

## THE IMPACT OF EMOTIONAL LABOR AND WORKPLACE INCIVILITY ON PSYCHOLOGICAL WELL-BEING IN RESTAURANTS IN DENPASAR CITY WITH BURNOUT AS A MEDIATING VARIABLE

I Made Aryan Satriya WIBAWA<sup>1</sup>, Ida Bagus Udayana PUTRA<sup>2</sup>, Ni Luh Putu INDIANI<sup>3</sup>

<sup>1,2,3</sup>Master of Management Postgraduate Program Warmadewa University

Corresponding author: I Made Aryan Satriya Wibawa

Email: [aryantnt01@gmail.com](mailto:aryantnt01@gmail.com)

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### Abstract:

This study aims to analyze the impact of emotional labor and workplace incivility on psychological well-being in restaurants in Denpasar, with burnout as a mediating variable. The study population was all restaurant employees in Denpasar. The sample used was 180 restaurant employees. The data collection method was a questionnaire. The analysis technique used to answer the hypothesis was inferential analysis with Partial Least Squares (PLS). This study found that emotional labor had a positive effect on psychological well-being ( $\beta = 0.226$ ,  $p = 0.005$ ), supported by the internalization of Balinese cultural values. Meanwhile, workplace incivility also showed a positive effect on psychological well-being ( $\beta = 0.871$ ,  $p < 0.001$ ). However, workplace incivility significantly increased burnout ( $\beta = 1.061$ ,  $p < 0.001$ ). On the other hand, emotional labor did not directly trigger burnout ( $\beta = -0.128$ ,  $p = 0.056$ ), possibly due to deep-seated action strategies and strong cultural support. Burnout itself did not directly affect psychological well-being ( $\beta = -0.171$ ,  $p = 0.081$ ), likely due to protective factors such as spiritual practices and social support in Balinese culture that counteracted its negative impact. However, mediation analysis revealed that burnout remained an important mechanism, significantly mediating the relationships between emotional labor ( $\beta = 0.282$ ,  $p = 0.028$ ) and workplace incivility ( $\beta = -0.387$ ,  $p = 0.001$ ) with psychological well-being. These findings highlight the complexity of psychological dynamics in the workplace, where cultural factors and coping mechanisms play a significant role in determining the impact of job demands on employee well-being.

**Keywords:** Emotional Labor, Workplace Incivility, Psychological Well-Being, Burnout

## INTRODUCTION

The restaurant industry in Denpasar City, Bali, has experienced rapid growth in recent years, with the number of restaurants increasing by 57.62% in 2023 after previously stagnating during the COVID-19 pandemic (BPS Provinsi Bali, 2024). As one of Indonesia's leading tourist destinations, Denpasar has a highly competitive culinary industry, where service quality is a critical factor in business success. However, the demand for excellent service in this labor-intensive industry often places significant psychological burdens on employees, particularly related to emotional management (emotional labor) and handling workplace incivility. Preliminary observations conducted at five well-known restaurants in Denpasar—including Goddes Bakery, Goemerot Restaurant, The Old Champ Café, Luhtu's Coffee Shop, and The Brass—revealed that most employees tend to engage in surface acting, a form of emotional labor where they display positive expressions that do not align with their true feelings. Over time, this can lead to emotional exhaustion and decreased work motivation.



Additionally, many employees reported frequently experiencing workplace incivility in various forms, ranging from demeaning comments from customers, a lack of appreciation from management, to strained relationships with coworkers. These high-pressure working conditions are further exacerbated by emerging symptoms of burnout, characterized by chronic fatigue, cynicism toward work, and feelings of inefficacy, ultimately significantly reducing their psychological well-being. These initial findings align with previous studies, such as Wahid et al. (2024), which found that emotional labor practices, particularly surface acting, can harm employees' psychological well-being, and Astari et al. (2024), which revealed the negative impact of workplace incivility on workers' mental health. Furthermore, Lim & Moon (2024), in their study on firefighters, found a significant negative correlation between surface acting and psychological well-being, while Sari & Yuniasanti (2023) reported that workplace incivility significantly reduces job satisfaction and mental health quality. Other studies, such as Hartini et al. (2022) on banking employees and Chakar et al. (2024) on service sector workers, reinforce the findings that both emotional labor and workplace incivility can significantly increase burnout risk, which then acts as a mediator in reducing psychological well-being, as evidenced by Wibisono & Wibowo (2024) in their study on production workers. Based on these empirical phenomena and the identified research gap from the literature, this study is designed to comprehensively analyze the impact of emotional labor and workplace incivility on the psychological well-being of restaurant employees in Denpasar, with burnout as a mediating variable. The findings are expected to contribute theoretically to the development of human resource management science while providing practical recommendations for restaurant industry players in designing more effective HR strategies to create a healthy work environment that supports employees' psychological well-being.

**Psychological well-being.** Psychological well-being (*kesejahteraan psikologis*) is defined as the full realization of an individual's psychological potential. It occurs when a person can accept their strengths and weaknesses, build positive relationships with others, act independently and make decisions, have a sense of direction in life, and feel capable of navigating life's challenges (Mutmainah, 2023).

According to Firawaty (2022), psychological well-being refers to an individual's psychological health, reflected in their ability to accept themselves and their past, recognize their potential, establish positive relationships with others, take responsibility for their actions, have a sense of purpose in life, and adapt to their environment. Based on developmental, clinical, and social psychology perspectives (Firawaty, 2022; Mutmainah, 2023), psychological well-being consists of six key dimensions:

1. Self-Acceptance – The ability to acknowledge and accept one's strengths and weaknesses
2. Positive Relationships with Others – The capacity to build and maintain healthy interpersonal relationships.
3. Autonomy – Independence in decision-making and self-regulation.
4. Environmental Mastery – The ability to adapt to and manage work and life situations effectively.
5. Purpose in Life – Having meaning, goals, and direction in life.
6. Personal Growth – Continuous self-improvement and realization of one's potential.

**Emotional Labor.** The concept of emotional labor was first explained in 1983 by Hochschild in his book "The Managed Heart: Commercialization of Human Feeling." In the book, Hochschild explains that emotional labor is the management of feelings using facial and physical signs that can be observed and desired as part of the work role (Hochschild, 1983). According to Simanjuntak (2024), emotional labor is the ability of employees to display positive emotions, such as displaying

smiles, communicating smoothly and well, behaving friendly manner to consumers as the company demands. Based on the integration of concepts from (Hani et al., 2022) and (Ramdhani, 2017), this study adopts the dimensions of emotional labor, which include:

1. Surface Acting: displaying fake emotions (e.g., forced smiling), causing stress and inner conflict.
2. Deep Acting: trying to change emotions from within, draining mental energy.
3. Expression of Naturally Felt Emotions: showing genuine emotions risks conflict if negative.
4. Emotion Termination: suppressing emotions, potentially triggering emotional outbursts.
5. Frequency: high emotional demands cause fatigue.
6. Variety: displaying a variety of emotions increases cognitive load.
7. Intensity: excessive emotional expression accelerates fatigue.

The state of resource depletion that results from high emotional labor will reduce an individual's capacity to enjoy positive experiences, maintain quality social relationships, and engage in restorative activities - all key factors in psychological well-being. Thus, the higher the emotional labor, the lower the level of psychological well-being that employees can achieve. Some studies that show the effect of emotional labor on psychological well-being include Lim and Moon's (2024) research conducted in South Korea, which found that emotional labor, both through surface acting and deep acting, has a negative impact on the psychological well-being of firefighters. On the other hand, Hapsari and Puspitasari (2022) found that emotion regulation has no significant effect on the psychological well-being of working mothers.

According to COR theory, any attempt to display false emotions requires a significant expenditure of emotional energy (resource expenditure). In the long run, in the absence of adequate recovery mechanisms (such as social support or time off), this continuous resource expenditure will create a resource loss spiral. This spiral of resource loss will progressively weaken the individual's emotion regulation ability, which eventually manifests as burnout in the form of emotional exhaustion, depersonalization, and a decreased sense of accomplishment. Research on the relationship between emotional labor and burnout shows varied results, depending on the context and type of emotional labor applied. In the context of the social work industry, Li (2023) reported that surface acting was significantly positively correlated with burnout, while deep acting showed no significant impact. Ardanty et al. (2023) also found a negative relationship between emotional labor and burnout among employees of the Umskey goat dairy plant. On the other hand, a systematic review by Kariou et al. (2021) confirmed that surface acting is strongly correlated with increased burnout, while deep acting and natural emotions can help reduce burnout levels. Based on the theory and some previous researchers, the following hypothesis is formulated:

- H<sub>1</sub>: Emotional labor has a significant negative effect on psychological well-being in restaurants in Denpasar City.
- H<sub>3</sub>: Emotional labor has a significant positive effect on burnout in restaurants in Denpasar City.

**Workplace Incivility.** Workplace incivility is treatment experienced by targets from superiors and coworkers that includes ambiguous, low-intent behavior and violates social norms in the workplace (Astari et al., 2024). Meanwhile, according to (Rocky & Setiawan, 2018), workplace incivility is a low-intensity behavior with ambiguous intent to harm someone, which violates workplace norms for mutual respect; uncivilized behavior is rude and disrespectful, showing a lack of concern for others. (Astari, 2024) provides a theoretical framework on why this behavior is harmful (due to its ambiguous and norm-violating nature), while Setyorini & Syarifah (2018) explain

how it manifests in daily practice. Thus, there are 8 dimensions of workplace incivility in this study, namely:

1. Norm Violation: violation of politeness norms creates tension
2. Ambiguous Intent: unclear intentions trigger chronic stress
3. Low Intensity: accumulation of abusive behavior leads to emotional exhaustion
4. Personal Affairs Intervention: interference in personal affairs damages working relationships
5. Abandonment: neglect of responsibilities increases workload
6. Unfriendly Communication: Rude communication erodes confidence
7. Inconsiderate Acts: insensitive actions trigger resentment
8. Privacy Invasion: invasion of privacy creates anxiety

Chronic experiences of incivility can trigger defensive mindsets and hypervigilance that further inhibit an individual's ability to engage in activities and relationships that support well-being. As a result, employees who frequently experience workplace incivility will show lower levels of psychological well-being than their peers who work in a more supportive environment. Sari and Yuniasanti (2023) found that there is a significant negative relationship between the experience of workplace incivility and employee psychological well-being. Similarly, Raaj (2024) examined IT employees, where workplace incivility had a significant negative effect on their psychological well-being. In Indonesia, Anugrah and Handoya (2018) found that workplace incivility behavior negatively affects psychological well-being and psychological distress in sales employees.

COR theory explains that each incident of incivility forces employees to allocate additional cognitive and emotional resources (resource investment principle) to cope with the threat, either through active or defensive coping efforts. This continuous resource investment, especially when not matched by the acquisition of new resources, will lead to progressive resource depletion. In the long run, this state of resource depletion will manifest as burnout, where employees experience emotional exhaustion, a cynical attitude towards work, and feelings of incompetence. In China, Shi et al. (2018) reported a positive correlation between workplace incivility and burnout in new nurses, suggesting that bad experiences at work can increase the risk of burnout. Research by Syahrani and Syarifah (2022) confirmed that workplace incivility has a significant effect on burnout, with collectivism as a moderator variable. Based on theory and several previous researchers, the following hypothesis is formulated:

- H<sub>2</sub>: Workplace incivility has a significant negative effect on psychological well-being in restaurants in Denpasar City.
- H<sub>4</sub>: Workplace incivility has a significant positive effect on burnout in restaurants in Denpasar City.

**Burnout.** Burnout is a state of exhaustion or frustration caused by daily struggles or unfulfilled expectations. People are initially loyal to their work, but over time, their commitment decreases (Mutmainah, 2023). According to Hartini et al. (2022), burnout is a physical fatigue, emotional fatigue, and also mental fatigue caused by a person's long-term involvement in emotional situations. In understanding the burnout phenomenon, there are two complementary views regarding the dimensions involved. According to Ma'arif (2022), burnout consists of three main dimensions, namely exhaustion, cynicism, and inefficacy. On the other hand, Agustian et al. (2024) added two other important dimensions, namely physical and emotional exhaustion, and depersonalization. Thus, the dimensions used in this study include:

1. Exhaustion (kelelahan): Reflects the exhaustion of emotional and physical resources.
2. Cynicism (sinisme): a negative response to work and coworkers, which serves as a protective mechanism against emotional exhaustion.



3. Inefficacy (ketidakefektifan): reflects feelings of incompetence and lack of achievement at work.
4. Physical exhaustion: significant energy depletion and other physical symptoms.
5. Emotional exhaustion: a state in which individuals feel emotionally distressed.
6. Depersonalization: drifting away from colleagues and clients.

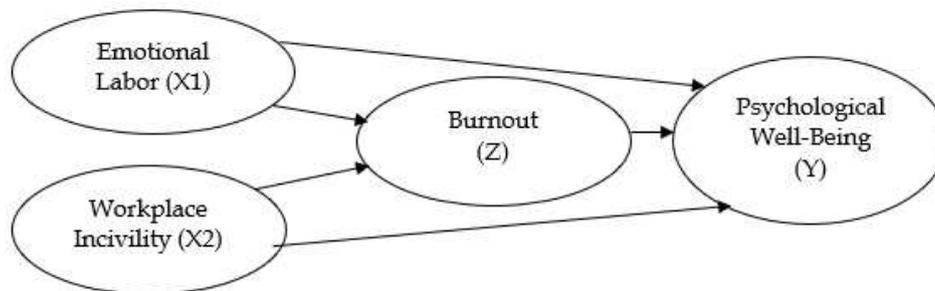
COR theory explains that in a state of burnout, almost all of an individual's psychological resource reserves have been depleted, leaving very few resources available for investment in activities that support psychological well-being. Research on the relationship between burnout and psychological well-being shows a consistent pattern that suggests a negative impact on each other across various contexts. Wibisono and Wibowo (2024) found that there is a significant negative relationship between psychological well-being and burnout in production employees who work monotonously at PT XYZ. Nugraha et al. (2024) examined the freelancer community and found that job burnout negatively affects psychological well-being, with significant mediation. Espinoza-Díaz et al. (2023) also reported a significant relationship between psychological well-being and burnout among teachers, which is influenced by personality factors and psychosocial climate. Research by Saraun and Ambarwati (2022) at PT Pertamina Geothermal Energy Lahendong Area showed a significant negative relationship between psychological well-being and burnout in workers. In addition, Indreswari et al. (2022) found that psychological well-being has a negative relationship with student academic burnout, suggesting that students' psychological well-being can affect their level of academic burnout.

Burnout then creates "blockages" in the resource caravan passageways - pathways that should allow individuals to access and utilize various resources supporting well-being. In a state of burnout, these pathways become obstructed due to: (1) reduced energy available to seek and utilize resources, (2) impaired ability to recognize resource gain opportunities, and (3) decreased motivation to engage in activities that support well-being. Thus, burnout acts as a critical mediator that explains how emotional labor, which initially only affects emotional resources, can ultimately have a broad impact on various aspects of psychological well-being. Burnout then becomes a critical mediator because: (1) reduces an individual's capacity to engage in activities that support well-being, (2) impairs the ability to maintain quality social relationships (an important source of social support), and (3) creates negative cognitive biases that make individuals less able to appreciate and utilize the positive resources that are still available. Thus, burnout serves as a central mechanism that translates the interpersonal experience of workplace incivility into impairments in personal psychological well-being. This mediating process also explains why the effects of workplace incivility often persist long after a particular incident has passed - because the effects are internalized through the burnout state it creates.

- H<sub>5</sub>: Burnout has a significant negative effect on psychological well-being in restaurants in Denpasar City.
- H<sub>6</sub>: Burnout mediates the relationship between emotional labor and psychological well-being in restaurants in Denpasar City.
- H<sub>7</sub>: Burnout mediates the relationship between workplace incivility and psychological well-being in restaurants in Denpasar City.

The research conceptual framework is described as follows.





**Figure 1.** Research Framework

**METHODS**

This research will be conducted at restaurants in Denpasar City. This is based on the fact that Bali Island is one of the mainstay tourist destinations in Indonesia, which is very famous in the world. Tourism activities are strongly supported by hotel accommodation. It is very important to understand the interests of tourists in choosing a place to stay. The population in this study was all restaurant employees in Denpasar City. The criteria set so that respondents can provide accurate answers to questionnaire statements are employees who are still working, and respondents who work in restaurants in the Denpasar City area. The study used a total of 180 respondents. The number of respondents was taken based on the formula from Roscoe (1975), which is a maximum of 10 x the number of question items. The data collection method used is the survey method using a questionnaire. Statement items are measured on a Likert scale using five numbers from 1 (strongly disagree) to 5 (strongly agree). The data analysis technique used is SEM-PLS, which is run with SmartPLS 4.0 software. Besides being able to be used to confirm the theory, PLS can also be used to explain whether or not there is a relationship between latent variables (prediction), while SEM is oriented towards theory confirmation (Sihombing et al., 2024).

**RESULT AND DISCUSSION**

**Validity and Reliability Test.** The results of the convergent validity test are shown in Table 1, which shows that all indicators on each research variable have a loading factor value > 0.50, so they meet the criteria and are declared valid. Thus, the 18 construct indicators used in the study can be said to be valid.

**Table 1.** Validity Test Results

Variable	Indicator	Loading Factor	Description
Emotional Labor (X1)	X1.1	0,847	Valid
	X1.2	0,843	Valid
	X2.3	0,667	Valid
	X1.4	0,897	Valid
	X1.5	0,850	Valid
	X1.6	0,907	Valid
	X1.7	0,523	Valid
Workplace Incivility (X2)	X2.1	0,810	Valid
	X2.2	0,882	Valid
	X2.3	0,822	Valid
	X2.4	0,916	Valid
	X2.5	0,801	Valid



	X2.6	0,772	Valid
	X2.7	0,921	Valid
	X2.8	0,916	Valid
Burnout (Z)	Z.1	0,651	Valid
	Z.2	0,775	Valid
	Z.3	0,782	Valid
	Z.4	0,651	Valid
	Z.5	0,651	Valid
	Z.6	0,775	Valid
Psychological Well-Being (Y)	Y.1	0,585	Valid
	Y.2	0,689	Valid
	Y.3	0,793	Valid
	Y.4	0,771	Valid
	Y.5	0,895	Valid
	Y.6	0,649	Valid

The reliability test results in Table 2 show that all research variables each have a Cronbach's Alpha value > 0.60 and have a Composite Reliability value > 0.70, so the instrument is declared reliable. This means that all indicators consistently reflect the same latent construct.

**Table 2.** Reliability Test Results

Variable	Cronbach's Alpha	Composite Reliability	Description
Emotional Labor (X1)	0,804	0,925	Reliabel
Workplace Incivility (X2)	0,948	0,950	Reliabel
Burnout (Z)	0,832	0,847	Reliabel
Psychological Well-Being (Y)	0,604	0,861	Reliabel

**Hypothesis Test.** The results of path and significance testing are shown in Table 3. Hypothesis 1 ( $H_1$ ) in this study states that emotional labor has a significant negative effect on the psychological well-being of restaurant employees in Denpasar City. However, the results of the analysis show that emotional labor actually has a significant positive effect ( $\beta=0.226$ ,  $p=0.005$ ), so the initial hypothesis is rejected. Hypothesis 2 ( $H_2$ ) in this study states that workplace incivility has a significant negative effect on the psychological well-being of restaurant employees in Denpasar City. However, the results of the analysis showed that this hypothesis was rejected because a highly significant positive relationship was found ( $\beta=0.871$ ,  $p<0.001$ ). Hypothesis 3 ( $H_3$ ) in this study states that emotional labor has a significant positive effect on burnout among restaurant employees in Denpasar City. However, the results of the analysis show that this hypothesis is rejected because the relationship between emotional labor and burnout is not statistically significant ( $\beta = -0.128$ ,  $p = 0.056$ ). Hypothesis 4 ( $H_4$ ) in this study states that workplace incivility has a significant positive effect on burnout among restaurant employees in Denpasar City. The analysis results show that this hypothesis is accepted with a highly significant path coefficient ( $\beta = 1.061$ ,  $p < 0.001$ ). Hypothesis 5 ( $H_5$ ) in this study states that burnout has a significant negative effect on psychological well-being among restaurant employees in Denpasar City. However, the results of the analysis showed that this hypothesis was rejected because the relationship between burnout and psychological well-being was not statistically significant ( $\beta = -0.171$ ,  $p = 0.081$ ). Hypothesis 6 ( $H_6$ ) in this study was accepted, with a significant mediation coefficient ( $\beta=0.282$ ,  $p=0.028$ ). This result indicates that burnout acts as a significant mediator in the relationship between emotional labor and psychological well-being. Hypothesis 7



(H<sub>7</sub>) in this study was accepted, with a significant negative mediation coefficient ( $\beta=-0.387$ ,  $p=0.001$ ). This result indicates that burnout acts as a full mediator in the relationship between workplace incivility and psychological well-being.

The R<sup>2</sup> values for burnout (0.888) and psychological well-being (0.951) indicate that the model has strong predictive power.

**Table 3.** Hypothesis Test Results

Hypothesized	Path Coefficient	T-Statistic	P-Value	Description
H1: X1 → Y	0,226	2,780	0,005	Positively Significant (Hypothesis rejected)
H2: X2 → Y	0,871	5,900	0,000	Positively Significant (Hypothesis rejected)
H3: X1 → Z	-0,128	1,910	0,056	Not Significant (Hypothesis rejected)
H4: X2 → Z	1,061	16,833	0,000	Positively Significant (Hypothesis accepted)
H5: Z → Y	-0,171	1,746	0,081	Not Significant (Hypothesis rejected)
H6: X1 → Z → Y	0,282	2,203	0,028	Mediation Significant (Hypothesis accepted)
H7: X2 → Z → Y	-0,387	3,191	0,001	Mediation Significant (Hypothesis accepted)

**Impact of Emotional Labor on Psychological Well-Being.** The results showed that emotional labor has a significant positive effect on the psychological well-being of restaurant employees in Denpasar ( $\beta=0.226$ ,  $p=0.005$ ), contrary to the initial hypothesis that predicts a negative effect based on the Conservation of Resources (COR) theory. This finding indicates that in the context of Balinese culture, emotional labor is not always detrimental to psychological well-being. Cultural values such as tri hita karana (hospitality) and the perception of emotional labor as dharma (noble duty) make managing emotions actually provide a sense of achievement and meaning of work. In addition, the dominance of deep acting (internalizing positive emotions) and social support acts as a stress buffer. These results contradict research by Lim & Moon (2024) and Chen et al. (2023) in other sectors, but are in line with Susanti & Hurriyati's study (2024), which found a positive relationship between emotional labor and well-being in nurses. This finding confirms the importance of cultural context in moderating the impact of emotional labor.

**The Impact of Workplace Incivility on Psychological Well-Being.** Contrary to the initial hypothesis, workplace incivility has a highly significant positive effect on psychological well-being ( $\beta=0.871$ ,  $p<0.001$ ). This phenomenon can be explained through the unique adaptation mechanism of restaurant employees in Denpasar, supported by Balinese cultural values such as tri hita karana (balance of relationships) and karma phala (law of cause and effect). Employees may view incivility as a challenge that triggers resilience and personal growth, supported by coping strategies such as humor, social support, or spiritual reflection. COR theory explains this through the resource gain principle, where challenges strengthen psychological resource networks. This finding contradicts the majority of research (Sari & Yuniasanti, 2023; Raaj, 2024) but is in line with the study by Miller et al. (2022), who showed improved well-being after facing incivility in a specific work context.

**Impact of Emotional Labor on Burnout.** The hypothesis that emotional labor has a positive effect on burnout was rejected ( $\beta=-0.128$ ,  $p=0.056$ ), indicating that in the context of Denpasar restaurants, managing emotions does not directly cause emotional exhaustion. Factors such as the Balinese work culture that prioritizes hospitality, the dominance of deep acting, and social support



act as buffers. COR theory (Hobfoll et al., 2018) usually predicts resource loss due to emotional labor, but in this context, emotional investment can actually produce resource gain if supported by positive cultural values. This finding is different from the research of Hartini et al. (2022) and Li (2023), but is consistent with Gusfiyani (2023), who showed that moderating factors such as emotional intelligence can reduce the impact of burnout.

**Impact of Workplace Incivility on Burnout.** The hypothesis that workplace incivility increases burnout was accepted with a highly significant coefficient ( $\beta=1.061$ ,  $p<0.001$ ). This finding is in line with COR theory, where disrespectful behavior drains psychological resources and triggers resource loss spirals. Employees who constantly face incivility experience emotional exhaustion, cynical attitudes, and feelings of incompetence. Although in  $H_2$ , incivility improves well-being (short-term effect), the long-term accumulation of stress still leads to burnout. These results are consistent with research by Chakar et al. (2024) and Shi et al. (2018), and reinforce evidence that workplace incivility is a strong predictor of burnout, although the Balinese cultural context may moderate its initial impact.

**Impact of Burnout on Psychological Well-Being.** The hypothesis that burnout reduces psychological well-being was rejected ( $\beta=-0.171$ ,  $p=0.081$ ), suggesting that in the context of Denpasar restaurants, emotional exhaustion does not necessarily negatively impact well-being. Protective factors such as Balinese cultural values (tri hita karana), community support (banjar), and adaptation to chronic stress may play a buffering role. COR theory explains this through resource caravan passageways, where social and spiritual resources help maintain well-being despite burnout. This finding contradicts the research by Wibisono & Wibowo (2024) and Nugraha et al. (2024), but is in line with Saraun & Ambarwati (2022), who showed that welfare programs can neutralize the effects of burnout.

**Burnout Mediates the Relationship between Emotional Labor and Psychological Well-Being.** The burnout mediation hypothesis was accepted ( $\beta=0.282$ ,  $p=0.028$ ), although the direct relationships of emotional labor  $\rightarrow$  burnout ( $H_3$ ) and burnout  $\rightarrow$  well-being ( $H_5$ ) were not significant. This finding indicates that burnout functions as a complex mechanism that actually strengthens the positive impact of emotional labor on well-being. In the context of Balinese culture, emotional labor may trigger temporary exhaustion ("meaningful burnout"), but employees who successfully overcome it experience psychological growth. COR theory explains this phenomenon through the gain paradox and resource caravan passageways. This result is different from Lim & Moon's (2024) research, but in line with Susanti & Hurriyati (2024), who found that emotional labor can improve well-being through a sense of accomplishment.

**Burnout Mediates the Relationship between Workplace Incivility and Psychological Well-Being.** The burnout mediation hypothesis was accepted with a significant negative coefficient ( $\beta=-0.387$ ,  $p=0.001$ ), indicating that although workplace incivility directly improves well-being ( $H_2$ ), its indirect effect through burnout remains detrimental. This phenomenon reflects the duality of incivility: initially perceived as a challenge stressor, its accumulation leads to resource depletion and a long-term decline in well-being. COR theory explains through resource loss spirals, where burnout becomes the critical link between incivility and decreased well-being. This finding is in line with the research of Chakar et al. (2024) and Astari et al. (2024), but enriches the literature by showing that cultural context can moderate the initial impact of incivility.

## CONCLUSION

The restaurant industry in Indonesia continues to experience rapid growth, especially in big cities such as Denpasar, Bali. In this highly competitive industry, direct interaction between



employees and customers is a determining factor for business success. Employees in this sector are expected to provide friendly, fast, and high-quality service to meet customer expectations. This study aims to analyze the factors that influence psychological well-being in restaurants in Denpasar City, which is mediated by Burnout.

The results found that Emotional labor has a positive impact on psychological well-being, indicating that emotional demands actually improve psychological well-being in the context of Balinese culture that prioritizes hospitality. Workplace incivility also has a positive effect on well-being, indicating an adaptation mechanism that turns disrespectful behavior into a challenge that triggers growth. On the other hand, emotional labor had no significant effect on burnout, while workplace incivility showed a significant negative impact in triggering emotional exhaustion. Burnout itself did not have a significant effect on psychological well-being, suggesting a protective factor in the local culture. Another important finding is that burnout acts as a positive mediator between emotional labor and well-being, as well as a negative mediator that explains how workplace incivility ultimately reduces psychological well-being. These results confirm the complexity of the relationship between job demands and employee well-being in the unique Balinese cultural context.

**Suggestion.** In order to maintain employees' psychological well-being, it is important to develop healthy emotion regulation strategies, such as deep acting and utilizing social support, to maintain psychological well-being. Restaurant management needs to create a positive work environment through emotional labor training, anti-incivility policies, and psychological well-being programs. The government and industry associations can support by developing hospitality sector mental health guidelines and incentivizing humane work practices. Meanwhile, customers contribute by being polite, respecting employees, and choosing restaurants that treat workers fairly. The collaboration of all these parties can create a healthier and more sustainable hospitality ecosystem.

**Limitations.** This study has several limitations that need to be considered. First, the cross-sectional approach does not allow for causal inference between variables. Second, findings limited to restaurant employees in Denpasar may not be fully representative of other geographical or cultural contexts, given the unique characteristics of Balinese culture, such as tri hita karana and the banjar system. Third, the use of self-report questionnaires has the potential to introduce biases, such as social desirability bias or common method bias. Fourth, although SEM-PLS is useful for predictive analysis, it has limitations in testing complex models with many variables. Lastly, this study has not included other potential variables such as personality, social support, or company policies that might influence the relationship between variables. Recommendations for future research include a longitudinal approach, sample expansion, and integration of qualitative methods to deepen the findings.

**Suggestions for future research.** This study recommends several directions for future research. First, a longitudinal approach is needed to understand the dynamics of the relationship between variables in more depth. Second, expanding the sample to different regions and sectors can test the generalizability of the findings. Future research is also recommended to integrate moderating variables such as social support and company policies, and use mixed methods (quantitative-qualitative) to gain a more holistic understanding. The development of instruments that are sensitive to local contexts and experimental research to test practical interventions is also prioritized. These recommendations are expected to strengthen the findings as well as provide more meaningful theoretical and practical contributions to the development of quality of work life in the hospitality industry, especially in a specific cultural context such as Bali.



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