

4-30-2022

Work-Family Enrichment: Does It Help Manage Emotional Exhaustion During The COVID-19 Pandemic?

Syayyidah Maftuhatul Jannah

Faculty of Islamic Economic and Business, UIN Sunan Kalijaga, Indonesia, syayyidah.jannah@uin-suka.ac.id

Anniza Citra Prajasari

Faculty of Islamic Economic and Business, UIN Sunan Kalijaga, Indonesia, anniza.citra@uin-suka.ac.id

Noni Setyorini

Economics and Business Faculty, PGRI University, Semarang, Indonesia, nonisetyorini@upgris.ac.id

Follow this and additional works at: <https://scholarhub.ui.ac.id/seam>



Part of the [Health Psychology Commons](#), [Industrial and Organizational Psychology Commons](#), [Organization Development Commons](#), and the [Other Social and Behavioral Sciences Commons](#)

Recommended Citation

Jannah, Syayyidah Maftuhatul; Prajasari, Anniza Citra; and Setyorini, Noni (2022) "Work-Family Enrichment: Does It Help Manage Emotional Exhaustion During The COVID-19 Pandemic?," *The South East Asian Journal of Management*: Vol. 16: No. 1, Article 4.

DOI: 10.21002/seam.v16i1.1084

Available at: <https://scholarhub.ui.ac.id/seam/vol16/iss1/4>

This Article is brought to you for free and open access by the Faculty of Economics & Business at UI Scholars Hub. It has been accepted for inclusion in The South East Asian Journal of Management by an authorized editor of UI Scholars Hub.

Work-Family Enrichment: Does It Help Manage Emotional Exhaustion During The COVID-19 Pandemic?

Syayyidah Maftuhatul Jannah*

Departement of Islamic Banking, Faculty of Islamic Economics and Business,
UIN Sunan Kalijaga Yogyakarta, Indonesia

Anniza Citra Prajasari

Department of Islamic Financial Management, Faculty of Islamic Economics and Business, UIN
Sunan Kalijaga Yogyakarta, Indonesia

Noni Setyorini

Department of Management, Faculty of Economics and Business,
PGRI University, Semarang, Indonesia

Abstract

Research Aims: This study aims to analyse the role of work-family enrichment on emotional labour and the impact of emotional exhaustion during the COVID-19 pandemic.

Design/methodology/approach: The type of data collected is primary data that uses an online questionnaire. The sampling method is a purposive sampling technique. The PLS-SEAM is used to analyse the collected data.

Research Findings: Work-family enrichment and family-work enrichment had a positive and significant effect on emotional labour (surface acting and deep acting) and on emotional exhaustion.

Theoretical Contribution/Originality: The results of this study show the importance of the role of work and family enrichment to employees during this pandemic. That is, the work and family support can give positive energy to manage their unstable emotion and reduce or even prevent some people from emotional exhaustion.

Managerial Implication in the South East Asian context: Organizations should concern with friendly-family policies that can fulfil work-family enrichment of employees. Employees will be more loyal to work and be more vigour and thrive in the workplace, so it can reduce turnover intention.

Research limitation & implications: This study has not classified the workforce based on the WFH policy. The respondents could not differentiate between those who were WFH and those who were not. There seems to be a possibility that this can also affect work-family enrichment and emotional exhaustion.

Keywords: well-being, work-family enrichment, emotional labour, emotional exhaustion.

INTRODUCTION

COVID-19 outbreak has been declared a global pandemic. According to WHO, there are 122 countries affected by this virus. The United States is still the country with the highest number of confirmed cases, while Indonesia has reached 1,134,854 cases as of January 6, 2021. The government bears a heavy responsibility to fight this pandemic, considering that many sectors have been affected, ranging from the health and economy to social sectors (ILO, 2020).

Measures have been in place, from implementing physical distancing to lockdown in several areas (Jannah, 2020; Vinkers et al., 2020), to minimise face-to-face contact as an important effort to mitigate the impact of COVID-19 (ILO, 2020). An example of this is many companies have implemented Work From Home (WFH) as a temporary alternative. WFH itself is a work arrangement where a person can fulfil their work responsibilities only from home by utilising technology. This can help workers to achieve a balance between family and work (work-life balance). Unfortunately, the reality is much more complicated, especially WFH in a pandemic like today (ILO, 2020). In fact, WFH can create ambiguity in the boundary between work life and personal life. For example, a working father or mother must also care for their children or help them study at the same time because of the policy of studying from home during the pandemic. This can certainly raise some challenges for those who have multiple roles when implementing WFH arrangements.

Most of the literature on the work-family state that combining work and family life can have a negative impact — role stress theory (Jaga et al., 2013; Sarwar & Panatik, 2019). However, different perspectives suggest that having several roles can actually help overcome demands in other roles — role accumulation or expansion theory. The reason is that human energy can actually be expanded to fulfil various roles, so in the end, it can improve one's quality of life (Sarwar & Panatik, 2019). In other words, the energy produced in the work or family domain can mutually affect the welfare of one's life (Kalliath et al., 2019a). This is what is meant by work-family enrichment, defined as the extent to which one role can improve the quality of life in another role.

Work-family enrichment carries a bi-directional concept, namely work-to-family enrichment (WFE) and family-to-work enrichment (FWE) (Greenhaus & Powell, 2006). WFE emphasises the importance of a person's role in work which can affect his role in the family. On the other hand, FWE emphasises the importance of good quality roles in the family, which can affect their work. Hopefully, each role can generate positive resources so that they can be used to overcome the difficulties of other roles. Holliday, Randel, and Stevens (2006) said that the concept of enrichment

is associated with several outcomes, such as a healthier mental and physical state, better attitudes and behaviour, and happier feelings (Hammer et al., 2005). The positive experiences that are felt between roles can facilitate one's coping abilities, such as being wiser in managing emotions (Dollard & Bakker, 2010; Kalliath et al., 2019a).

For some workers who are experiencing WFH, the current pandemic condition can increase fatigue, both physically and mentally (emotional exhaustion). It is reinforced by data from the Indonesia Psychiatric Association, where a survey was conducted on psychological issues faced during the 2-year pandemic in Indonesia. As a result, 75% experienced psychological problems, 71.7% felt anxiety, 72.9% experienced depression, and 84% experienced psychological trauma. Sometimes office work that is brought home cannot be separated from homework because working hours are blurred. As a result, job demands cannot be fulfilled optimally, and this makes it more difficult for someone to manage their emotions. However, the emotion itself depends on the individual (Dust & Greenhaus, 2013; Brotheridge & Grandey, 2002). One can choose to engage in surface acting or deep acting (Kong & Jeon, 2018). In surface acting, a person tends to hide their emotions and behave as if they do not have any problems (Nguyen, 2013; Scott & Barnes, 2011). Meanwhile, in deep acting, a person chooses to control and change their emotions so that they do not worsen the situation.

The concept of work-family enrichment is expected to lead a person to be smarter in managing emotions (deep acting) and lessen the effort to hold back emotions (surface acting) because surface acting makes a person cover more of their emotions and pretend to have a fine condition. This, in turn, may lead to mental and physical exhaustion because too much energy is used. Religiosity is also an important factor in regulating these emotions because, according to Swimberghe, Flurry, and Parker (2011), religiosity can shape attitudes and control one's behaviour. This is supported by many studies that have emphasised the role of religiosity as a moderator in the context of physical health and depression (Pirutinsky et al., 2011; McDougle et al., 2014) because of demands in the work-family domain (Achour, 2011).

The purpose of this study was to analyse the effect of the work-family enrichment concept on a person's ability to manage their emotions so as not to lead to mental or physical exhaustion (emotional exhaustion). Considering that the implementation of WFH by most companies during this pandemic is prone to causing emotions and even stress and the multiple roles some workers have, which makes it difficult for them to divide the time between work and home, this study can be important. This study is going to analyse: (1) How does WFE affect surface acting and deep acting? (2) How does FWE affect surface acting and deep acting? (3) How do surface acting and

deep acting affect emotional exhaustion? (4) What is the role of religiosity in moderating the relationship between surface acting and deep acting towards emotional exhaustion?

LITERATURE REVIEW

Work-Family Enrichment

During their entire career, employees are faced with the challenge of managing work and family roles (Henry & Desmette, 2018). Work-family enrichment (WFE) is defined as “the extent to which experiences in one role improve the quality of life in the other role” (Greenhaus & Powell, 2006). It is conceptualised as bi-directional: work-to-family enrichment (WFE) occurs when resources acquired through participation in work roles facilitate the fulfilment of family roles, and family-to-work enrichment (FWE) occurs when resources acquired from participation in family roles enhance work performance (Kalliath et al., 2019a; Mishra, 2015; Oren & Levin, 2017).

Work-to-family enrichment (WFE) occurs when work experiences improve the quality of family life, either through instrumental benefits or through the arousal of positive effects (Greenhaus & Powell, 2006). Individuals who perceive WFE will see their work/family as providing them resources to make family/work life more manageable, and such perceptions may increase workers’ well-being. For example, performance at work can increase a person's positive mood in the form of enthusiasm and energy. In turn, this positive influence can result in higher marriage satisfaction (McNall et al., 2010). Based on this understanding, the work theory of family enrichment proposes that enrichment occurs via two channels: the instrumental pathway involves resources gained from one role that directly promotes higher performance in another role, and the affective pathway includes resources obtained from one role, which indirectly facilitates function and performance in other roles, and is usually accompanied by positive emotion (Greenhaus & Powell, 2006). Resources can refer to skills such as communication and coping skills, psychological and physical resources (e.g. self-esteem and health), social capital resources (e.g. networks and influence) or material resources (e.g. money) (Halbesleben et al., 2014).

Family-work enrichment refers to the extent to which participation in the family role enhances the experiences in an individual’s work role (Greenhaus & Powell, 2006). FWE occurs when family experiences improve the quality of work life. As an example, if an employee gains multitasking skills from his/her parenting role, these skills may directly improve his/her job performance (McNall et al., 2010). Thus, FWE affects work-related variables. Family-to-work

enrichment has been observed to be associated with important consequences, such as family satisfaction (Jaga et al., 2013) and physical and mental health (McNall et al., 2010).

Emotional Labor (Surface Acting and Deep Acting)

Emotional labour is an act of displaying emotions appropriately, even though the emotions expressed are different from what is felt (Humphrey, 1993). This action requires employees to suppress their inner feeling to be consistent with the expected emotional expressions. In addition, emotional labour is also defined as the planning and control efforts needed to express desired emotions organizationally during interpersonal transactions (Morris et al., 2014). Emotional labour is divided into two dimensions: surface acting and deep acting (Zhang et al., 2018).

Surface acting is the process of expressing emotions that are not actually felt by showing the emotions needed according to the demands of the job. Thus, surface acting occurs when an employee modifies an emotion that is not in accordance with the employee's personal condition by suppressing the feelings that are actually felt. Surface acting increased workers' feelings of depersonalisation while reducing their sense of personal accomplishment at work (Brotheridge & Grandey, 2002; Scott & Barnes, 2011).

Surface acting is negatively related to employee health, attitudes, performance, and well-being (Hülshager & Schewe, 2011), including increased emotional exhaustion (Grandey, 2003), higher negative affect (Judge et al., 2009), more strains (Hülshager & Schewe, 2011), lower job satisfaction (Giardini & Frese, 2017), lower work engagement (Bechtoldt et al., 2011), more work-to-family conflict (Wagner et al., 2014) and lower task performance (Diefendorff et al., 2011). Surface acting may have an effect on employees' harmful behaviours, such as harmful interpersonal behaviour toward coworkers (West, 2016) and counterproductive behaviours at work (Bechtoldt et al., 2011).

Deep acting is the process of expressing emotions according to one's inner feelings. Thus, deep acting occurs when employees change not only physical expressions but also their inner feelings to produce appropriate positive emotions. While engaging in deep acting, an actor tries to change his feelings to fit the required look. The goal, then, is to appear authentic to the audience so that deep acting is called "faking in good faith" (Rafaeli & Sutton, 1987). In addition, people should not do deep acting if they do not know how to manage their emotions (Grandey, 2003).

Emotional Exhaustion

Historically, most research on emotional exhaustion has been guided by Maslach and Jackson's three dimensions of burnout (Maslach & Jackson, 1981). In this model, fatigue has three interrelated parts: emotional exhaustion, depersonalisation, and decreased personal achievement (Lee & Ashforth, 1990). Emotional exhaustion is defined as a state of depletion of resources when a person is no longer able to exert great physical or mental effort (Gaines, 2014). Emotional exhaustion, the subject of this study, describes excessive emotional feelings and fatigue due to one's work. This is indicated by physical exhaustion, and a feeling of being "psychologically and emotionally drained" (Wright & Cropanzano, 1998).

Emotional exhaustion can also be described as a general but severe lack of energy, accompanied by a feeling that one's resources are running low (Wittmer & Martin, 2010). Emotional exhaustion is considered a central element in the construction of fatigue (Cordes & Dougherty, 1993). Emotional exhaustion is a state of depletion and fatigue, which are considered to be the main components of work fatigue (Maslach & Jackson, 1981).

COR theory provides invaluable insights for the study of emotional exhaustion. According to the framework of this research, emotional exhaustion is most likely to occur when there is an actual loss of resources, the threat of a perceived loss of resources, a situation where one's resources are inadequate to meet job demands, or when an anticipated return is not obtained from an investment of resources (Hobfoll, 2015). Acting as part of one's job role can create emotional exhaustion for two main reasons: (1) experiencing emotional dissonance tension and (2) draining resources when acting with difficulty (Hochschild et al., 1983).

Religiosity

Religiosity is a very important aspect of a human being. Not only is it in the form of beliefs and rituals, but in fact, a person's religiosity also has a lot of influence on behaviour and the way of making decisions. In some cases, religiosity has also been shown to be able to reduce negative things or the effects of negative life events on a person (Liu et al., 2021). In terms of mental health, the higher a person's level of religiosity, the lower the stigma toward emotional exhaustion (Abuhammad & Al-Natour, 2021).

In various studies, religiosity has been widely considered a factor that influences a person's behaviour decision-making. As the concept developed in Theory of Planned Behavior (Ajzen, 1991), every action taken by humans is determined by three things: 1) attitude towards behaviour (which determines one's belief in behaviour), 2) Subjective norms (beliefs about

expectations of normative behaviour from others), and 3) Beliefs (individual beliefs that can support or hinder the performance of one's behaviour). Thus, in the context of this study, one's belief in religious teachings and the inner peace that is obtained when the level of religiosity is higher will weaken the emotional exhaustion that one can feel. The diversity of a person's level of religiosity can be seen through five dimensions: belief, ritual, experience, knowledge, and practice or consequence (Glock & Stark, 1966).

Hypotheses Development

Work-Family Enrichment and Emotional Labor

In the work-family enrichment concept, ability, perspective, or energy produced in a job will affect the family (Greenhaus & Powell, 2006) and vice versa. When the resources or energy are positive, a person will have more positive attitudes and feelings (Holliday et al., 2006), allowing them to better control situations (deep acting) (Ruderman et al., 2002). A person can also have a broader perspective in viewing work and family life (Kanter, 1989). In addition, a positive experience will also improve one's coping ability against existing difficulties. This is based on the Boarden and Build Theory which states that positive emotions will expand one's thoughts and actions for the better and can ultimately produce more experiences with other positive emotions (Kalliath et al., 2019b). It is supported by research conducted by Liu, Kwan, Wu, & Zheng (2018) and Yanchus, Eby, Lance, & Drollinger (2010).

H1: WFE has a negative effect on surface acting.

H2: WFE has a positive effect on deep acting.

H3: FWE has a negative effect on surface acting.

H4: FWE has a positive effect on deep acting.

Emotional Labor and Emotional Exhaustion

Surface acting is often associated with negative outcomes (Byrne et al., 2011). This is because there is a mismatch between what is felt and what is expressed, as people tend to cover their emotions and act normal. Surface acting requires more energy because a person feels they have to make constant efforts to maintain their emotional appearance. This is supported by several studies that state that surface acting is positively related to one's fatigue (Brotheridge & Grandey, 2002; Diefendorff et al., 2011; Kim, 2008). Meanwhile, deep acting is more often associated with positive impacts for someone, including better emotional well-being (Johnson & Spector, 2007). It is supported by some research conducted by Hori & Chao (2019), Grandey (2011), Kong & Jeon (2018), and Kim (2008).

H5: Surface acting has a positive effect on emotional exhaustion.

H6: Deep acting has a negative effect on emotional exhaustion

Religiosity As A Moderator

Religiosity plays an important role in shaping a person's attitude and behaviour (Dora & Azim, 2019) through the principles and norms of their religion. Religious piety may voluntarily discourage some people from the tendency to deviate from the norm because the values and principles of their religion can control their actions. This is reinforced by Hirschi's (1969) Social Control Theory in Dora & Azim (2019), in which the role of religion can control one's behaviour. In addition, religious rituals can direct one's emotions for the better. According to Byrne et al. (2011), there is a lot of evidence that shows that a person's experience of religiosity can increase more positive emotions and greater optimism for what happens in life, for example, problems in the work-family domain.

H7: Religiosity weakens the relationship between surface acting and emotional exhaustion.

H8: Religiosity strengthens the relationship between deep acting and emotional exhaustion.

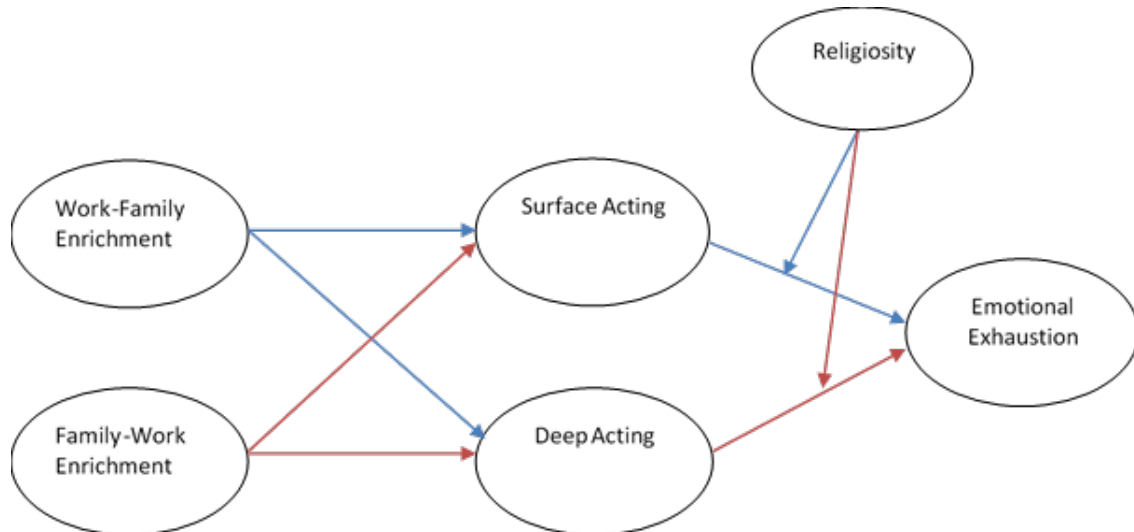


Figure 1. Conceptual Framework

RESEARCH METHOD

Sample

This paper aims to investigate the role of work-family enrichment to mitigate the emotional exhaustion suffered by the Indonesian workforce, the population of this research. A purposive sampling technique was used to determine the samples, and the sample criteria used in this study are people who have jobs in both the formal and informal sectors.

Data Collection

The type of data used is primary data obtained through questionnaires distributed online and filled in using Google Forms to obtain maximum coverage. The questionnaire consists of 6 statement items for work-family enrichment, 6 for family-work enrichment, 4 for surface acting, 4 for deep acting, 10 for religiosity, and 5 for emotional exhaustion (see Table 1). The six variables above were measured using four modified Likert scales, where the middle or neutral answers were omitted. Thus, this study does not use the category of hesitant or intermediate answers to avoid the risk of multiple meanings and a central tendency effect which may cause difficulty in finding the answer tendency of respondents (Anshori et al., 2009).

Table 1. The Items of Variable

Variable	Reference
Work-Family Enrichment	Carlson, Kacmar, Holliday, & Grzywacz (2006)
Family-Work Enrichment	Carlson et al. (2006)
Surface Acting	Groth et al. (2016)
Deep Acting	Groth et al. (2016)
Religiosity	Plante & Boccaccini (1997)
Emotional Exhaustion	Hori & Chao (2019)

Measurement

After the data is collected, the data will be analysed using Partial Least Square (PLS-SEM). There are several reasons for the use of PLS-SEM in this study. First, the structural model in this study has a fairly complex relationship construction, so PLS-SEM is appropriate as a standard tool for analysis. Second, because this study tries to explore and develop existing theories by adding moderator variables, PLS-SEM can be used as a standard tool for analysis (Hair et al., 2001).

The data quality test was also carried out by testing the validity and reliability of the data. The reliability test was measured through the composite reliability value and the Cronbach alpha

value. The construction can be relied on if the composite reliability value is higher than > 0.70 with a limit of 0.60 . Construct validity was measured using the AVE value (mean of variance extracted). Valid AVE values must be higher than > 0.50 (Hair et al., 2017).

According to Ghazali (2008), the path analysis model for all latent variables in PLS consists of two sets of relationships: 1) Inner Model, which describes the relationship between latent variables based on the substantive theory, and 2) Outer model, which defines how each indicator block is related to its latent variable. There are 7 (seven) stages in processing this data: 1) measurement model test, 2) model structure test, 3) conversion of the path diagram to a system of equations, 4) conversion of the inner model path diagram to the equation, 5) weight estimate, 6) evaluation of the goodness of fit (outer model), and 7) hypothesis testing. The hypothesis is accepted if the p-value is at a significant level of 10% (p-value < 0.10), 5% (p-value < 0.05), and 1% (p-value < 0.01) (Hair et al., 2001)

RESULTS AND DISCUSSIONS

Descriptive Statistic

This study uses an online survey in the data collection process. The total number of respondents who participated in this study was 534, and more than half (51.5%) were males, with a total of 275 respondents. Meanwhile, in terms of age category, the largest number of respondents was aged < 24 with 251 (47%). 49.6% of the respondents have a bachelor's degree, with a total of 265 respondents. Viewed from the aspect of work, the majority are the employees of non-state-owned enterprises (BUMN), with 208 respondents. Meanwhile, in terms of income, the majority of respondents have an income of less than Rp. 2,000,000, with a total of 224 (41.9%), followed by 222 respondents (41.6%) with an income of Rp. 2,000,001-Rp. 5,000,000 (see Table 2).

Table 2. Respondents' Demographic Profile

Gender	N	(%)
Male	275	51,5
Female	259	48,5
Age		
≤ 24	251	47
25 - 38	195	36,5
39 - 54	69	12,9
≥ 55	19	36
Education		
Junior High School	9	1,7
High School or equivalent	236	44,2
Bachelor's Degree	265	49,6
Master's Degree	23	4,3
Doctoral Degree	1	0,2
Occupation		
Lecturers/ Teaching Staff	86	16,1
Entrepreneur	78	14,6
Civil servants	58	10,9
State owned enterprises (BUMN) employee	21	3,9
Non-state owned enterprises (Non-BUMN) Employee	208	39
Other	83	15,5
Monthly Income		
≤ 2.000.000	224	41,9
2.100.000 - 5.000.000	222	41,6
5.100.000 – 10.000.000	75	14
> 10.000.000	13	2,4

Measurement Model

The instrument test is a validity test and reliability test. The first step is measuring indicator loading, which is the value ≥ 0.708 . The loading for the variables in Work-family enrichment, family work enrichment, surface acting, deep acting, religiosity, and emotional exhaustion, is more than the standard outer loading, so the criteria are met. The second step is measuring composite reliability. The reliability test was measured with composite reliability with a standard value between 0.7 and 0.9 and Cronbach's alpha value ≥ 0.7 . The test results show that all variables have met the reliability testing standards, so all variables are declared reliable. The

third step is measuring convergent validity, which is the AVE values $\geq 0,5$. The AVE values for the variables in Work-family enrichment: family work enrichment, surface acting, deep acting, religiosity, and emotional exhaustion, are more than 0.5, so the criteria are met. (see Table 3). The fourth step is measuring discriminant validity with HTMT, which is the HTMT values < 0.85 . Table 4 shows that all HTMT values are less than 0.85, so there are no discriminant validity issues.

Table 3. The Result of Validity and Reliability Testing

Variable	Loadings	AVE	Composite Reliability	Cronbach's Alpha
Work-Family Enrichment		0.690	0.930	0.910
Helps me to understand different viewpoints and this helps me be a better family member	0.826			
Helps me to gain knowledge and this helps me be a better family member	0.823			
Puts me in a good mood and this helps me be a better family member	0.843			
Makes me feel happy and this helps me be a better family member	0.866			
Provides me with a sense of accomplishment and this helps me be a better family member	0.835			
Provides me with a sense of success and this helps me be a better family member	0.790			
Family-Work Enrichment		0.713	0.937	0.919
Helps me to understand different viewpoints and this helps me be a better worker	0.845			
Helps me to gain knowledge and this helps me be a better worker	0.842			
Puts me in a good mood and this helps me be a better worker	0.876			
Makes me feel happy and this helps me be a better worker	0.842			
Requires me to avoid wasting time at work and this helps me be a better worker	0.827			

Table 3. The Result of Validity and Reliability Testing (Continued)

Variable	Loadings	AVE	Composite Reliability	Cronbach's Alpha
Family-Work Enrichment (Continued)		0.713	0.937	0.919
Causes me to be more focused at work and this helps me be a better worker	0.835			
Helps				
Surface Acting		0.862	0.961	0.946
I pretend to look happy while doing my job	0.934			
I pretend not to look tired while doing my job	0.912			
I pretend to enjoy the work I'm doing	0.931			
I pretend to feel fine/not stressed while doing my job	0.935			
Deep Acting		0.738	0.918	0.882
I try to display a happy feeling while doing my job	0.854			
I try not to look tired when I'm doing my job	0.856			
I try to enjoy the work I am doing	0.852			
I try to be fine/not stressed while doing my job	0.874			
Religiosity		0.741	0.966	0.960
My religious faith is extremely important to me.	0.852			
I pray daily.	0.859			
I look to my faith as a source of inspiration.	0.896			
I look to my faith as providing meaning and purpose in my life.	0.894			
I consider myself active in my faith or church.	0.919			
My faith is an important part of who I am as a person.	0.924			
My relationship with God is extremely important to me.	0.908			

Table 3. The Result of Validity and Reliability Testing (Continued)

Variable	Loadings	AVE	Composite Reliability	Cronbach's Alpha
Religiosity (Continued)		0.741	0.966	0.960
I enjoy being around others who share my faith.	0.687			
I look to my faith as a source of comfort.	0.879			
My faith impacts many of my decisions	0.762			
Emotional Exhaustion		0.737	0.933	0.910
I feel emotionally drained from my work.	0.821			
I feel fatigued when I get up in the morning and have to face another day on the job.	0.886			
Working with people all day is really a strain for me.	0.854			
I feel burned out from my work.	0.903			
I feel frustrated by my job.	0.824			

Table 4. Discriminant Validity Testing Using HTMT

	WFE	FWE	DEEPACT	SURFACT	EMEX
Work-Family Enrichment (WFE)					
Family-Work Enrichment FWE	0.685				
Deep Acting (DEEPACT)	0.566	0.614			
Surface Acting (SURFACT)	0.066	0.075	0.123		
Emotional Exhaustion (EMEX)	0.179	0.143	0.091	0.635	
(Religiosity) RELIGI	0.380	0.563	0.473	0.121	0.140

The inner model can be evaluated by looking at the r-square for the dependent construct of the path coefficient test. The higher the r-square value, the better the prediction model of the proposed research model. Based on the r-square value in Table 5, the FWE and WFE could explain the variability of deep acting constructs by 34.6%, while 65.4% is explained by other constructs outside this study. Meanwhile, FWE and WFE were able to explain the variability of surface acting constructs only by 1%, and the remaining 99.9% was explained by other constructs outside this study. This indicates that the ability of the independent variables to explain the variation of the dependent variable is very limited. In addition, surface acting and deep acting were able to explain the variability of the construct by 39.4%, and 60.6% was explained by other constructs outside this study.

Table 5. The R² Results

Variable	R ²	Adjusted R ²
Deep Acting	0.349	0.346
Surface Acting	0.005	0.001
Emotional Exhaustion	0.398	0.394

Hypothesis Testing

The path coefficient is derived from the coefficient and p-values. The value of the coefficient indicates the direction of the relationship, which is positive or negative on the predictor construct to the criterion construct. Meanwhile, p-values indicate the significance of the relationship used to state whether the hypothesis is supported or not. The p-value used in this study is 1% (0.01). Based on the results of the hypothesis testing (Table 6), there are six accepted hypotheses and two rejected hypotheses. Hypothesis 1 explains the effect of WFE on Surface Acting with $\beta = 0.03$, $p\text{-value} = 0.24 > 0.01$, so hypothesis 1 is positive and not significant. Hypothesis 2 explains the effect of WFE on Deep Acting with $\beta = 0.261$, $p\text{-value} < 0.01$; therefore, hypothesis 2 is positive and significant. Hypothesis 3 explains the effect of FWE on Surface Acting with $\beta = -0.077$, $p\text{-value} < 0.01$, so hypothesis 3 is negative and significant. Hypothesis 4 explains the effect of FWE on Deep Acting with $\beta = 0.386$, $p\text{-value} < 0.01$, meaning that hypothesis 4 is positive and significant. Hypothesis 5 explains the effect of Surface Acting on Emotional Exhaustion with $\beta = 0.633$, $p\text{-value} < 0.01$, which indicates that the results of hypothesis 5 are positive and significant. Hypothesis 6 explains the effect of Deep Acting on Emotional Exhaustion with $\beta = -0.146$, $p\text{-value} < 0.01$, so the results of hypothesis 6 are negative and significant. Hypothesis 7 explains the effect of Surface Acting on Emotional Exhaustion with religiosity as moderating $\beta = 0.076$, $p\text{-value} < 0.01$, so hypothesis 7 is positive and significant. Hypothesis 8 explains the effect of Deep Acting on Emotional Exhaustion with religiosity as moderating $\beta = -0.021$, $p\text{-value} = 0.31 > 0.01$, so hypothesis 8 is rejected.

Table 6. The Result of Hypothesis Testing

Hypothesis	Path Coefficient	Conclusion
H1 (WFE → Surface Acting)	0.030	Rejected
H2 (WFE → Deep Acting)	0.261*	Supported
H3 (FWE → Surface Acting)	-0.077**	Supported
H4 (FWE → Deep Acting)	0.386*	Supported
H5 (Surface Acting → Emotional Exhaustion)	0.633*	Supported
H6 (Deep Acting → Emotional Exhaustion)	-0.146*	Supported
H7 (Surface Acting*Religiosity → Emotional Exhaustion)	0.076**	Supported
H8 (Deep Acting*Religiosity → Emotional Exhaustion)	-0.021	Rejected

*p-value < 0,01; **p-value < 0,05

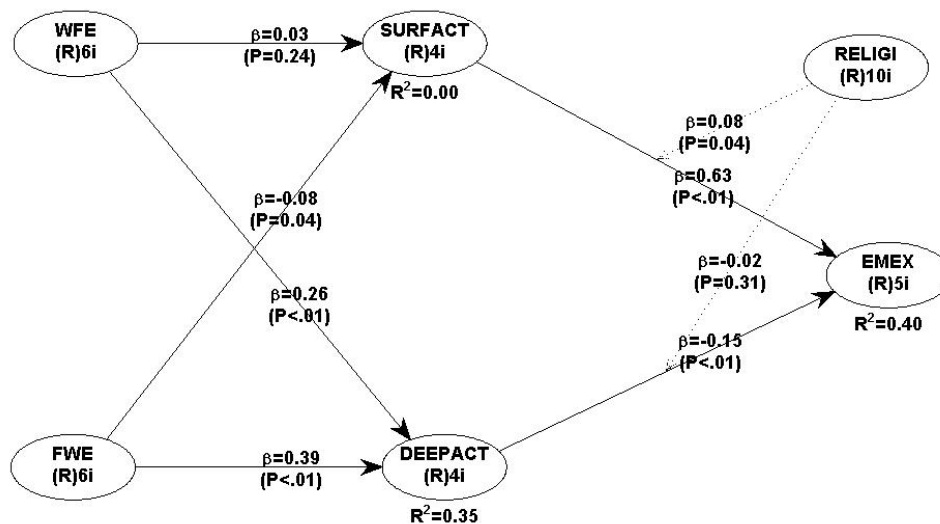


Figure 2. Structural Model Result

Discussion

Several studies have identified the benefits of multiple roles, and in this case, when one can balance work and family (Hammer et al., 2005). However, existing studies still focus more on the benefits to organisations. People who have multiple roles often face a conflict that can actually have a negative impact on their psychological health. This is due to the differences in the demands of each role that affect a person's mental health (Allen et al., 2000; Barnett et al., 1995; Frone et al., 1992; Macewen & Barling, 1994; Stephens et al., 1997). This study aims to fill in this gap by correlating WFE and FEW with emotional labour (surface acting and deep acting) and emotional exhaustion.

The benefit of maximising people’s roles in their work and family is better mental health (Grzywacz, 2000; Hammer et al., 2005). Multiple roles can be used as a strong resource for a

person to gather positive energy from each role, making it easier to carry out other roles (Marks & MacDermid, 1996; Sieber, 1962). Positive spillover from work can affect the quality of family life (work-family enrichment) and vice versa (family-work enrichment). The form of positive spillover can be a good mood, a wider perspective, new beliefs and values, and so on (Edwards & Rothbard, 2000; Hammer et al., 2005). In other words, WFE and FWE can help a person display the required positive emotions (deep acting) and suppress negative emotions (surface acting) so as not to lead to emotional exhaustion (Maslach & Jackson, 1981; Jaga et al., 2013). This is evidenced by the results of this study, where H2, H3, H4, H5, and H6 are supported.

Interestingly, however, the positive spillover from work to family does not necessarily affect a person to display their negative emotions (H1 is rejected). This can be understood because, in the family domain, tasks or demands in the family must still be performed even though they do not produce financial benefits (Kanter, 1977 in Yanchus et al., 2010). Work in the family domain is more diverse and complex. In the family domain, the tasks may include helping children with homework, cooking, cleaning, and engaging in family activities, among other things, and it is so challenging every single day. Similarly, office tasks, are psychologically sometimes more emotionally draining, physically exhausting and may lead to stress (Beehr et al., 1995; Yanchus et al., 2010) because of the emotions displayed (H5 supported) therefore, that the role of religiosity becomes important as a coping strategy when someone is facing pressure (Achour, 2011). Religiosity directs a person to practices and rituals of worship that can help dampen and regulate emotions, particularly for those who sometimes have difficulties in controlling emotions (H7 supported, H8 rejected). Religiosity can play an important role in overcoming the impact of negative feelings on mental fatigue but not in strengthening the effect of positive feelings in reducing mental fatigue. Religiosity can increase resilience which helps people to deal with their negative feelings when they face difficulties in their work.

The results of this study further emphasise that work-family enrichment can have a positive impact, not only on organisations, but also on individuals. For organisations, for example, someone who experiences work-family enrichment tends to be more loyal to work and is more vigour and thriving in the workplace, so it can reduce turnover intention (McNall et al., 2010; Cinamon & Rich, 2010; Russo et al., 2018; Kim et al., 2021). On a personal level, the existence of work-family enrichment is associated with well-being, and strength, and can mitigate negative things that are felt psychologically, such as anxiety and depression (Grzywacz, 2000). Moreover, this pandemic makes people feel stressed and can even affect their psychological well-being, which can lead to poor mental health (Dewi & Sjabadhyni, 2021). This study has

proven that emotional exhaustion during the COVID-19 pandemic can be mitigated with support from both the work and family domains (work-family enrichment and family-work enrichment).

MANAGERIAL IMPLICATIONS IN THE SOUTH EAST ASIAN CONTEXT

Work-life cannot be separated from the employee's family life, and vice versa. Each domain can have a positive or negative effect on each other. In an organisational context, this means that the quality of the work-life of employees is inseparable from how the family domain works. Organisations need to understand the connectedness between work and family domains in which work-family enrichment can mitigate mental exhaustion. Organisations need to implement suitable family-friendly policies that help employees achieve work-life balance so that work experience can enhance the quality of life and vice versa. Appropriate use of family-friendly policies will lead to work-family enrichment, such as flexibility in working hours and working from anywhere (not necessarily in an office). Organisations need to understand this connectedness so that the policy direction is made can be beneficial, not only for the organisation but also for the lives of employees.

THEORETICAL IMPLICATIONS

The present study adds evidence that work and family integration is important. The form of integration includes support from each domain. Support from the work domain can give positive energy to family domain. Support from family domain can give positive energy also in work domain. It is needed, especially at this pandemic moment. Some people can easily experience the emotional exhaustion in this situation. Kim, Shigemoto, Neduvelil, & Grzywacz (2021) stated that there are still some conceptual problems regarding the role of work and family enrichment. So that this study can strengthen the role and contribution of work and family enrichment for a person. For example, in this study explained the work and family enrichment is proven can mitigate the emotional exhaustion through emotional management.

This study was conducted during the COVID-19 pandemic, which led to the implementation of work from home (WFH) policies in several sectors. This study has not classified the workforce based on the WFH policy. In other words, the respondents in this study could not differentiate between those who were WFH and those who were not. There seems to be a possibility that this can also affect work-family enrichment and emotional exhaustion, which could potentially be the next new finding on the issue of work-family enrichment for workers who work from home (WFH)

and those who do not. Further studies are needed to analyze these differences in order to obtain more comprehensive data.

CONCLUSION

WFE and FWE have a significant influence on deep acting, that is, under any circumstances, someone is judged to try to show their best performance. Meanwhile, the only significant effect on surface acting is FWE. On the contrary, WFE has no significant effect on surface acting because it is assumed that a person may appear more natural in front of their family, so they may not pretend to support this hypothesis. In addition, both surface acting and deep acting have a significant effect on emotional exhaustion. Religiosity was proven to weaken the effect of surface acting on emotional exhaustion, but it has an insignificant effect in strengthening the relationship between deep acting and emotional exhaustion.

References

- Abuhammad, S., & Al-Natour, A. (2021). Mental health stigma: the effect of religiosity on the stigma perceptions of students in secondary school in Jordan toward people with mental illnesses. *Heliyon*, 7(5), e06957.
- Achour, M. (2011). Religiosity as a moderator of work-family demands and employees well-being. *African Journal of Business Management*, 5(12), 4955–4960.
- Ajzen, I. (1991). *From Intention to Action: A Theory of Planned Behavior*. New York: Springer.
- Allen, T. D., Herst, D. E., Bruck, C. S., & Sutton, M. (2000). Consequences associated with work-to-family conflict: a review and agenda for future research. *Journal of Occupational Health Psychology*, 5(2), 278–308.
- Anshori, Muslich, & Iswati, S. (2009). *Buku Ajar Metodologi Penelitian Kuantitatif*. Surabaya: Airlangga University Press.
- Barnett, R. C., Raudenbush, S. W., Brennan, R. T., Pleck, J. H., & Marshall, N. L. (1995). Change in Job and Marital Experiences and Change in Psychological Distress: A Longitudinal Study of Dual-Earner Couples. *Journal of Personality and Social Psychology*, 69(5), 839–850.
- Bechtoldt, M. N., Rohrman, S., De Pater, I. E., & Beersma, B. (2011). The primacy of perceiving: Emotion recognition buffers negative effects of emotional labor. *Journal of Applied Psychology*, 96(5), 1087.
- Beehr, T. A., Johnson, L. B., & Nieva, R. (1995). Occupational stress: Coping of police and their spouses. *Journal of Organizational Behavior*, 16(1), 3–25.
- Brotheridge, C. M., & Grandey, A. A. (2002). Emotional labor and burnout: Comparing two perspectives of “people work.” *Journal of Vocational Behavior*, 60(1), 17–39.
- Byrne, C. J., Morton, D. M., & Dahling, J. J. (2011). Spirituality, religion, and emotional labor in the workplace. *Journal of Management, Spirituality and Religion*, 8(4), 299–315.
- Carlson, D. S., Kacmar, K. M., Wayne, J. H., & Grzywacz, J. G. (2006). Measuring the positive side of the work–family interface: Development and validation of a work–family

- enrichment scale. *Journal of vocational behavior*, 68(1), 131-164.
- Cinamon, R. G., & Rich, Y. (2010). Work family relations: Antecedents and outcomes. *Journal of Career Assessment*, 18(1), 59–70.
- Cordes, C. L., & Dougherty, T. W. (1993). a Review and an Integration of Research on Job Burnout. *Academy of Management Review*, 18(4), 621–656.
- Dewi, R. K., & Sjabadhyni, B. (2021). Digital Leadership as a Resource to Enhance Managers' Psychological Well-Being in COVID-19 Pandemic Situation in Indonesia. *The South East Asian Journal of Management*, 15(2), 154–168.
- Diefendorff, J. M., Erickson, R. J., Grandey, A. A., & Dahling, J. J. (2011). Emotional Display Rules as Work Unit Norms: A Multilevel Analysis of Emotional Labor Among Nurses. *Journal of Occupational Health Psychology*, 16(2), 170–186.
- Dollard, M. F., & Bakker, A. B. (2010). Psychosocial safety climate as a precursor to conducive work environments, psychological health problems, and employee engagement. *Journal of Occupational and Organizational Psychology*, 83(3), 579–599.
- Dora, M. T. H., & Azim, A. M. M. (2019). Organizational justice and workplace deviance behavior: Psychological Capital as Mediator. *American International Journal of Humanities and Social Science*, 5(2), 35-45.
- Dust, S. B., & Greenhaus, J. H. (2013). Spirituality and the work-home interface: A demands-resources perspective. *Journal of Management, Spirituality and Religion*, 10(3), 282–305.
- Edwards, J. R., & Rothbard, N. P. (2000). Mechanisms linking work and family: Clarifying the relationship between work and family constructs. *Academy of Management Review*, 25(1), 178–199.
- Frone, M. R., Russell, M., & Cooper, M. L. (1992). Antecedents and Outcomes of Work-Family Conflict: Testing a Model of the Work-Family Interface. *Journal of Applied Psychology*, 77(1), 65–78.
- Gaines, J. (2014). Emotional in a Exhaustion. *Management*, 26(4), 567–586.
- Ghozali, I. (2008). *Model Persamaan Struktural Konsep dan Aplikasi dengan Program AMOS 16.0*. Semarang: Universitas Diponegoro.
- Giardini, A., & Frese, M. (2008). Linking service employees' emotional competence to customer satisfaction: A multilevel approach. *Journal of Organizational Behavior: The International Journal of Industrial, Occupational and Organizational Psychology and Behavior*, 29(2), 155-170.
- Glock, C. Y., & Stark, R. (1966). *Religion and Society in Tension*. Newyork: Rand McNally & Company.
- Grandey, A. A. (2003). When “the show must go on”: Surface acting and deep acting as determinants of emotional exhaustion and peer-rated service delivery. *Academy of management Journal*, 46(1), 86-96.
- Greenhaus, J. H., & Powell, G. N. (2006). When work and family are allies: A theory of work-family enrichment. *Academy of management review*, 31(1), 72-92.
- Groth, M., Hennig-Thurau, T., & Walsh, G. (2009). Customer reactions to emotional labor: The roles of employee acting strategies and customer detection accuracy. *Academy of management Journal*, 52(5), 958-974.
- Grzywacz, J. G. (2000). Work-family spillover and health during midlife: Is managing conflict everything? *American Journal of Health Promotion*, 14(4), 236–243.
- Hair, J., Matthews, L., Matthews, R., & Sarstedt, M. (2017). PLS-SEM or CB-SEM: updated

- guidelines on which method to use. *International Journal of Multivariate Data Analysis*, 1 (2), 107.
- Hair, J., Ringle, C., & Sarstedt, M. (2001). PLS-SEM: Indeed a Silver Bullet. *The Journal of Marketing Theory and Practice*, 19(2), 139–152.
- Halbesleben, J. R. B., Neveu, J. P., Paustian-Underdahl, S. C., & Westman, M. (2014). Getting to the “COR”: Understanding the Role of Resources in Conservation of Resources Theory. *Journal of Management*, 40(5), 1334–1364.
- Hammer, L. B., Cullen, J. C., Neal, M. B., Sinclair, R. R., & Shafiro, M. V. (2005). The longitudinal effects of work-family conflict and positive spillover on depressive symptoms among dual-earner couples. *Journal of Occupational Health Psychology*, 10(2), 138–154.
- Henry, H., & Desmette, D. (2018). Work-family enrichment and well-being: the role of occupational future time perspective. *Career Development International*, 23(6–7), 542–556.
- Hobfoll, S. E. (1989). Conservation of resources: A new attempt at conceptualizing stress. *American psychologist*, 44(3), 513.
- Hochschild, A., Irwin, N., & Ptashne, M. (1983). Repressor structure and the mechanism of positive control. *Cell*, 32(2), 319–325.
- Wayne, J. H., Randel, A. E., & Stevens, J. (2006). The role of identity and work–family support in work–family enrichment and its work-related consequences. *Journal of vocational behavior*, 69(3), 445-461.
- Hori, N., & Chao, R.-F. (2019). The impact of surface acting, deep acting and emotional exhaustion on subjective well-being in the employees of food and beverage industries. *International Journal of Organizational Innovation*, 11(4), 215–228.
- Hülshager, U. R., & Schewe, A. F. (2011). On the costs and benefits of emotional labor: a meta-analysis of three decades of research. *Journal of occupational health psychology*, 16(3), 361.
- Humphrey, B. E. A. and R. H. (1993). Emotional Labor in Service Roles : The Influence of Identity. *Academy of Management Review*, 18(1), 88–115.
- ILO. (2020). *An e mployers’ guide on working from home in response to the outbreak of COVID-19*. Geneva: International Labor Office.
- Jaga, A., Bagraim, J., & Williams, Z. (2013). Work-family enrichment and psychological health. *SA Journal of Industrial Psychology*, 39(2), 1-10.
- Jannah, S. M. (2020). Individual resilience in the pandemic of covid-19: conservation of resources theory as a basis of determinants. *Asia Pacific Journal of Advanced Business and Social Studies*, 7(1), 56–70.
- Johnson, H. A. M., & Spector, P. E. (2007). Service With a Smile: Do Emotional Intelligence, Gender, and Autonomy Moderate the Emotional Labor Process? *Journal of Occupational Health Psychology*, 12(4), 319–333.
- Judge, T. A., Woolf, E. F., & Hurst, C. (2009). Is emotional labor more difficult for some than for others? A multilevel, experience-sampling study. *Personnel Psychology*, 62(1), 57-88.
- Kalliath, P., Kalliath, T., Chan, X. W., & Chan, C. (2019a). Linking Work-Family Enrichment to Job Satisfaction through Job Well-Being and Family Support: A Moderated Mediation Analysis of Social Workers across India. *British Journal of Social Work*, 49(1), 234–255.
- Kanter, R. M. (1989). Work and family in the United States: A critical review and agenda for research and policy. *Family Business Review*, 2(1), 77-114.

- Kim, H. J. (2008). Hotel service providers' emotional labor: The antecedents and effects on burnout. *International Journal of Hospitality Management*, 27(2), 151–161.
- Kim, S. Y., Shigemoto, Y., Neduvelil, A., & Grzywacz, J. G. (2021). Longitudinal Stability of Work–Family Enrichment and its Association With Well-Being and Personality Traits. *Counseling Psychologist*, 49(6), 907–939.
- Kong, H., & Jeon, J. E. (2018). Daily emotional labor, negative affect state, and emotional exhaustion: cross-level moderators of affective commitment. *Sustainability*, 10(6), 1967.
- Lee, R. T., & Ashforth, B. E. (1990). On the Meaning of Maslach's Three Dimensions of Burnout. *Journal of Applied Psychology*, 75(6), 743–747.
- Liu, X. Y., Kwan, H. K., Wu, L. Z., & Zheng, X. M. (2018). Emotional labor and family quality: the role of work-family positive spillover. *International Journal of Human Resource Management*, 29(6), 1113–1138.
- Liu, Y., Hassan, M., Chupradit, S., Ageli, M., Shoukry, A. M., & Aldeek, F. F. (2021). Aggressive workplace behavior, motivation, and worker's output: Mediating effect of religiosity among the service sector employees. *Aggression and Violent Behavior*, 101625.
- Macewen, K. E., & Barling, J. (1994). Daily consequences of work interference with family and family interference with work. *Work and Stress*, 8(3), 244–254.
- Marks, S. R., & MacDermid, S. M. (1996). Multiple Roles and the Self: A Theory of Role Balance. *Journal of Marriage and the Family*, 58(2), 417.
- Maslach, C., & Jackson, S. E. (1981). The measurement of experienced burnout. *Journal of Organizational Behavior*, 2(2), 99–113.
- McDougle, L., Handy, F., Konrath, S., & Walk, M. (2014). Health Outcomes and Volunteering: The Moderating Role of Religiosity. *Social Indicators Research*, 117(2), 337–351.
- McNall, L. A., Nicklin, J. M., & Masuda, A. D. (2010). A meta-analytic review of the consequences associated with work-family enrichment. *Journal of Business and Psychology*, 25(3), 381–396.
- Mishra, P. (2015). A grounded theory study on family-to-work enrichment. *South Asian Journal of Global Business Research*, 4(1), 45–67.
- Morris, J. A., & Feldman, D. C. (1996). The dimensions, antecedents, and consequences of emotional labor. *Academy of management review*, 21(4), 986-1010.
- Nguyen, C. H. (2013). *Individual resilience, social support, and health risk behaviors in adolescents and young adults: Study on cross-sectional and longitudinal samples*. Dissertation Abstracts International: Section B: The Sciences and Engineering, 73(8–B(E)), No Pagination Specified. Retrieved from http://ovidsp.ovid.com/ovidweb.cgi?T=JS&CSC=Y&NEWS=N&PAGE=fulltext&D=psyc10&AN=201399040366%5Cnhttp://vq2st5lq8v.search.serialssolutions.com?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft_id=info:sid/Ovid:psyc10&rft.genre=article&rft_i.
- Oren, L., & Levin, L. (2017). Work-family conflict/enrichment: the role of personal resources. *International Journal of Manpower*, 38(8), 1102–1113.
- Pirutinsky, S., Rosmarin, D. H., Holt, C. L., Feldman, R. H., Caplan, L. S., Midlarsky, E., & Pargament, K. I. (2011). Does social support mediate the moderating effect of intrinsic religiosity on the relationship between physical health and depressive symptoms among Jews? *Journal of Behavioral Medicine*, 34(6), 489–496.
- Plante, T. G., & Boccaccini, M. (1997). Reliability and validity of the Santa Clara strength of

- religious faith questionnaire. *Pastoral Psychology*, 45(6), 429–437.
- Rafaeli, A., & Sutton, R. I. (1987). Expression of emotion as part of the work role. *Academy of management review*, 12(1), 23-37.
- Ruderman, M. N., Ohlott, P. J., Panzer, K., & King, S. N. (2002). Benefits of multiple roles for managerial women. *Academy of Management Journal*, 45(2), 369–386.
- Russo, M., Buonocore, F., Carmeli, A., & Guo, L. (2018). When Family Supportive Supervisors Meet Employees' Need for Caring: Implications for Work–Family Enrichment and Thriving. *Journal of Management*, 44(4), 1678–1702.
- Sarwar, F., & Panatik, S. A. (2019). How Work-Family Conflict , Enrichment and their Interaction Influence Work-Family Balance Satisfaction among University Faculty? *International Journal of Recent Technology and Engineering*, 8(2), 48–56.
- Scott, B. A., & Barnes, C. M. (2011). A multilevel field investigation of emotional labor, affect, work withdrawal, and gender. *Academy of Management Journal*, 54(1), 116–136.
- Sieber, S. D. (1962). Toward a Theory of Role Accumulation. *American Sociological Review*, 39(4), 567–578.
- Stephens, M. A. P., Franks, M. M., & Atienza, A. A. (1997). Where two roles intersect: Spillover between parent care and employment. *Psychology and Aging*, 12(1), 30–37.
- Swimberghe, K., Flurry, L. A., & Parker, J. M. (2011). Consumer Religiosity: Consequences for Consumer Activism in the United States. *Journal of Business Ethics*, 103(3), 453–467.
- Vinkers, C. H., van Amelsvoort, T., Bisson, J. I., Branchi, I., Cryan, J. F., Domschke, K., ... van der Wee, N. J. A. (2020). Stress resilience during the coronavirus pandemic. *European Neuropsychopharmacology*, 35, 12–16.
- Wagner, D. T., Barnes, C. M., & Scott, B. A. (2014). Driving it home: How workplace emotional labor harms employee home life. *Personnel Psychology*, 67(2), 487-516.
- West, B. S. (2016). Spillover Effects Of Emotional Labor In Customer Service Encounters Toward Coworker Harming : A Resource Depletion Perspective. *Personnel psychology*, 70(2), 469-502.
- Wittmer, J. L., & Martin, J. E. (2010). Emotional exhaustion among employees without social or client contact: The key role of nonstandard work schedules. *Journal of Business and Psychology*, 25(4), 607-623.
- Wright, T. A., & Cropanzano, R. (1998). Emotional exhaustion as a predictor of job performance and voluntary turnover. *Journal of Applied Psychology*, 83(3), 486–493.
- Yanchus, N. J., Eby, L. T., Lance, C. E., & Drollinger, S. (2010). The impact of emotional labor on work-family outcomes. *Journal of Vocational Behavior*, 76(1), 105–117.
- Zhang, H., Zhou, Z. E., Zhan, Y., Liu, C., & Zhang, L. (2018). Surface acting, emotional exhaustion, and employee sabotage to customers: Moderating roles of quality of social exchanges. *Frontiers in Psychology*, 9, 1–11.

Appendix

Variable

Work-Family Enrichment

Helps me to understand different viewpoints and this helps me be a better family member

Helps me to gain knowledge and this helps me be a better family member

Puts me in a good mood and this helps me be a better family member

Makes me feel happy and this helps me be a better family member

Provides me with a sense of accomplishment and this helps me be a better family member

Provides me with a sense of success and this helps me be a better family member

Family-Work Enrichment

Helps me to understand different viewpoints and this helps me be a better worker

Helps me to gain knowledge and this helps me be a better worker

Puts me in a good mood and this helps me be a better worker

Makes me feel happy and this helps me be a better worker

Requires me to avoid wasting time at work and this helps me be a better worker

Causes me to be more focused at work and this helps me be a better worker Helps

Surface Acting

I pretend to look happy while doing my job

I pretend not to look tired while doing my job

I pretend to enjoy the work I'm doing

I pretend to feel fine/not stressed while doing my job

Deep Acting

I try to display a happy feeling while doing my job

I try not to look tired when I'm doing my job

I try to enjoy the work I am doing

I try to be fine/not stressed while doing my job

Religiosity

My religious faith is extremely important to me.

I pray daily.

I look to my faith as a source of inspiration.

I look to my faith as providing meaning and purpose in my life.

I consider myself active in my faith or church.

My faith is an important part of who I am as a person.

My relationship with God is extremely important to me.

Variable

I enjoy being around others who share my faith.

I look to my faith as a source of comfort.

My faith impacts many of my decisions

Emotional Exhaustion

I feel emotionally drained from my work.

I feel fatigued when I get up in the morning and have to face another day on the job.

Working with people all day is really a strain for me.

I feel burned out from my work.

I feel frustrated by my job.
