups or counselling. The hope, optimism and resilience of an individual can be greatly enhanced. These factors aid the individual in neutralising or combatting stress encountered in the workplace. As stated by Avey *et al.* (2009), resilient individuals are better equipped to deal with the stressors constantly emerging from a changing work environment. Based on the literature review results, this study also predicts that the variables of religious orientation, PsyCap and job stress are interrelated, whereas, indirectly, the orientation of religiosity is related to the job stress mediated by PsyCap. The formulas below show the conceptual framework of this research:

H4. The negative relationship between intrinsic religiosity and job stress is mediated by PsyCap.

H5. The positive relationship between extrinsic religiosity and job stress is mediated by PsyCap.

Methodology and measurement

Research design

An online survey is the predominant research method used in this study. The independent variable in this research is the orientation of religiosity, the dependent variable is job stress and the intervening or mediation variable is PsyCap. The data used in this research is primary data, gathered directly from the respondent. The primary data will be processed through statistical testing, to then be interpreted.

Nevertheless, the survey method allows for non-response bias and common method bias. To avoid non-response bias of collected data, we sent a personal questionnaire via electronic message and email. Researchers also sent reminders to respondents to fill out a questionnaire that had been sent in several days later. In addition, in our questionnaires, there is no information requested about respondent's identity to maintain their privacy. Furthermore, to overcome common method bias, researchers conducted ex-ante and ex-post questionnaires. This was done to minimise the question items that the respondents did not understand. Furthermore as noted by Sande and Ghosh (2018), endogeneity is also considered a crucial problem in survey-based research. To address the endogeneity-related concerns, as suggested by Sande and Ghosh (2018) this study test the separate additional testing of demographic variables (sex, last education, tenure, age) on the dependent variable. The result showed that all of them have insignificant relationship to the dependent variable, which in detail gender (df = 41; n = 208; Pearson X^2 = 48.50; $p > 0.196$); last education (one-way ANOVA; F = 1.056; $p > 0.38$), tenure (one-way ANOVA; F = 1.039; $p > 0.389$) and age (one-way ANOVA; F = 0.640; $p > 0.635$).

Respondents and data collection method

Researchers used a sample of employees with jobs that could potentially cause stress. The selected respondents were individuals who had jobs involving many tasks, targets and a high amount of pressure from the company. The samples in this study were accountants

and businesses in Indonesia. Ozkan and Ozdevecio (2013) and Lamontagne *et al.* (2018) identified these professions as likely to provoke stress.

Surveys were completed by questionnaires sent to respondents through an online survey, to be answered directly by respondents (Cooper and Schindler, 2011). The questionnaire contained questions and statements to measure individual preferences on a scale of religious orientation, PsyCap and job stress. Efforts by the researcher to ensure that the instrument was filled objectively by the respondent included ensuring the instrument layout was easy to understand, using even scale and making it interesting to read. Additionally, respondents were granted easy access should they wish to receive information regarding the research findings.

Operational definition and the measurement of variables

There were a total of four variables in the questionnaire (job stress, PsyCap, intrinsic religious orientation and extrinsic religious orientation). Job stress is defined here as a stressful condition arising from experiences in the workplace; frustration experienced by employees while performing tasks leading them to exhibit symptoms and effects of job stress (Wang *et al.*, 2018). There are three indicators presented in the job stress questionnaire, the first is the symptoms of occupational stress, the second is the cause or source of job stress and the third is the impact of occupational stress. This variable is measured using a six-point Likert scale ("strongly agree" to "strongly disagree"). The study adopted The Job Stress Questionnaire from the Marlin Company and The American Institute of Stress (2009) and Beehr and Newman (1978). Those two questionnaires are known to be the most widely used questionnaire to assess job stress.

Religiosity – an independent variable in this study – is an individual's belief and a guide to their behaviour. Individual religiosity is grouped into two orientations: intrinsic and extrinsic. Intrinsic religiosity emphasises a striving through certain behaviours towards the divine, while extrinsic religiosity emphasises external motivation regarding relationships with fellow human beings, over a relationship with the divine. The orientation of religiosity was measured using the instrument of Allport and Ross (1967), and re-examined by Darvyri *et al.* (2014). The religious orientation instrument consisted of 14 questions, which were divided into six questions for measuring intrinsic religiosity and 8 questions for measuring extrinsic religiosity. The scale used was a 6-point Likert scale.

PsyCap is the positive psychology of an individual. PsyCap consists of four characteristics: optimism; hope; self-efficacy; and resilience. PsyCap exists at different levels within different individuals. In this study, PsyCap acts as an intervening or mediating variable that links the relationship between religiosity and job stress. PsyCap was measured using The PsyCap Questionnaire (PCQ) from Luthans *et al.* (2007), consisting of 24 statements with a 6-point Likert scale.

Data analysis

The research model was tested using structural equation model-partial least squares (SEM-PLS) and the software used is WARP-PLS 7.0. PLS is a common method for estimating path models involving indirect latent constructs measured using several indicators (Newsom, 2015). PLS is used to interpret the two steps of assessing reliability, as well as the validity of the model and assessing the structural model. The structural model in SEM-PLS is evaluated by using R^2 for the dependent construct and the path or *t*-values coefficient value for the inter-construct significance test in the structural model (Hartono, 2011). The level of significance and beta value of the variables tested for each relationship variable (direct influence and mediation) can be viewed through the structural model; thus, it is capable of drawing conclusions regarding the hypotheses proposed.

Empirical result

Respondent

The questionnaires were distributed to 217 respondents; those processed totalled 208. Online-based instruments were sent directly to the respondents in accordance with the criteria of the researcher. This was done to avoid any demographic factors that may affect results. Demographic characteristics of respondents were divided by sex, the highest level of education achieved, duration of career and age. In more detail, these characteristics can be seen in Table 1 below.

Measure validity and reliability

Validity is determined by testing the convergent validity and discriminant validity of each indicator. Convergent validity is determined using the following criteria estimates: firstly, the outer loading should be greater than 0.7 (>0.7); secondly, the *p*-value is significant (<0.5); thirdly, the average variance extracted (AVE) value must be greater than 0.5 (>0.5) (Hair *et al.*, 2017; Newsom, 2015). Outer loading between 0.40 and 0.70 is still considered to be maintained. Hair *et al.* (2013) advised that loading below 0.40 should be removed from the model.

In the indicator with outer loading between 0.40 and 0.70 analysis of the impact of the eradication of indicators on the AVE and composite reliability. If the result does not improve AVE and composite reliability above the limit, then the indicator with outer loading between 0.40 and 0.70 should be maintained. Here are the results of convergence validity testing.

Based on Table 2 above, it is known that latent variables have loading above 0.7 (>0.7). Indicators with outer loading between 0.40 and 0.70 are maintained as the result does not improve AVE and composite reliability above the limit, in accordance with a statement from

Table 1 Demographic characteristics of respondents

Note	*Frequency*	*(%)*	*Total frequency*	*Total (%)*
Sex				
Male	106	50.96		
Female	102	49.04		
Total			208	100
Last education				
<Junior high school	1	0.48		
Senior high school	74	35.58		
Diploma	14	6.73		
Bachelor	81	38.94		
Master	38	18.27		
Total			208	100
Tenure				
<2years	128	61.54		
3–5 years	35	16.83		
6–10 years	19	9.13		
11–15 years	8	3.85		
>15 years	18	8.65		
Total			208	100
Age				
<25 years	108	51.92		
26–35 years	65	31.25		
36–45 years	20	9.62		
45–55 years	9	4.33		
>55 years	6	2.88		
Total			208	100

Hair *et al.* (2013). That is, the first convergence validity criterion is met. Also, AVE values meet the assumption of convergent validity that is above 0.5 (>0.5). The table above also shows the result that the convergent validity for reflective constructs is supported with significant *p* values (<0.001). Indicators having loading below 0.7 (> 0.7) remain included

Table 2 Convergent validity test

	IR	*ER*	*PsyCap*	*JS*	*p-value*
IR, AVE = 0.819, composite reliability = 0.964					
IR1	*(0.934)*	−0.034	0.092	0.209	<0.001
IR2	*(0.888)*	−0.162	0.220	−0.034	<0.001
IR3	*(0.920)*	0.299	0.120	−0.147	<0.001
IR4	*(0.894)*	−0.041	−0.233	0.128	<0.001
IR5	*(0.863)*	0.000	−0.178	−0.052	<0.001
IR6	*(0.928)*	−0.067	−0.033	−0.108	<0.001
ER, AVE = 0.713, composite reliability = 0.952					
ER1	0.567	*(0.833)*	−0.265	0.105	<0.001
ER2	0.071	*(0.852)*	−0.063	−0.195	<0.001
ER3	−0.262	*(0.654)*	0.415	−0.294	<0.001
ER4	0.105	*(0.919)*	−0.037	0.130	<0.001
ER5	−0.186	*(0.805)*	0.235	0.146	<0.001
ER6	−0.273	*(0.883)*	0.122	0.155	<0.001
ER7	−0.171	*(0.902)*	−0.169	−0.066	<0.001
ER8	0.098	*(0.881)*	−0.122	−0.048	<0.001
PsyCap, AVE = 0.505, composite reliability = 0.934					
PC1	−0.070	−0.370	*(0.859)*	−0.006	<0.001
PC2	0.150	−0.161	*(0.675)*	0.081	<0.001
PC4	−0.323	0.362	*(0.739)*	−0.503	<0.001
PC5	−0.913	−0.450	*(0.616)*	−0.332	<0.001
PC6	0.187	0.562	*(0.760)*	−0.207	<0.001
PC7	0.039	0.413	*(0.598)*	−0.486	<0.001
PC8	0.623	0.275	*(0.717)*	0.225	<0.001
PC9	0.769	0.347	*(0.717)*	0.342	<0.001
PC13	−0.009	−0.476	*(0.847)*	0.228	<0.001
PC14	−0.319	−0.066	*(0.814)*	−0.318	<0.001
PC15	0.388	0.627	*(0.658)*	−0.271	<0.001
PC20	0.217	−0.289	*(0.614)*	0.510	<0.001
PC22	−0.034	−0.139	*(0.651)*	0.457	<0.001
PC24	−0.827	−0.608	*(0.609)*	0.331	<0.001
JS, AVE = 0.595, composite reliability = 0.967					
JS1	0.244	0.633	0.124	*(0.757)*	<0.001
JS2	0.043	0.650	0.171	*(0.589)*	<0.001
JS3	0.131	0.025	0.009	*(0.666)*	<0.001
JS4	−0.208	−0.476	−0.197	*(0.790)*	<0.001
JS5	0.199	−0.264	−0.378	*(0.725)*	<0.001
JS6	0.215	−0.216	−0.319	*(0.802)*	<0.001
JS7	0.297	0.429	0.043	*(0.841)*	<0.001
JS8	−0.758	−0.760	0.004	*(0.669)*	<0.001
JS9	0.005	−0.286	−0.095	*(0.787)*	<0.001
JS10	−0.587	−0.530	0.243	*(0.793)*	<0.001
JS11	−0.377	−0.295	0.244	*(0.820)*	<0.001
JS12	0.129	0.323	0.072	*(0.761)*	<0.001
JS13	0.378	−0.002	−0.023	*(0.782)*	<0.001
JS14	−0.187	−0.213	−0.076	*(0.902)*	<0.001
JS15	−0.367	−0.258	−0.249	*(0.745)*	<0.001
JS16	−0.029	−0.017	−0.035	*(0.900)*	<0.001
JS17	0.244	0.633	0.124	*(0.757)*	<0.001
JS18	0.043	0.650	0.171	*(0.589)*	<0.001
JS19	0.131	0.025	0.009	*(0.666)*	<0.001
JS20	−0.208	−0.476	−0.197	*(0.790)*	<0.001

in the analysis. This is done to maintain the validity of the data. Indicators that do not meet the assumption of convergent validity are removed (Hair *et al.*, 2013, 2017).

Discriminant validity in this study is determined using the square root of AVE, whose value must be higher than the correlation between latent variables in the same column/row (Hair *et al.*, 2013, 2017). Fulfilment of assumptions is seen from the value of cross loading greater than 0.7 (> 0.7). The following is the result of discriminant validity testing.

As shown in Table 3 above, the research instrument meets the assumption of discriminant validity. The result shows the discriminant validity that is loading to another construct (cross-loading) is lower than the construct. One is that the discriminant validity of the IR construct has been fulfilled because the AVE root of 0.905 is greater than −0.890, 0.683 and −0.802. Furthermore, the reliability test is also done to see the reliability and accuracy of the measuring instrument and to know the consistency of the result of the measurement (Hartono, 2011). The reliability test is performed using composite reliability. The composite reliability must meet the rule of thumb whereby it must be greater than 0.7 (> 0.7). Here is the reliability of the instruments used in this study. This indicates the research instrument has reliability accuracy to measure intrinsic and extrinsic religious variables, PsyCap and job stress.

Structural model (hypothesis testing)

The structural model in SEM-PLS is evaluated by using R^2 for the dependent construct. Next, the coefficient value of path or *t*-values is examined to see the significance in the hypothesis testing (Hartono, 2011). The value of R^2 is used to measure the level of variation of the independent variable changes to the dependent variable. This indicates that the higher the value of R^2, the better the prediction model of the proposed research model.

Direct influence hypothesis test

Firstly, the direct influence between the independent variable and the dependent variable is tested. The next step is to test the hypothesis for the mediation relationship. This study has

Table 3 Discriminant validity test

	IR	*ER*	*PsyCap*	*JS*
Latent variable correlations				
IR	(0.905)	−0.890	0.685	−0.802
ER	−0.890	(0.845)	−0.675	0.758
PsyCap	0.685	−0.675	(0.710)	−0.492
JS	−0.802	0.758	−0.492	(0.772)
p-values for correlations				
IR	1.000	<0.001	<0.001	<0.001
ER	<0.001	1.000	<0.001	<0.001
PsyCap	<0.001	<0.001	1.000	<0.001
JS	<0.001	<0.001	<0.001	1.000

Table 4 Reliability test

	IR	*ER*	*PsyCap*	*JS*
Composite reliability	0.964	0.952	0.934	0.967

two direct relationships, namely, the direct relationships between intrinsic religiosity and job stress and between extrinsic religiosity and job stress. Here are the output table coefficient path and p-values of the direct relationship between independent variables to the dependent variable.

The results in Table 5 above show that the direct relationship between intrinsic religiosity and job stress has a negative and significant relationship, with coefficients −0.82 (p <0.01) and R^2 = 0.68. This indicates that the variation of job stress variables can be explained by the intrinsic religiosity variable of 68%, while the rest of 32% may be explained by other variables outside the proposed model. Based on these results, *H1a*, which states that intrinsic religiosity is positively related to job stress, is supported significantly. Other results indicate that the direct correlation between extrinsic religiosity and job stress has a positive and significant relationship, with coefficients of 0.79 (p <0.01) and R^2 = 0.63. This indicates the variation of job stress variables can be explained by the extrinsic religiosity variable of 63%, while the remaining 37% may be explained by other variables outside the proposed model. Based on these results, *H1b*, which states that extrinsic religiosity is negatively related to job stress, is supported significantly.

Mediation influence hypothesis test

The second test is to test the mediation relation between the independent variable (orientation of religiosity), mediation variable (PsyCap) and dependent variable (job stress). PsyCap hypothesis testing procedure as a mediating variable relationship between religious orientation and job stress is done in two stages: firstly, by estimating direct effects between independent and dependent variables; and secondly, by estimating indirect effect simultaneously between independent variables, mediation and dependent variables (Hair *et al.*, 2013). The following is a model for testing the influence of mediation in this study (Figure 2).

Based on the model, three results can be inferred. Firstly, the results of the hypothesis testing of the relationship between religious orientation and PsyCap. Here is an output table of path coefficients and *p*-values relationship between the variables of the orientation of religiosity to the variable PsyCap.

The results in the table above show that the relationship between intrinsic religiosity to PsyCap has a positive and significant relationship with coefficients 0.55 (p <0.01) and R^2 = 0.50. This indicates that the variation in the variable change of job stress can be explained by the intrinsic religiosity variable of 50%. Based on these results, *H2a*, which states that intrinsic religiosity is positively related to PsyCap, is supported significantly. Other results show that the direct correlation between extrinsic religiosity to PsyCap has a negative and significant relationship with the coefficients of

Table 5 Direct influence hypothesis test

Path	*β*	*p-values*	*R-squared*	*Note*
IR – JS	−0.82	<0.01	0.68	Supported significantly
ER – JS	0.79	<0.01	0.63	Supported significantly

Table 6 Relationship test of religiosity and PsyCap relation

Path	*β*	*p-values*	*R-squared*	*Note*
IR – PsyCap	0.55	<0.01	0.50	Supported significantly
ER – PsyCap	−0.17	<0.01	0.50	Supported significantly

−0.17 ($p < 0.01$) and $R^2 = 0.50$. This means the variation of job stress variables can be explained by the intrinsic and extrinsic religiosity variable of 50%. Based on these results, *H2b*, which states that extrinsic religiosity is negatively related to PsyCap, is supported significantly.

The second result is the hypothesis testing of the relationship between PsyCap and job stress. Here is the table of path coefficient output and p-values relationship between variable PsyCap to job stress variable.

The results in Table 7 above show that the relationship between PsyCap to job stress has a negative and significant relationship with coefficients −0.16 ($p < 0.01$) and $R^2 = 0.87$. This means that the variation of job stress variables can be explained, as the PsyCap variable is 87%. Based on these results, *H3*, stating that PsyCap is negatively related to job stress, is supported significantly.

The third result is the testing of mediation relationships. Figure 1 shows the results of indirect influence or mediation in this study. The mediation test can be done in two steps: firstly, to estimate direct influence between the independent variable and dependent variable; next, to simultaneously estimate the indirect influence between the independent variable, intervening variable and dependent variable (Hair *et al.*, 2013). The following is a summary of the output of the mediation relationship of the PsyCap variable on the relationship between religious orientation and job stress.

Table 8 shows that the result of intrinsic religiosity coefficient on job stress variable has decreased to −0.91 and significant with ($p < 0.01$), meaning the structural model is mediated partially by the mediating variable. This means that *H4*, which states that the negative influence of intrinsic religiosity on job stress is mediated by PsyCap, is significantly supported and the form of mediation is partial mediation. Furthermore, the extrinsic relativity coefficient on the job stress variable decreases to 0.04 and is not significant with ($p = 0.27$), meaning the structural model is mediated fully by the mediating variable. This means that H_5, which states that the positive influence of intrinsic religiosity on job stress is mediated by PsyCap, is significantly supported and the form of mediation is full mediation.

Table 7 Relations test of PsyCap and job stress

Path	*β*	*p-values*	*R-squared*	*Note*
PsyCap – JS	−0.16	<0.01	0.87	Supported significantly

Figure 1 Conceptual framework of this study

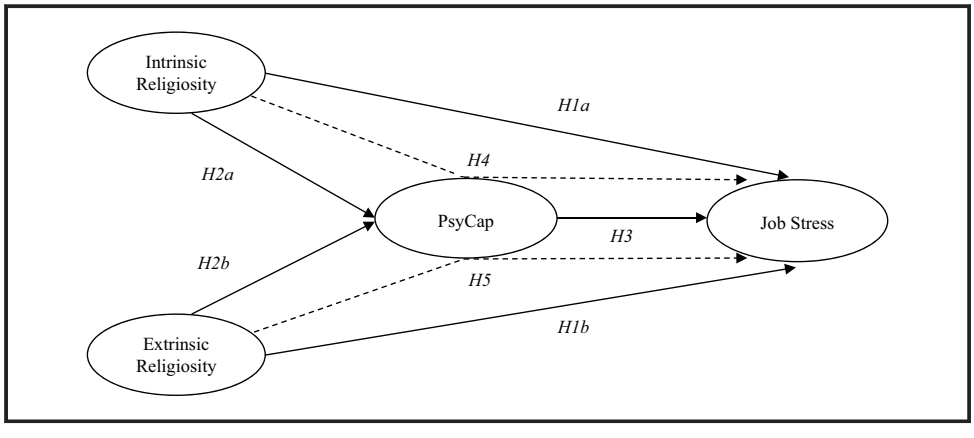

Figure 2 Indirect influence of research model

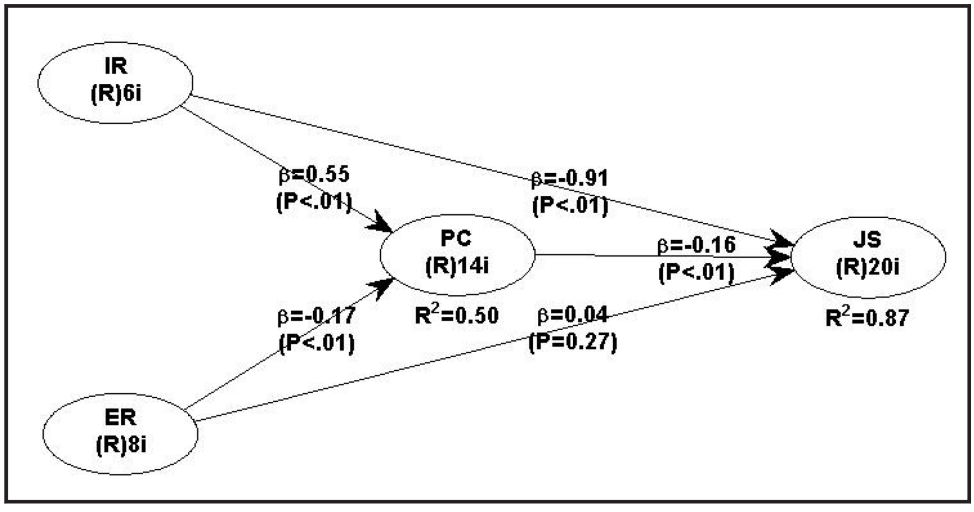

Table 8 Result of mediation testing using PLS warp programme

Path	*β* direct effect	*p*-values direct effect	*β* indirect effect	*p*-values indirect effect	*Note*
IS – JS	−0.82	<0.01	−0.91	<0.01	Partial mediation
ES – JS	0.79	<0.01	0.04	0.27	Full mediation

Conclusions, implications, limitations and further research

Conclusions and implications

The present study aims to examine the influence of mediating the PsyCap variable on the relationship between religious orientation and individual job stress. There are still rare studies that test religious orientation and PsyCap altogether in research about job stress. This study facilitates the suggestion that it is important to examine the relationship between individuality's positive mental and personal orientation (Brande *et al.*, 2017; Darvyri *et al.*, 2014). Darvyri *et al.* (2014) stated that individual behaviour (related to job stress) relates to the orientation of their religiosity. Based on the results of the study, individuals with an intrinsic orientation of religiosity have better mental resilience than individuals with an extrinsic religious orientation. This occurs because intrinsic religiosity provides strong internal motivation. This contrasts extrinsic religiosity, where beliefs are based on external factors that have a low impact on internal motivation.

The orientation of religiosity also has a relationship with PsyCap. The positive mentality of individuals is expressed in their level of PsyCap (LaVan and Murphy, 2017; Venkatesh and Blaskovich, 2012). A positive mentality is the result of their beliefs; their beliefs are the basis of their lifestyle. PsyCap is strongly influenced by the most basic internal dimension of the individual which is the orientation of religiosity. Individuals with an internal religious orientation have high PsyCap, whereas individuals with an external religious orientation have low PsyCap.

In addition to being influenced by the orientation of religiosity, job stress is also influenced by PsyCap. Individual stress management is aided by a positive mentality. The higher the individual's PsyCap, the lower the levels of stress experienced. The four aspects of PsyCap are positive factors that can increase the motivation to work, reducing the level of job stress.

High PsyCap levels not only help the individual to combat stress but also to solve problems and overcome obstacles. This finding confirmed the results of previous studies which found the same result (Abbas *et al.*, 2013; Avey *et al.*, 2011; Roberts *et al.*, 2011)

The results of mediation testing show that PsyCap mediates the relationship between religious orientation and job stress. PsyCap is high due to the positive mentality of the individual. Mental positivity is formed from mental resilience that comes from intrinsic religious orientation. The positive aspect within the individual influences their stress management; the positive aspects are a reflection of mental endurance (Darvyri *et al.*, 2014) and happiness (Koenig *et al.*, 2001) in individuals. Conversely, individuals with low PsyCap levels have low mental endurance. This affects individual stress management according to Darvyri *et al.* (2014), who stated that individuals with an extrinsic religious orientation are more susceptible to stress than individuals with an intrinsic religious orientation.

This study focusses on religious orientation as the spiritual or religious identity of the individual because according to Essers and Benschop (2009) this may more profoundly affect job stress. It is important to note that the relationship between spirituality and work is not limited to creating a work environment able to respond to the dynamic business environments and job stress experienced by employees. Furthermore, as it concluded that intrinsic religious orientation can promote the PsyCap of individuals, maintaining a high level of PsyCap in employees is, therefore, a matter of concern for companies. Given that PsyCap is an open and malleable variable, programmes like conducting training to increase PsyCap, developing a mechanism that enhances employee self-efficacy, hope, optimism and resilience (i.e.: socialise and discuss work-related issue each other, regularly joining a personality development programme that can increase self-confidence and creativity) should be considered by companies (Shrestha and Jena, 2020; Avey *et al.*, 2009).

It is hoped that the present results of this study provide recommendations for the company, especially the human resources division, to implement testing of religiosity and PsyCap during the recruitment process. Thus, hopefully, recruited candidates can effectively manage work-related stress. Additionally, companies should be concerned with maintaining a high level of PsyCap in their employees. This study also found that the orientation of religiosity can influence job stress. Additionally, the exploration of religious orientation as an antecedent of PsyCap to counter job stress had successfully added to previous findings regarding PsyCap's relationship with job stress and also reinforce the theory of motivation. At the very least, organisations need to be aware and serious of the issue of job stress and besides creating a work environment, which can mitigate the job stress experienced by each individual, the level of PsyCap and also the religious orientation of each individual in organisations, need to be addressed from the beginning.

Limitations and further research

This study has several limitations. Firstly, the sample used comes from various professions in companies or agencies that function differently. Although the respondents in this study are those that have job characteristics that are equally potentially stressful and based on the test results the demographic variables did not influence the dependent variable, results may still vary. Therefore, further research can test using similar samples, to test for consistency with this kind of study. Secondly, this study asks individuals to assess their own job stress, which increases the chance of bias. Therefore, further research may use other research methods such as experiments to assess individual workplace stress. Further research can also relate the orientation of religiosity and the internal Locus of Control, due to the same character between these two variables, which is dichotomised as external and internal.

Related to religious orientation, Camp *et al.* (2016) stated that researchers tend to demonise extrinsic religiosity, whereas, if examined more deeply, both extrinsic and intrinsic

orientation can be further divided into two subscales: personal and social. Social approaches focus on examining religious orientation as a collective experience and a social identity, thus, it is critical for further study to also explore those two subscales.

Another aspect to be considered is that this research only focusses on the determinants of job stress without trying to find the next impact arising from job stress itself. Future research can investigate how PsyCap impacts other consequences of job stress such as job-seeking behaviour and intention to quit. However, job stress does not always have a negative impact, but can also result in positive outcomes such as higher performance or increased creativity (Le Fevre and Kolt, 2006), which is something further research may also explore.

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Corresponding author

Niluh Putu Dian Rosalina Handayani Narsa can be contacted at: niluh.narsa@feb.unair.ac.id