

Mental Workload Model: Basic Psychological Needs Theory Approach

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ABSTRACT

The purpose of this study is to examine and analyze the effect of person-organization fit (P-O fit) on mental workload, with basic psychological needs frustration (BPNF) turnover intention as an intervening variable in Yogyakarta Special Region hospitals. The sample for this study was vocational nurses in Yogyakarta Special Region hospitals. Through a survey of 153 respondents, processed by the structural equation modeling (SEM) analysis method. The results of this study show that P-O fit has a moderately strong positive effect on mental workload. P-O fit has a weak negative effect on turnover intention. P-O fit has a moderately strong positive effect on BPNF. BPNF has a strong positive effect on turnover intentions. Turnover intentions have a very weak positive effect on mental workload. BPNF has a weak positive effect on mental workload. BPNF mediates the effect of P-O fit on turnover intention and mental workload. Turnover intention do not mediate the effect of P-O fit on mental workload. Based on the findings, the hospital leaders should bring nurse's low mental workload through implementing Islamic Spiritual Organization (ISO), with basic psychological needs supporting in each of its dimension. This study is expected to be a reference for practitioners in strategic human resource management, especially regarding human resource retention function implementing ISO. ISO contributes to increase P-O fit and BPNF, finally the decrease of mental workload.

Keyword: *Mental Workload, Person-Organization Fit, Basic Psychological Needs Frustration, Turnover Intention, Islamic Spiritual Organization.*

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INTRODUCTION

Mental workload is the amount of work that must be carried out by employees. The difference in resource capacity based on the quantity of task demands that individuals must face determines the mental workload (Sanders & McCormick, 1993). Mental workload consists of time load, work effort load, and psychological stress load (Rubio et al., 2004). Basically, the perceived workload must not be excessive, where the demands of the task and the capacity of the individual must be balanced, in order to achieve maximum individual performance. Therefore, mental workload must be considered by leaders. Some previous study findings state that mental workload leads to negative behavior (Evcili & Damirel, 2022; Moghadam et al., 2021; Destiani et al., 2020); decreased performance (Akca & Kucukoglu, 2020; Herdiana & Sary, 2023); increased work stress (fikri et al., 2024); low perceived professional benefits (Li et al., 2023).

Nurses have a very important role because they have a proportion of 40–60 percent in hospitals (Dewanto & Wardhani, 2018). Several studies show that nurses' mental workload tends to be high (Arrum et al., 2024; Yuan et al., 2023; Destiani et al., 2020; Moghadam et al., 2021; Aprilia et al., 2019). Given the important role of mental workload, it is necessary to study in depth the factors that affect mental workload. However, previous studies have prioritized mental workload as an independent variable (Chenarboo et al., 2022; Feng et al., 2023). This study focuses on mental workload as a dependent variable.

According to Robbins (2017), there are three factors that influence behavior, namely individual, psychological, and organizational factors. This study focuses on the psychological and organizational aspects of P-O fit, BPNF, and turnover intention. This is because P-O fit tends to have a strong influence on both positive and negative behavior (Robbins, 2017; Afsar, 2016; Astuti & Amir, 2023). One of the dimensions in BPN is fulfilled or not fulfilled; it affects individual behavior (Legault, 2016; 2017; Longo et al., 2018; Olafsen et al., 2017). The majority of previous studies focused on BPN satisfaction, so this study focuses on BPN frustration as an intervening variable. Previous studies have used turnover intention as the dependent variable (Nashwan et al., 2021; Santi et al., 2020; Susanti et al., 2020), while this study uses turnover intention as an intervening variable.

This study makes several contributions to human resource management, both theoretically and practically. Theoretically, the findings of this study are useful in developing mental workload theory by integrating mental workload theory with person-organization fit theory, basic psychological needs theory, and turnover intention theory. This is used to identify the factors that cause mental workload in nurses. Practically, the findings of this study are useful in improving the maintenance function of employees.

LITERATURE REVIEW

Mental Workload

The difference in the capacity of resources versus the quantity of task demands that individuals must face determines the mental workload (Sanders & McCormick, 1993). Mental workload consists of time load, work effort load and psychological stress load (Rubio et al., 2004). Basically, to achieve maximum individual performance, the perceived workload should not be excessive, balancing the demands of the task with the individual's capacity (Sari & Suliantoro, 2017; Rahajeng, Sahl, Aurellia, & Nur, 2021).

Person-Organization Fit (P-O FIT)

P-O fit is the compatibility between individual values and organizational values. P-O fit consists of personal values, honesty, equity, and concern for others (Andrews et al., 2010; Morley, 2007). P-O fitness can promote individual well-being, which in turn can reduce mental workload. This statement is supported by previous studies, namely that P-O fit is negatively correlated with counterproductive behavior (Demir et al., 2015; Sanjiwani et al., 2021). A work environment that supports the fulfillment of basic psychological needs (need supporting) tends to cause satisfaction for individuals (need satisfaction) and reduce need frustration and vice versa (Deci et al., 2017; Vansteenkiste et al., 2020; Warburton et al., 2020; Van den Broeck et al., 2016). According to the description provided above, hypothesis 1 is:

H₁: Person-organization fit negatively affects mental workload.

Basic Psychological Needs Frustration (BPNF)

Legault (2017); Longo et al. (2018) divide BPN into two constructs: satisfaction and frustration with basic psychological needs (BPNS and BPNF). The development of BPNS increases well-being and positive behavior (optimal functioning). Conversely, BPNF tends to result in ill-being and negative behavior (malfunctioning). This suggests frustration is not part of satisfaction (Longo et al., 2018; Vansteenkiste & Ryan, 2013).

A work environment that supports the fulfillment of basic psychological needs (need supporting) tends to cause satisfaction for individuals (need satisfaction) and reduce need frustration, and vice versa (Deci et al., 2017; Vansteenkiste et al., 2020; Warburton et al., 2020). Needs for autonomy, competence, and relatedness can all lead to frustration. Frustration can cause a sense of pressure, and if sustained, it can increase negative behavior, one of which is mental workload. This is supported by findings that suggest that basic psychological needs frustration (BPNF) affect turnover intention (Olafsen et al., 2021a). Frustration tends to cause negative health and negative behavior (Olafsen et al., 2021b; Abun et al., 2019). Based on the description above, hypotheses 2, 3, and 4 are:

H₂: Person-organization fit negatively affects basic psychological needs frustration.

H₃: Basic psychological needs frustration has a positive effect on turnover intention.

H₄: Basic psychological psychological needs frustration has a positive effect on mental workload.

Turnover Intention

Turnover intention is an individual's desire to leave the current workplace and move to another workplace (Mobley et al., 1979). There are two indicators: the desire to leave the organization and the level of job search. Based on the description above, hypotheses 5 and 6 are:

H₅: Person organization fit has a negative effect on turnover intention.

H₆: Turnover intention has a positive effect on mental workload.

RESEARCH METHOD

Data Collection and Analysis

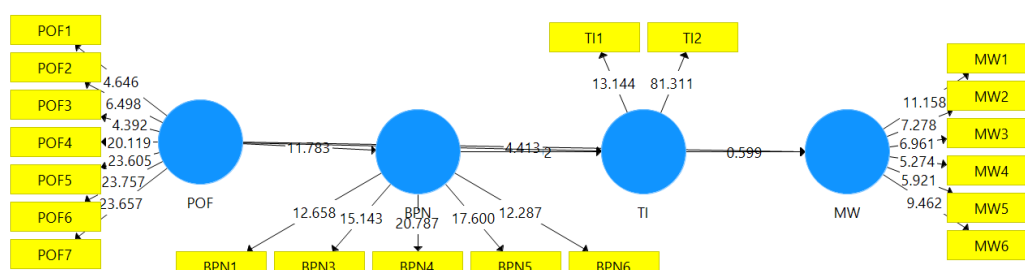
The study's population consisted of nurses from the millennial generation who were married and worked in hospitals in the Yogyakarta Special Region. The sample size was 153 by purposive sampling with the criteria of being easy to find and willing to answer questionnaire questions. The analysis tool used structural equation modeling (SEM) because it is a statistical model that can be used to predict the strength of hypothesized relationships between variables in a theoretical model, either directly or indirectly (Goodboy & Kline, 2017).

Model Fit Test (Goodness of Fit)

Table 2. Initial Model Goodness of Fit Test

Indicator	Expected Size	Estimation Results	Conclusion
Chi-Square	Close to zero (as small as possible)	198,484	Fit
Probability	>0,05	0,140	Fit
CMIN/DF	< 2,00	1,115	Fit
RMSEA	< 0,08	0,041	Fit
TLI	>0,95	0,981	Fit
CFI	>0,95	0,984	Fit

Structural Model Analysis



	Original Sample (O)	Sample Mean (M)	Standard Deviation...	T Statistics (O/STDEV)	P Values
BPN -> MW	0.260	0.254	0.141	1.848	0.065
BPN -> TI	0.889	0.894	0.052	17.102	0.000
POF -> BPN	0.616	0.623	0.052	11.783	0.000
POF -> MW	0.543	0.524	0.123	4.413	0.000
POF -> TI	-0.292	-0.288	0.113	2.573	0.010
TI -> MW	-0.079	-0.060	0.132	0.599	0.550

	Original Sample ...	Sample Mean (M)	Standard Deviat...	T Statistics (O/STDEV)	P Values
POF -> BPN -> MW	0.160	0.158	0.087	1.834	0.067
BPN -> TI -> MW	-0.070	-0.056	0.117	0.600	0.549
POF -> BPN -> TI -> MW	-0.043	-0.036	0.074	0.589	0.556
POF -> TI -> MW	0.023	0.023	0.038	0.612	0.541
POF -> BPN -> TI	0.548	0.559	0.071	7.722	0.000

Hypothesis Test Results	Estimate	P value	Description
H ₁ : Person organization fit (POF) has a moderately strong positive effect on mental workload (MW)	0,543	0,000	H ₁ rejected
H ₂ : Person organization fit (POF) has a weak negative effect on turnover intention (TI)	-0,292	0,010	H ₂ accepted
H ₃ : Person organization fit (POF) has a moderately strong positive effect on basic psychological needs frustration (BPNF)	0,616	0,000	H ₃ rejected
H ₄ : Basic psychological needs frustration (BPNF) has a weak positive effect on mental workload (MW)	0,260	0,065	H ₄ accepted
H ₅ : Basic psychological needs frustration (BPNF) has a strong positive effect on turnover intention (TI).	0,889	0,000	H ₅ accepted
H ₆ : Turnover intention (TI) has no effect on mental workload (MW)	-0,079	0,550	H ₆ rejected

DISCUSSION

This study conducts its discussion in three stages: (1) addressing the factors that contribute to the presence or absence of influence between research variables, and (2) identifying various efforts to reduce mental workload. The discussion in this study is carried out in three stages, namely (1) answering the factors causing the presence or absence of influence between research variables and (2) determining various efforts to reduce mental workload.

Discussion on the Effect between Variables

In general, person-organization fit (P-O fit) has a negative impact on negative attitudes and behaviors. P-O fit negatively affects counterproductive behavior (Farkhani et al., 2017), job stress, and deviant behavior (Junaedi et al., 2021; Bright, 2021; Pertiwi et al., 2021). However, this study shows that P-O fit has a positive effect on BPNF and mental workload, meaning that the higher the P-O fit, the higher the BPNF and mental workload, and vice versa.

This means that the relationship between P-O fit, BPNF, and mental workload is a closed parabola, with P-O fit as the horizontal axis and BPNF and mental workload as the vertical axis. This finding indicates a mismatch between individual values and organizational values (low P-O fit/misfit), where the curve is on a right-sloping gradient. In other words, low P-O fit has a positive effect on BPNF and mental workload. Findings Harold et al. (2016) and Roczniewska (2018) support this by stating that misfit tends to cause counterproductive behavior.

The third finding shows that BPNF has a strong positive effect on turnover intention. Findings suggest that BPNF influences turnover intention (Olafsen et al., 2021a). Frustration tends to cause negative health and negative behavior (Olafsen et al., 2021b; Abun et al., 2019).

The results of the fourth study of BPNF have a positive effect on mental workload. This is supported by previous studies that suggest that BPNF tends to increase negative behavior (Legault, 2017; Longo et al., 2008; Olafsen et al., 2017). The fifth finding shows that P-O fit has a negative effect on turnover intention. This is supported by the results of previous studies on the negative effect of P-O fit on turnover intention (Badloo et al., 2020; Amarneh et al., 2021; Sharma, 2021; & Wei et al., 2021).

Basically, turnover intention has a positive effect on mental workload, because individuals who have turnover intention tend to be less happy (ill-being) at work. This sense of ill-being tends to increase the sense of time load, work concentration, negative attitudes and other negative behaviors. However, this study found that turnover intention has no effect on mental workload.

The various descriptions above show that BPNF as a partial mediation (intervening variable) of the effect of P-O fit on turnover intention and mental workload. While turnover intention is not an intervening variable of the relationship between P-O fit and mental workload. Thus, organizational leaders must improve P-O fit, so that subordinates (nurses) feel low mental workload, which in turn builds positive behavior.

Based on the description above, hospital leaders should build a conducive work environment and always maintain honesty, equity, and other positive behaviors. A spiritual organization is one type of effective organization. This is due to the importance of spiritual aspects for individuals. The spiritual aspect is the main thing for individuals, because basically humans are spiritual beings, so if this spiritual aspect is ignored, then humans do not become whole humans; they work as human beings. Spirituality is often defined as a mindset, attitude, and behavior that prioritizes the things behind reality, or the reality behind reality (Agustiawan, 2011). Spirituality is not necessarily associated with religion, but religion strengthens the existence of spirituality. Findings Chandra et al. (2020) and Lakdawala et al. (2018) strongly correlate Islamic spirituality with positive behavior, supporting this.

In this study, Spiritual Organization focuses on the development of Gautam & Arora's (2019) workplace spirituality. Of the various theories of workplace spirituality, Gautam and Arora's model is the most comprehensive because it contains three levels, namely individual, team, and organization, as well as the results of reviews and criticisms of various workplace spirituality models. Mental workload is at the individual level. The relationship between the individual and the organization is called P-O fit. Mental workload is the opposite of meaningful work. P-O fit is in accordance with organizational values, work ethic, and culture.

The difference between spiritual organization and Gautam and Arora's workplace spirituality lies in the order of the dimensions. The order of Gautam & Arora's Workplace Spirituality Dimensions is individual spirituality, team spirituality, then organizational spirituality. While the order of the spiritual organization dimensions is spiritual organization level, spiritual team level, and spiritual individual level, This is because organizational-level spirituality must be built first, because this dimension will shape the next dimensions, namely team-level spirituality and individual-level spirituality.

According to Gautam & Arora (2019), the aspects included in workplace spirituality are: (1) individual spirituality, which consists of inner life, meaningful work, and compassion; (2) team spirituality, namely connection with the team, feeling completeness and joy, and behavioral; and (3) organizational spirituality, which consists of a sense of community, oneness, work ethics, policies, culture, and organizational values. Meanwhile, the aspects of the spiritual organization in this study are explained as follows:

- 1) The spiritual organization level consists of organizational philosophy, organizational values, and organizational culture. A mobile organization is determined by the philosophy built by the owner, which is implemented by the organization's leadership. On the basis of philosophy, the organization's leaders formulate the values adopted by the organization. The formulation of this value system as the basis for the behavior of organizational members, in the end, forms organizational culture. A sense of community, oneness, work ethics, policies, culture, and organizational values serve as indicators.
- 2) The spiritual team level consists of team values and team culture. Team leaders establish team values based on organizational spirituality. This value system is the basis for building a team culture. This is shown by connection with the team, feeling completeness, and joy behavioral.
- 3) The Spiritual Individual Level consists of inner life, meaningful work, and compassion. This spiritual individual level is built on the basis of spiritual organization and a spiritual team. Feeling the fulfillment of inner life, meaningful work, and compassion will increase positive psychological well-being, resulting in positive behavior. Inner life shows what individuals work for and what they are committed to in completing an activity. Inner life has two elements, namely individual identity and social identity (McAdams, 2024). Meaningful work is work that is useful so that it can generate enthusiasm and happiness (Milliman et al., 2003). Compassion means that individuals are kind, can love themselves more, feel calmer, and feel safe when facing problems (Germer & Neff, 2017).

Based on the description above, there are indications that spiritual organization does not relate to the transcendent aspect, as this is only closely related to the life of the individual. Based on this description, it shows that spiritual organization only considers the horizontal dimension.

However, considering that the majority of people in the Special Region of Yogyakarta are Muslim, which is around 85 percent (Darmawan, 2023), it is better for leaders to implement Islamic Spiritual Organization. This is supported by the findings that Islamic Spirituality has a positive effect on individual behavior (Fares & Bin Noordin, 2016; Chandra et al., 2020; Supriyanto & Maharani, 2021). Islamic Spiritual Organization is an integration of Spiritual Organization theory with Islamic spiritual theory.

Islamic spirituality basically has two dimensions, namely the vertical dimension (human relationship with God) and the horizontal (human relationship with himself, fellow humans, and nature) (Agustiawan, 2013; Ahmad & Khan, 2016). The purpose of Islamic spirituality is to improve the quality of worship, the quality of faith and piety, the quality of morals, peace of mind, and salvation in the hereafter (Agustiawan, 2013; Abbasi, 2022). This is reinforced by the principles of Islamic management theory, namely: (1) Islam as a guide in all aspects of life; (2) Al-Qur'an and Hadith as the basis of Islamic principles; (3) Management implementation based on religious guidelines; and (4) Effectiveness based on the compatibility between Islamic principles and theory (Rana & Malik, 2016).

The Qur'an is the holy book of Islam. Hadith are the Prophet Muhammad's words, deeds, and decrees (sabda) that form the foundation of Islamic law (Hassan, 2006). Individuals are not free to do activities according to their will, but individuals are bound by the limits set by God. Hadith serves to clarify the contents of the Qur'an so that individuals can more easily understand and carry out all of God's commands. Obeying the Prophet Muhammad means obeying God. One of the Qur'anic verses that supports this statement is: (1) "O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the rulers among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better (for you) and more beneficial (in this world and the next) (Surah An Nisa, 59) (Nabilah, 2023; Indonesia, 2019).

In order to be clearer, the basic differences between the two theories can be explained in table 1 below.

Table 1. Differences between Spiritual Organization and Islamic Spiritual Organization

No	Organization spiritual dimension	Dimensions of Islamic Spiritual Organization
1.	<p>Spiritual Organization Level (SOL)</p> <p>Horizontal Dimension:</p> <p>SOL indicators: organizational philosophy, organizational values, and organizational culture.</p> <p>Organizational culture indicators: sense of community, oneness, work ethics, policies, culture, and organizational values.</p>	<p>Islamic Spiritual Organization Level (ISOL):</p> <p>Vertical Dimension:</p> <p>Owners, leaders, and other members of the organization work for Islamic Spiritual purposes, namely improving the quality of faith and piety, improving the quality of worship, improving the quality of morals, peace of mind, and salvation in the hereafter.</p> <p>Horizontal Dimension:</p> <p>ISOL Indicators:</p> <p>Islamic Spiritual Philosophy, Islamic Spiritual Organization Values, and Islamic Spiritual Organizational Culture.</p> <p>ISOC Indicators:</p> <p>sense of community, work ethics, policies, culture, and organization values based on Islamic spiritual.</p>
2.	<p>Spiritual Team Level (STL)</p> <p>Horizontal Dimension:</p> <p>STL indicators: team values and team culture.</p> <p>Team culture indicators: connection with team, feeling completeness, and joy behavioral.</p>	<p>Islamic Spiritual Team (ISTL)</p> <p>Vertical Dimension:</p> <p>Team leaders and team members work towards Islamic Spiritual goals, namely improving the quality of faith and piety, improving the quality of worship, improving the quality of morals, peace of mind, and salvation in the hereafter.</p> <p>Horizontal Dimension:</p> <p>ISTL Indicators: Islamic Spiritual Team Values and Islamic Spiritual Team Culture.</p> <p>Team Culture Indicators: connection with team, feeling completeness, and joy behavioral based on Islamic spiritual.</p>
3.	<p>Spiritual Individual Level (SIL)</p> <p>Horizontal Dimension:</p> <p>SIL indicators: inner life, meaningful work, and compassion.</p>	<p>Islamic Spiritual Individual Level (ISIL)</p> <p>Vertical Dimension:</p> <p>Individuals at work aim for Islamic Spiritual, namely improving the quality of faith and piety, improving the quality of worship, improving the quality of morals, peace of mind, and salvation in the hereafter.</p> <p>Horizontal Dimension:</p> <p>ISIL Indicators: inner life, meaningful work, and compassion based on Islamic spirituality.</p>

Each dimension in the Islamic Spiritual Organization (ISO) must contain Islamic Spiritual, hence the names Islamic Spiritual Organization Level (ISOL), Islamic Spiritual Team Level (ISTL), and Islamic Spiritual Individual Level (ISIL). To achieve the goal of Islamic spirituality, all members of the organization, in their activities, not only pay attention to the rights and obligations of individuals but also think about the rights of related parties, such as the rights of God, the rights of both parents, the rights of husbands and wives, the rights of children, the rights of co-workers, the rights of owners, the rights of leaders, the rights of subordinates, and others. Through the application of these three dimensions, it increases P-O fit, so that the high mental workload felt by nurses will decrease towards a low mental workload, resulting in positive behavior for nurses.

In order to efficiently and effectively implement ISO, organizational leaders need to prioritize the application of autonomy supporting, competence supporting, and relatedness supporting in each of its dimensions, with the aim of Spiritual Islamic.

1. Islamic Spiritual Organization Level (ISOL).

The organization has a program to improve the performance of all members of the organization, both leaders and subordinates.

BPN supporting ISOL consists of:

- a) Autonomy supporting, such as team leaders having freedom in establishing the vision, mission, organizational values, making team decisions, and others based on Islamic spirituality.
- b) Competence supporting, such as team leaders being given the opportunity to develop their abilities through leadership training, communication training, and others based on Islamic spirituality.
- c) Relatedness supporting, namely team leaders provide both material and non-material support to subordinates, leaders hold both formal and informal meetings with subordinates, and others based on Islamic spirituality.

One of the Qur'anic verses and Hadith that support the implementation of ISOL is: Allah says: [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account. (Surah Shad: 26); 'Aisyah r.a. said: I heard the Messenger of Allah say in my house: O Allah, whoever takes charge of the affairs of my people and makes it difficult for them, make it difficult for him. And whoever takes care of my people and is gentle with them, make it easy for him (HR Muslim) (Hadi, 2024).

2. Islamic Spiritual Team Level (ISTL)

The team in the organization has a program to improve the performance of all team members, both team leaders and subordinates.

BPN supporting ISTL which is:

- a) Autonomy supporting, such as team leaders having freedom in socializing the team's vision, mission, values, making decisions, etc.
- b) Competence supporting, such as team leaders being given opportunities to develop their skills such as leadership training, communication training, etc.
- c) Relatedness supporting, where the team leader provides both material and non-material support, organizes formal and informal meetings, etc.

One of the Qur'anic verses and Hadith that support the application of ISTL is: "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Surah An Nahl: 90); "There is no faith in a person who cannot keep the trust placed in him. And there is no religion in one who cannot keep his word." (HR. Ahmad bin Hambal) (Iman, 2020).

3. Islamic Spiritual Individual Level (ISIL).

Subordinates have an Islamic spiritual-based work value system.

BPN supporting ISIL which is:

- a) Autonomy-supporting individuals feel they have: (1) freedom of religion and worship according to their respective religions; (2) freedom to behave with honesty, fairness, and

concern for others; (3) freedom in obtaining and using service facilities; (4) flexible working hours; and others.

- b) Competence supporting, such as individuals getting mental health training, self-care practices and stress management training, competence training, technology training, and others.
- c) Relatedness supporting, such as individuals feel supported by superiors in the form of appreciation, praise, facilities, etc., and the support of other related parties.

One of the Qur'anic verses and Hadith that support ISIL's implementation is: "And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did" (Surah At-Taubah: 105) (Yulianti, 2022; Indonesia, 2019). "A Muslim must obey and obey his leader in matters that he likes or dislikes, unless he commands disobedience. If he commands disobedience, then there is no obligation to obey." (HR Khamsah) (Ridha & Tamhid, 2001); "Verily, Allah loves a person who does his work professionally." (HT. Thabrani; HR Baihaqi) (Sisma, 2023); "Whoever is tired because he has been working, he will get forgiveness," (HR Thabrani) (Lufaei, 2021).

LIMITATION AND RECOMMENDATION

This study integrates mental workload theory with basic psychological needs theory, and Islamic spiritual theory, so further studies can be carried out in integration with other theories. In addition, the focus of the study is on several factors that affect basic psychological needs, such as frustration, as an intervening variable, so further studies can investigate basic psychological needs satisfaction as an intervening variable.

While the scope of this study is nurses, millennials, and married couples in Yogyakarta Special Region hospitals, further research can be carried out investigating other populations, organizations, and regions. Only person-organization fits as an independent variable, so further studies can examine other factors. In addition, the Islamic Spiritual Organization (ISO) in this study is still at the concept level, so it is necessary to further investigate the role of ISO both as an independent variable and an intervening variable.

PRACTICAL IMPLICATIONS

Theoretical Implications

This study adds new insights into the factors that influence mental workload, or mental workload as a dependent variable, where previous studies had mental workload as an influencing factor (independent variable).

This study also introduces new insights about Islamic Spiritual Organization (ISO), where ISO is a development of Workplace Spirituality (Gatam & Arora, 2019), acting as an organization that is able to support the creation of high person-organization fit and low mental workload. ISO is still at the concept level, so it is still very open for further investigation.

Empirical Implications

Given the high mental workload of nurses, these findings can be considered by hospital leaders in an effort to improve strategic human resource management, especially human resource retention. Improving nurse retention methods is effective, considering that nurses play a very important role in the hospital's sustainability. Nonetheless, this study may benefit other organizations.

This study introduces the Islamic Spiritual Organization (ISO) as an environment that supports the development of high person-organization fit, further reducing mental workload towards

low mental workload, resulting in positive attitudes and positive behavior. In addition, the existence of vertical and horizontal dimensions in ISO can be the basis for predicting that this concept is effectively applied in the workplace both in normal and abnormal situations (outbreaks). Similarly, workplaces with a Muslim and non-Muslim majority can apply ISO.

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