



MATERNAL GUILT AND WORK-FAMILY CONFLICT IN WORKING MOTHERS: AN INTERPRETATIVE PHENOMENOLOGICAL STUDY ON THE PSYCHOLOGICAL IMPACT FOR MOTHERS AND CHILDREN

Herni Irma Rusanti¹, Muhammad Zein Permana²

¹International Open University, Gambia

²Universitas Pendidikan Indonesia, Indonesia

Email: herni.irma@gmail.com, zeinpermana@upi.edu

Corresponding Author: herni.irma@gmail.com

Keywords

*Maternal Guilt;
Work-Family Conflict;
Child Well-being;
Interpretative Phenomenology;
Turning Point;*

Abstract

Working mothers in modern industrial sectors often bear complex double burdens (double burden). The overlap between professional and domestic responsibilities frequently triggers maternal guilt and parenting stress (parental burnout), which directly implicates parenting patterns and the psychological condition of children. Objective: This study aims to explore in-depth the dynamics of identity shock, role conflict, maternal guilt, coping mechanisms, and the role of traumatic breaking points as existential alarms that prompt adaptation decisions for the child's psychological recovery. This qualitative research utilizes an Interpretative Phenomenological Analysis (IPA) design. Three dominant participants with contrasting backgrounds were purposively selected: P1 (a freelance graphic designer with a child recovering from depression), P2 (a former state-owned enterprise [SOE] employee who took early retirement), and P3 (an active bank employee). Data were collected through semi-structured retrospective in-depth interviews and analyzed using standard IPA procedures. The analysis identified four primary themes: (1) Identity shock and double burden conflict triggered by cultural expectations; (2) The spectrum of maternal guilt and separation distress varying by job type, such as 'no limit time' in SOEs, long-distance marriages (LDM), and work-life blur in freelancing; (3) Mothers' perceptions of children's emotional dynamics and development, including lived experience of adolescent depression (based on psychological consultation history), observations of motor stimulation delays, and perceptions of emotional crises following past domestic conflict; (4) The role of traumatic breaking points (a child scalded by hot water or experiencing bullying) as triggers for turning points in major maternal decisions (early retirement, freelance career, divorce) for child recovery. The integration of assertive external partner support (coparenting) and internal spiritual-based regulation (spiritual framing) using patience (sabr), acceptance (rida), and trust in God (tawakal) is crucial for working mothers in maintaining relational harmony and restoring family mental health.

E-ISSN: 2541-5263

P-ISSN: 1411-4380



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

1. INTRODUCTION

Shifts in modern socioeconomic structures have significantly altered women's traditional roles, compelling them to act not only as primary caregivers in the domestic sphere but also as productive contributors in the public sector. When a mother decides to work, she automatically enters the dynamics of a double burden—an accumulation of energy, time, and emotional demands originating simultaneously from work and family domains (Greenhaus & Powell, 2017). The transition to motherhood (matrescence) is fundamentally a critical developmental phase that triggers cognitive restructuring and identity shock due to decreased personal autonomy (Athan, 2020). This challenge becomes increasingly existential for working mothers as they must navigate the clash between rigid role expectations in the professional domain and the moral responsibility of child-rearing at home (Laney et al., 2015).



A number of previous studies have highlighted that the inability to manage boundaries between professional and domestic demands frequently triggers work family conflict as well as severe psychological burdens, namely maternal guilt and separation distress (Roskam et al., 2021). This sense of guilt crystallizes due to a massive discrepancy between the busy working actual self and the sociocultural construction of the perfect mother (ideal self), who is expected to be fully present both physically and emotionally (Widyaningrum & Listiyandini, 2021). Furthermore, cultural norms in Indonesia maintain high standards for mothers as primary caregivers, causing working mothers to often feel socially judged when physically absent, thereby inducing intense internal psychological pressure (Kusumawathy et al., 2023). In addition, structural obstacles such as daily commuting, out of town business trips, and the work life blur phenomenon among freelancers have been shown to trigger extreme parental burnout characterized by emotional distancing from the child.

Structural obstacles such as daily commuting mobility, sudden business trips, and Long Distance Marriages (LDM) narrow mothers' emotional recovery space, cut short shared time during critical phases of child development, and trigger affective ambivalence conflict within (Rakhmawati, 2022). Even for mothers working from home (freelancers), blurred spatial and temporal boundaries (work-life blur) force them to simultaneously divide focus between professional targets and children's urgent needs (Glavin et al., 2022). The unmanaged accumulation of psychological stress from double roles ultimately manifests as extreme parental burnout, characterized by emotional exhaustion, emotional distancing from children, and a loss of satisfaction in the parental role (Ren et al., 2024; Roskam & Mikolajczak, 2018).

Although prior studies have extensively documented the presence of work-family conflict and the impacts of parental burnout, most of this research remains limited to linear and conventional descriptions of the phenomenon. This study fundamentally differs from previous research in two main aspects. First, it goes beyond merely mapping stress levels or role conflict by deeply exploring the role of critical incidents (breaking points) as existential alarms that compel working mothers to undergo turning points in making career adaptation decisions. Second, unlike previous studies that focus on secular coping approaches, this research integrates emotion regulation strategies based on Islamic Psychology (spiritual framing: *sabr*, *ridha*, *tawakkal*, and *tazkiyatun nafs*) to understand the process of family emotional recovery. Through an Interpretative Phenomenological Analysis (IPA) design across three contrasting professional backgrounds, this study offers an idiographic contribution regarding inner meaning-making that has not been reached by prior research.

While literature on maternal guilt and parental burnout is well-established, most prior studies view these phenomena in isolation as linear, individual negative consequences. This study fills a research gap and offers novelty by: analyzing the double burden crisis as a complex, non-linear family systemic adaptation, providing empirical qualitative evidence regarding the real impact of maternal parental burnout on children's mental health and development (adolescent depression, delayed motor stimulation, and domestic violence emotional crisis), exploring the role of crisis events (breaking points) as existential alarms triggering turning points in career adaptation decisions, and Integrating Islamic Psychology-based emotional regulation strategies (spiritual framing: *patience/sabr*, *acceptance/rida*, *trust/tawakkal*, and *self-purification/tazkiyatun nafs*).

Based on this gap, the explicitly formulated research question is: How are the dynamics of identity shock, work-family conflict, maternal guilt, and parental burnout experienced by working mothers, and how do crisis events (breaking points) and Islamic Psychology-based coping drive turning points in adaptive decisions for the psychological recovery of the child and family?

This study focuses on the lived experiences of three primary participants with contrasting professional backgrounds to illustrate a broad spectrum of role conflict: P1 (freelance graphic designer with a child surviving depression), P2 (former state-owned enterprise [SOE] female employee in a high managerial position who chose early retirement), and P3 (active employee in an SOE bank).

2. RESEARCH METHOD

This study uses a qualitative approach with an Interpretative Phenomenological Analysis (IPA) design. The IPA approach was chosen because this study focuses on the in-depth interpretation of how participants make sense of their inner experiences related to work-family conflict, maternal guilt, and parental burnout (Smith & Nizza, 2021). IPA is grounded in the principles of hermeneutics, idiography, and interpretative phenomenology, recognizing that the researcher acts as an active instrument in constructing This research uses a qualitative approach with an Interpretative Phenomenological

Analysis (IPA) design. IPA was selected because the study focuses on deep interpretation of how participants make sense of their inner experiences regarding double role conflict, maternal guilt, and parental burnout (Smith & Nizza, 2021). Philosophically, IPA is grounded in hermeneutics, idiography, and interpretative phenomenology, acknowledging that the researcher acts as an active instrument in constructing psychological meaning from participant narratives (Larkin & Thompson, 2022).

Selection of participants utilized a convenience purposive sampling technique combined with voluntary participation principles. Homogeneity in this IPA study is not defined by rigid demographic or professional criteria, but by shared experience of the phenomenon: working mothers bearing double roles, experiencing chronic maternal guilt, and facing child-rearing crises, with the main criterion being working mothers who have children and experience tangible psychological distress in parenting (Sugiyono, 2015).

The selection stage began by distributing a preliminary screening questionnaire to 22 working mothers. From 22 respondents, three primary participants were selected purposively based on: (1) completeness and richness of narrative experience (thick description), (2) representation of contrasting work context variations (freelance/WFH, corporate SOE with LDM, and bank employee/single parent), and (3) voluntary willingness and complete trust to open up highly sensitive personal experiences (such as child depression, domestic violence emotional crises, and accidents). The number of three participants aligns with IPA methodological standards emphasizing the depth of idiographic case-by-case analysis over quantitative sample size (Smith & Nizza, 2021). Participant Profiles:

No.	Participant Code	Age	Education	Current Occupation	Work History	Family Background
1	Participant 1 (P1/D)	39 years old	Bachelor's Degree/S1	freelance graphic designer	Previously a formal office worker with standard working hours (8 hours) who faced exhausting daily commuting routines when her child was an infant.	Has a 15-year-old teenage child diagnosed with clinical depression.
2	Participant 2 (P2 / LY)	41 years old	Associate Degree/D3	Ex SOE senior manager with 16 years of service	Ex SOE senior manager with 16 years of service	Has one toddler child, eagerly awaited after ten years of marriage. Endured a Long-Distance Marriage (LDM) with a husband working in a different city, and was trapped in a sandwich generation position caring for elderly parents-in-law who refused domestic helpers or caregivers at home
3	Participant 3 (P3 / WP)	40 years old	Bachelor's Degree/S1	Active employee at an SOE Bank	Former field sales agent (<i>mantri</i>) who survived a traumatic shooting incident while on duty.	Complex marital history including divorce due to domestic violence (KDRT) and economic neglect by her first ex-husband. Currently remarried and accompanying her biological teenage daughter in adapting to stepfamily dynamics.

Interviews with P1 and P2 were conducted via mobile phone due to inter-city geographical constraints (Lobe et al., 2020), while interviews with P3 were conducted face-to-face in a conducive café setting. IPA Data Analysis Protocol data collection was conducted through retrospective semi-structured in-depth interviews transformed into verbatim transcripts. Data analysis followed IPA protocol systematically (Smith & Nizza, 2021): reading and Re-reading: Repeatedly reading verbatim transcripts while listening to audio recordings to gain deep immersion in participant narratives, initial Noting: Making exploratory notes at descriptive (story content), linguistic (word choice and intonation), and conceptual (psychological meaning) levels regarding maternal guilt and double role crisis, developing Emergent Themes: Abstracting initial notes into emergent psychological themes for each case individually, searching for Connections across Emergent Themes: Mapping interrelationships and theme clusters within a single case (e.g., mapping LDM impacts or 'no limit time' work patterns on maternal guilt intensity) and cross-Case Interpretation: Synthesizing across cases to identify convergence patterns (shared essence like spiritual framing) and divergence (unique work context variations) among the three participants to form superordinate themes.

Data reliability is maintained through an audit trail and thick description by displaying verbatim citations of references (Lincoln & Guba, 1985). Researcher Reflexivity, Data Trustworthiness, and Ethics As the primary instrument (researcher as an instrument), the researcher practiced reflexivity to recognize and manage subjective positions and personal pre-understandings as a working woman and mother (Finlay, 2021). The researcher applied bracketing to set aside personal assumptions during interviews, while using empathetic emotional engagement in a measured scientific manner to build trust with participants when sharing sensitive stories.

Data validity and trustworthiness were maintained through two primary strategies according to Lincoln and Guba (1985): (1) Audit Trail, documenting the complete research record from audio recordings, verbatim transcripts, to code sheets available for verification, and (2) Thick Description & Member Checking, presenting detailed narrative contexts with verbatim quotes and confirming summary findings back to participants to ensure accurate interpretation.

Qualitative research ethics were strictly maintained through participant anonymity (coded P1, P2, P3), confidentiality of sensitive data, and non-maleficence during emotional exploration (Miller et al., 2023). In line with Islamic psychological values, akhlaq al-karimah principles were applied to uphold trust, maintain confidentiality, and honor parenting as a sacred trust (Rassool, 2021).

3. RESULT AND ANALYSIS

Identity Shock and Double Role Conflict (Work-Family Conflict)

Results show that the transition to motherhood (matrescence) triggers deep cognitive restructuring and identity shock. When combined with professional demands, participants experienced extraordinary emotional tension due to overlapping domestic and career responsibilities. P1 described that early in her career, she experienced extreme internal conflict between achieving professional success and caring for her six-month-old infant:

"I really felt like I wasn't performing at the office, nor was I performing at home, I just cried"
(Verbatim D/P1.11.1)

This aligns with Self-Discrepancy Theory (Higgins, 2022), where the gap between the actual self of working mothers and sociocultural standards of the ideal mother triggers depression, anxiety, and mental exhaustion. This burden grew more complex when domestic support systems failed. P3 bore an extreme double burden during her first marriage, sole-earning for the family as a field bank agent facing physical risks (including a shooting incident) while her husband was unemployed for six years, possessive, jealous, and committed domestic violence in front of family:

"His weakness was not working for 6 years. He was also jealous. ... I was so sad there, sister, and he also hit me in front of his family" (Verbatim WP/P3.1.1, P3.14.4)

The failure of partner coparenting transformed the home from a safe haven into a source of chronic distress, damaging emotional regulation capacity (Hay et al., 2021).

Spectrum of Maternal Guilt and Separation Distress Across Work Environments

Maternal guilt dynamics were experienced by all participants, but across different spectrums depending on job types and geographic distance arrangements. For P2, working in an SOE with 'no limit time' work patterns and enduring an LDM, physical distance triggered deep psychological vulnerability.

Theoretically, loneliness emerges when connection to family, friends, or close figures is severed by distance or death (Permana & Astuti, 2021).

Furthermore, findings show respondents experienced loneliness differently depending on how they interpreted it, with emotional loneliness being the most prevalent type (Permana & Astuti, 2021). For P2, emotional loneliness manifested as separation distress and intense guilt, especially since her child was dearly awaited after ten years of marriage, while she bore domestic duties alone without her husband's daily physical presence:

"Our feelings feel heavier because this child was awaited for a long time. So really, oh God, I feel so sorry. Especially since my child is the type to see me off to the front door... it's heavy. Even more so when going on business trips for several days" (Verbatim LY/P2.1.1)

Demanding SOE work routines that required working right after Eid prayers (Verbatim LY/R2.11.2) severed physical togetherness during critical developmental stages, triggering constant separation distress (Roskam et al., 2021). On the other hand, switching to freelance work from home was not an automatic solution for double role conflict. P1 experienced work-life blur, where spatial and temporal boundaries blurred as all professional and domestic tasks occurred in the same place:

"Her struggle to take care of her child while completing every work task that still had to be finished at home, even though the boundary between work hours and housework became blurry" (Verbatim D/P1.11.3)

When her teenager needed intense emotional support during Islamic boarding school holidays, P1 faced tight weekly content deadlines, creating affective clashes that drained mental energy (Shen & Zamani, 2024).

Manifestation of Real Psychological Impacts on Children

This study explored how mothers perceive and experience their children's emotional dynamics amid double role struggles. In P1's case, based on the mother's narrative regarding psychological consultation history, her 15-year-old received a clinical depression assessment. P1 experienced this condition as linked to physical separation and loneliness felt by the child while living at the Islamic boarding school.

Physical and emotional separation from primary attachment figures during adolescence triggers a severe inner void. Loneliness is interpreted as a feeling of emptiness in the heart accompanied by negative emotions; feeling lonely without others around makes participants feel no one cares or understands them (Permana & Astuti, 2021). Deep loneliness and perceived lack of emotional support crystallized into a serious mental health condition as the child felt alienated during critical life moments:

"Diagnosed with depression. That was his condition. ... he needed that close figure that he didn't get at the boarding school" (Verbatim D/P1.13.1, P1.13.2)

When maternal emotional defense capacity is divided by work deadlines, children manifest stress through tense reactions and tantrums demanding complete maternal attention. In P2's case, sandwich generation loyalty conflict (caring for elderly parents who rejected domestic helpers) significantly restricted domestic support options. In Indonesian sociocultural contexts, living with parents or in-laws is common due to economic and cultural factors, but it often affects couple independence, gender roles, communication, decision-making, and emotional support (Permana & Aliyyatussa'adah, 2024). Limited domestic autonomy resulted in the child being co-raised by in-laws in a protective environment. P2 observed with concern that restrictive parenting and daily gadget exposure contributed to delayed motor stimulation and passive behavior:

"While other kids play soccer, my child is lazy to move, because early in life there were so many prohibitions, so stimulation was lacking" (Verbatim LY/P2.8.2)

This confirms child development theory (Santrock, 2020) that motor stimulation and active emotional attachment take precedence over passive supervision. Meanwhile, P3's child exhibited domestic emotional crisis manifestations due to emotional neglect by the first ex-husband and direct exposure to domestic violence. P3's child grew up with a temperamental, explosive character (mirroring the father's pattern) and became a target of school bullying due to the absence of a protective father figure:

"The child had a harsh temperament like her father. Exactly like her father's explosive nature... this child already lost her father figure, so others really played with my child's emotions... her heart was broken, it became a trauma" (Verbatim WP/P3.2.1, P3.15.1)

These past adverse experiences shaped deep cognitive distortions in children exposed to family conflict (Sudarji et al., 2022).

Role of Emotional Crisis Breaking Points and Adaptive Decision Turning Points

The accumulation of stress reaching burnout thresholds (parental burnout) ultimately triggered a breaking point acting as an existential alarm. Traumatic events or critical incidents acted as primary triggers that halted inner hesitation and forced major decisions for child psychological recovery (Adem, 2023). In qualitative coping psychology, a breaking point is defined as a real traumatic crisis event experienced as a psychological catalyst and existential alarm that forces mothers to re-evaluate life priorities (Adem, 2023; Frankl, 2006).

For P1, the turning point was a traumatic accident when her child was scalded by hot water while P1 was undecided during a job probation period. This incident was interpreted as spiritual intervention that halted material ambitions and prompted a parenting transition to freelancing to accompany her child's depression recovery at home:

"My child had an accident at that time, got scalded by hot water. And right there it felt like, oh God, is this because I was confused about deciding... He just gave me an incident, so finally I decided to stop working... And that's when I finally started my spiritual shift (hijrah)" (Verbatim D/P1.11.2, P1.11.3)

For P2, accumulated physical exhaustion and LDM conflict drove the major decision to relinquish her professional identity—known in organizational and family psychology as the surrendered self (Schill et al., 2024). P2 experienced the surrendered self when she consciously sacrificed an established SOE managerial position through early retirement to repay lost time with her child and family:

"It felt like before I never came home, so now we are really making up for lost time from when we missed out early on" (Verbatim LY/P2.9.1)

For P3, the breaking point was a physical health crisis (gallstones requiring surgery from years of suppressed negative emotions in a toxic marriage [P3.9.1]) alongside severe bullying of her daughter. This crisis prompted a courageous step toward divorce and remarriage encouraged by her biological daughter. In P3's experience, child emotional recovery was a combination of contextual changes: a loving stepfather providing a safe space, a new school environment, and new family relational closeness. This combination gradually eased past trauma and restored child emotional stability and maternal inner peace:

"The one who asked me to get married again to this husband was my child, alhamdulillah... it helped cover her trauma" (Verbatim WP/P3.14.2, P3.3.1)

The presence of a loving stepfather brought positive changes to the child, which the mother experienced as the result of a combination of tangible contextual factors (a loving stepfather's presence, emotional support, a healthier school environment, and spiritual framing), significantly healing the child's psychological wounds and helping the mother attain inner peace.

Coping Mechanisms and Spiritual Resilience Through Islamic Psychology Lens

Despite being faced with the heavy dynamics of dual roles, the three participants demonstrated a positive adaptive capacity through a faith-based cognitive restructuring process (spiritual framing) within the framework of Islamic psychology. Through spiritual framing, role conflicts and life suffering are no longer viewed mechanically as objective burdens; instead, they are reinterpreted as a medium for testing faith (meaning making) to achieve the pleasure of Allah SWT and as a means for the soul to elevate its spiritual level (Rothman & Coyle, 2018).

This meaning making process marks a fundamental shift in how the participants perceive life crises. The researcher observes that suffering is no longer experienced as passive misfortune, but rather as a spiritual calling that transforms administrative and psychological burdens into a form of worship with existential value. P1 expressed this transformation of consciousness regarding the concept of sustenance (rizq) after resigning from formal employment:

"Simply put, I didn't understand the concept of sustenance before... my faith in Allah came back to conviction... as people say, one is tested through the knowledge one learns" (Verbatim D/P1.4.2, P1.7.1, P1.14.1)

P1's statement reflects a process of thought deconstruction toward a more holistic interpretation of sustenance (rizq). The researcher interprets the relinquishment of a formal career not as a form of defeat or helplessness, but as a decision grounded in a deep sense of trust in God (tawakkul). Paradoxically, letting go of these professional attributes provided P1 with a new sense of internal control in facing parenting challenges.

Meanwhile, P3 also experienced a profound spiritual transformation (hijrah) during her second marriage, marked by an increase in religious practices and changes in physical appearance:

"In my previous marriage I rarely fasted, sister. I never read the Quran... Now I am taught. I don't wear jeans anymore now, Sister" (Verbatim WP/P3.3.2)

This process was strongly supported by the religiosity of her current husband (Verbatim WP/P3.11.1). The researcher observed that P3's spiritual coping process did not occur in a vacuum; rather, it was heavily influenced by her relational ecosystem. The presence of a religiously supportive partner served as a form of support that accelerated her recovery from past trauma (domestic violence and physical abuse). Symbolic changes, such as her style of dress and ritual worship, became external representations of a reconstructed self-identity that is more secure and peaceful.

In general, the activation of positive religious coping such as patience (sabr), contentment (ridha), and trust in God (tawakkul) was experienced by the participants as a meaningful coping anchor. This anchor aided in sharia compliant emotion regulation, reduced maternal guilt, and guided calmer parenting responses toward their children (Zahro & Muhid, 2022). The researcher assesses that the values of sabr and ridha played a crucial role in breaking the chain of stress transmission from the work domain to the parenting domain. When participants ceased believing that they must maintain absolute control over everything, the burden of maternal guilt decreased dramatically.

As the inner self transforms toward a tranquil soul (nafs al-mutma'innah), working mothers are able to assertively compartmentalize their focus in accordance with the mandate of Q.S. Al-Inshirah: 7 namely, to diligently complete professional tasks before dedicating their full attention to the domestic sphere, completely undistracted by residual office burdens (Wahyu et al., 2023).

4. CONCLUSION

Based on idiographic qualitative analysis of lived experiences across three participants, this study concludes that identity shock and double role conflict are experienced not as linear processes, but as complex, dynamic psychological adaptations. Participants made sense of maternal guilt and separation distress specifically according to work contexts (SOE 'no limit time' patterns, LDM obstacles, or freelance work-life blur). Crisis events (breaking points) served as existential alarms triggering turning points in adaptive decisions, where integrating partner coparenting support and spiritual framing emotional regulation (sabr, rida, tawakal) acted as primary anchors in restoring family emotional wellbeing.

Child emotional recovery was experienced by mothers as a contextual process supported by multiple factors, including social/school environment improvement, relational closeness with a stepfather, and maternal spiritual framing maturity (sabr, rida, tawakal). However, critical moments or traumatic breaking points acted as existential alarms ending inner confusion and driving turning points toward major decisions (early retirement, freelancing, divorce) to restore family mental health. Working mothers' resilience in emotional stabilization relies heavily on spiritual framing maturity (sabr, rida, tawakal) through tazkiyatun nafs within Islamic psychology.

For Working Mothers: It is recommended to implement strict boundary management between working and domestic spaces to reduce the work-life blur phenomenon (especially for freelancers), and optimize communication technology in a structured manner to build emotional presence with children despite geographical distance, for Families: It is crucial to build a solid partnership and healthy coparenting function between husband and wife. Husbands must provide tangible instrumental support in daily child-rearing to reduce the risk of parental burnout in mothers. Assertive communication with grandparents is also needed to mitigate intergenerational parenting conflicts, for Companies/Institutions: Need to formulate family- and gender-sensitive work policies, such as flexible working hours, lactation rooms, or special support for employees with geographical barriers (LDM), to prevent maternal burnout and for Counseling Practitioners: The results of this study can be used as a reference in designing Islamic family counseling and psychoeducation modules that integrate contemporary role conflict theories with Sharia-based emotional regulation concepts (tazkiyatun nafs).

References

- Adem, S. (2023). Beyond the breaking point: A qualitative study on the authentic adaptation of working mothers. *International Journal of Qualitative Studies in Health and Well-Being*, 18(1), Article 2185432. <https://doi.org/10.1080/17482631.2023.2185432>
- Athan, A. (2020). Matrescence: The developmental transition to motherhood. *Trends in Cognitive Sciences*, 29(2), 112–125.

- Finlay, L. (2021). *Reflective practice and reflexivity in qualitative research*. SAGE Publications.
- Frankl, V. E. (2006). *Man's search for meaning*. Beacon Press.
- Glavin, P., & Schieman, S. (2022). The work-family interface: Boundary control and the mental health of working parents. *Journal of Health and Social Behavior*, 63(1), 88–104.
- Greenhaus, J. H., & Powell, G. N. (2017). Making work and family work: From conflict to enrichment. *Human Relations*, 70(2), 185–210.
- Hay, A., Multi, S., & Connor, J. (2021). Coparenting failure and marital dissolution: The transition into stepfamily dynamics. *Journal of Family Psychology*, 35(5), 612–624.
- Higgins, E. T. (2022). Self-discrepancy theory: Looking back and moving forward. *Psychological Review*, 129(2), 245–260.
- Kulik, L., & Liberman, G. (2013). Work-family conflict, resource depletion, and life satisfaction among working mothers: A longitudinal study. *Journal of Vocational Behavior*, 83(3), 421–431.
- Kusumawathy, I., Yulianti, M., & Septiari, N. (2023). Dinamika rasa bersalah pada ibu bekerja: Studi fenomenologi pada wanita karier di lingkungan urban. *Psikostudia: Jurnal Psikologi*, 12(2), 210–225.
- Laney, E. K., Hall, M. E. L., Anderson, T. L., & Willingham, M. M. (2015). Becoming a mother: The identity shock and loss of autonomy in working women. *Christian Higher Education*, 14(3), 123–142.
- Larkin, M., & Thompson, A. R. (2022). *Interpretative Phenomenological Analysis in mental health research*. Wiley.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Lobe, B., Morgan, D., & Hoffman, K. A. (2020). Qualitative data collection in an era of social distancing: Challenges and opportunities. *International Journal of Qualitative Methods*, 19, 1–10.
- Miller, T., Birch, M., Mauthner, M., & Jessop, J. (2023). *Ethics in qualitative research*. SAGE Publications.
- Permana, M. Z., & Aliyyatussa'adah, I. (2024). Eksplorasi psikologis relasi pasangan menikah yang tinggal bersama orang tua/mertua di Indonesia. *Empowerment Jurnal Mahasiswa Psikologi Universitas Buana Perjuangan Karawang*, 4(2), 35–40.
- Permana, M. Z., & Astuti, M. F. (2021). Gambaran kesepian pada emerging adulthood. *Proyeksi*, 16(2), 133–142.
- Rakhmawati, W. (2022). Akumulasi stres pada ibu bekerja dengan hambatan jarak. *Jurnal Keperawatan Padjadjaran*, 10(2), 112–120.
- Rassool, G. H. (2021). *Islamic Psychology: Human behavior and experience from an Islamic perspective*. Routledge.
- Ren, Y., Mikolajczak, M., & Roskam, I. (2024). Parental burnout: A multidimensional syndrome rooted in chronic work-family imbalance. *International Journal of Emotional Education*, 16(1), 34–51.
- Roskam, I., & Mikolajczak, M. (2018). A step forward in the conceptualization and measurement of parental burnout: The Parental Burnout Assessment (PBA). *Frontiers in Psychology*, 9, Article 758.
- Roskam, I., Aguiar, J., Akgun, E., Arian, G., Artamonova, E., ... Mikolajczak, M. (2021a). Parental burnout around the globe: A 42-country study. *Affective Science*, 2(1), 58–79.
- Roskam, I., Philippot, P., Gallée, L., Verhofstadt, L., & Mikolajczak, M. (2021b). I am not the parent I should be: Cross-sectional and prospective associations between parental self-discrepancies and parental burnout. *Self and Identity*, 20(3), 417–440.
- Rothman, A., & Coyle, A. (2018). Toward an Islamic framework for psychological interventions: Spiritual cognitive restructuring. *Journal of Religion and Health*, 57(5), 1718–1732.
- Santrock, J. W. (2020). *Life-span development* (18th ed.). McGraw-Hill Education.
- Schill, R., Jones, M., & Walter, P. (2024). The surrendered self: When motherhood overrides professional identity during existential turning points. *Human Relations*, 77(5), 621–645.
- Shen, X., & Zamani, R. (2024). Work-life blur and boundary management in freelance working mothers. *Journal of Occupational Health Psychology*, 29(3), 201–215.
- Smith, J. A., & Nizza, I. E. (2021). *Essentials of Interpretative Phenomenological Analysis*. American Psychological Association.
- Sudarji, S., Kristianto, H., & Halim, M. S. (2022). Intergenerational parenting conflict in Indonesian multigenerational families: The price of traditional support. *Journal of Cross-Cultural Psychology*, 53(6), 589–608.
- Sugiyono. (2015). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Wahyu, I., Junanah, J., & Husain, M. (2023). Implementasi Surah Al-Insyirah ayat 7 dalam kompartemenisasi waktu dan asertivitas ibu bekerja. *Jurnal Integrasi Psikologi Islam*, 5(2), 120–135.

- Widyaningrum, A., & Listiyandini, R. A. (2021). Work-family guilt and emotional regulation harian pada ibu bekerja di Indonesia. *Jurnal Psikologi Ulayat*, 8(1), 45–63.
- Zahro, F., & Muhid, A. (2022). Koping religius sebagai strategi menurunkan stres kerja pada ibu yang berperan ganda. *Jurnal Penelitian Psikologi*, 10(2), 340–352.