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RELIGIOUS COPING AMONG MUSLIM MOMPRENEURS FACING DUAL-ROLE CONFLICT IN THE DIGITAL BUSINESS ERA

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Abstract

Balancing domestic responsibilities and professional demands has become a critical challenge for women in the boundaryless digital business ecosystem. This study explores the psychological dynamics, adaptive coping, and religious coping of Muslim mompreneurs who face dual-role conflict while operating digital businesses. Using a qualitative design within a constructivist-interpretive paradigm, data were collected through 45-70 minute online semi-structured interviews with four Muslim mompreneurs aged 33-42 years who differed in domestic-support arrangements. Data were analyzed inductively using Braun and Clarke's thematic analysis and strengthened through member checking, source triangulation, field notes, an audit trail, and researcher reflexivity. Four interconnected themes were identified: (1) motivation and role transition, marked by financial independence and the interpretation of childrearing as an amanah from Allah; (2) dual-role conflict and psychophysiological burden, including digital tethering, blurred work-family boundaries, maternal guilt, mental load, and physical exhaustion; (3) adaptive coping and boundary management through priority setting, block timing, role sounding, and family support; and (4) religious coping as a core spiritual emotion regulation system through prayer, du'a, dhikr, Qur'anic engagement, ridha, and tawakkul. The synthesis of these findings generated the Islamic Adaptive Coping and Thriving (IACT) Model as a contextual conceptual model explaining how practical coping and Islamic spiritual meaning-making jointly support psychological adaptation, resilience, and meaningful growth.

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1. INTRODUCTION

The development of digital technology has transformed how individuals work, build businesses, and maintain relationships with consumers. Social media, online marketplaces, and communication applications enable promotion, transactions, customer service, and business management to be conducted from home with fewer spatial constraints (Parveen et al., 2016; Verhoef et al., 2021). These changes have widened opportunities for women, including homemakers, to engage in entrepreneurship. In this context, the term mompreneur refers to a mother who builds or manages a business while continuing to carry domestic and caregiving responsibilities (Ekinsmyth, 2013; Peters et al., 2023). In practical terms, digital business appears to offer an ideal solution because mothers can remain close to their children, arrange their time more flexibly, and simultaneously generate income.

However, digital-business flexibility also creates a paradox. Business activities conducted through digital devices allow work to enter family space almost continuously through customer

messages, notifications, orders, content-production demands, and expectations of rapid responses. This condition intensifies digital tethering and blurs work-family boundaries, leaving mothers physically at home while their psychological attention repeatedly shifts toward work (Allen et al., 2014; Barber & Santuzzi, 2015; Mazmanian et al., 2013).

This tension can be understood through work-family conflict, which occurs when work and family demands are incompatible in terms of time, strain, or behavior (Greenhaus & Beutell, 1985). Work-family border theory further suggests that individuals must actively negotiate boundaries between domains (Clark, 2000). For digital mompreneurs, this negotiation is particularly complex because the home functions simultaneously as a caregiving and work space, while the same devices are used for both family and business purposes.

Role burden is not reflected only in the number of tasks but also in the mental load involved in anticipating needs, making decisions, remembering responsibilities, and continuously monitoring household matters (Daminger, 2019). This pressure may be associated with emotional exhaustion, maternal guilt, stress, and physical complaints, particularly when mothers perceive that their presence for the family falls short of their own caregiving standards (Amstad et al., 2011; De Clercq & Kaciak, 2022).

Mompreneurs do not respond to these pressures uniformly. The Transactional Model of Stress and Coping positions appraisal of demands and available resources as central to coping responses (Lazarus & Folkman, 1984). For Muslim women, this process also includes a spiritual dimension. Religious coping involves using religious beliefs, practices, and one's relationship with Allah to interpret and manage stress (Pargament, 1997). Practices such as salah, du'a, dhikr, Qur'anic recitation, ridha, and tawakkul may function as resources for meaning-making and emotion regulation (Abu-Raiya & Pargament, 2015).

Previous research provides an important foundation but leaves a specific limitation. Mompreneurship studies have largely examined entrepreneurial identity, flexibility, and the experience of combining business with motherhood (Duberley & Carrigan, 2012; Ekinsmyth, 2013; Peters et al., 2023). Work-family conflict research explains role incompatibility and boundary dynamics (Clark, 2000; Greenhaus & Beutell, 1985), whereas religious-coping studies generally examine religion as a coping resource for stress broadly or for parenting stress (Pargament, 1997; Fitri & Nashori, 2021; Abu-Raiya & Pargament, 2021). These bodies of research have rarely explained how digital connectedness, dual-role conflict, boundary-management strategies, and religious coping operate together in the lived experience of Muslim mompreneurs.

Accordingly, the research gap is not merely the limited number of studies on religious coping among Muslim mompreneurs, but the lack of an integrated account of digital pressures, practical coping, and spiritual meaning-making. This study also examines variation across participants with different levels of domestic support, allowing the analysis to show how family resources shape the forms of pressure experienced and the coping strategies prioritized. From the synthesis of these patterns, the study proposes the Islamic Adaptive Coping and Thriving (IACT) Model as a contextual conceptual model rather than a universally validated model.

Based on this gap, the study aims to identify, analyze, and map the psychological experiences and coping mechanisms of Muslim mompreneurs operating digital businesses. It focuses on: (1) motivation dynamics and role transitions; (2) forms of role conflict and psychophysiological burden in digital-business contexts; (3) adaptive coping and role-boundary management; and (4) religious coping as a source of emotion regulation and meaning-making. The study's conceptual contribution is formulated through the IACT Model, which explains the relationship among practical effort, Islamic spiritual meaning-making, adaptation, and psychological growth.

2. RESEARCH METHOD

This study employed a qualitative approach within a constructivist-interpretive paradigm. This paradigm views reality as a construction of meaning formed through individuals' interactions with their social and cultural contexts, life experiences, and beliefs (Creswell & Poth, 2018). The study was not designed to identify a single objective truth about religious coping, but to understand how Muslim mompreneurs interpret dual-role conflict and how they integrate practical and spiritual strategies in everyday life.

Data were analyzed using inductive thematic analysis as developed by Braun and Clarke (2006, 2019). This approach was selected because it allows themes to emerge from the data rather than being predetermined by theoretical categories. The analysis focused on cross-participant patterns of meaning concerning the experience of simultaneously being a mother and a digital-business owner, sources of pressure, role-boundary management, social support, and religious coping practices used to deal with these pressures.

Participant selection was conducted in stages using purposive sampling to obtain information-rich cases that closely matched the phenomenon under study. During initial identification, potential participants were approached through the researcher's personal networks, social media, and online business communities. These access routes served only as entry points for recruitment; all candidates were required to undergo the same eligibility verification and screening procedures.

At the basic eligibility-verification stage, candidates had to meet the following criteria: Muslim women aged 30–45 years, married, having at least one dependent child aged 0–12 years, carrying domestic and caregiving responsibilities, and actively managing a digital business—such as an online shop, reseller, dropship, or affiliate business—for at least one year. The minimum business duration was used to ensure that participants had sufficient experience with digital-work rhythms and had moved beyond the earliest stage of adaptation as mompreneurs.

Candidates who met the basic criteria then completed a brief initial screening interview of approximately 10–15 minutes by telephone or WhatsApp voice call. The screening assessed two main indicators. First, candidates needed to report concrete role conflict or overlapping demands, such as customer requests arriving through digital devices while they were caring for children or completing household tasks. Second, they needed to describe perceived emotional or psychophysiological consequences, such as maternal guilt, mental load, anxiety, emotional exhaustion, or physical complaints when pressure intensified. Candidates who did not report relevant role conflict or psychological strain were not advanced to the in-depth interview stage.

The screening process yielded five candidates who met all eligibility requirements. From these five, four final participants P1-YY, P2-SH, P3-UK, and P4-IA were selected to provide theoretical variation in domestic support. P1-YY and P2-SH managed household responsibilities without a domestic assistant, whereas P3-UK and P4-IA received full or partial domestic support. This composition was chosen to enable comparison of how domestic support related to the intensity of role conflict, time management, and coping strategies. After final selection, all participants received a Participant Information Sheet, provided written informed consent, and took part in online in-depth interviews.

The adequacy of four participants was considered through the principle of information power (Malterud et al., 2015), rather than statistical representativeness. The study had a narrow and specific aim, all four participants had highly relevant experience, and the interviews generated rich narrative data. Cross-participant analysis showed recurring core patterns such as economic motivation, work-family conflict, and prayer and supplication as sources of calm while nonuniform experiences such as maternal guilt, block timing, and physical complaints were retained as meaningful empirical variation. Four participants were therefore considered adequate for the exploratory-interpretive purpose of this study, without implying statistical generalizability.

Data were collected through online semi-structured in-depth interviews using Zoom and Google Meet, with each session lasting approximately 45-70 minutes. The interview guide followed a funneling pattern, beginning with broad questions about the participant's journey into mompreneurship and moving toward experiences of role conflict, psychological impact, strategies for managing demands, family support, and spiritual experience. All interviews were recorded with participants' consent and transcribed verbatim. Field notes concerning the interview situation and relevant nonverbal responses were also prepared to support contextual interpretation. Participant quotations in the English manuscript were translated from Indonesian while preserving their intended meaning, and the original-language transcripts were retained as part of the audit trail.

The analysis followed Braun and Clarke's (2006, 2019) six phases recursively. First, the researcher reread the transcripts and field notes to understand the overall context of participants' experiences. Second, relevant meaning units were assigned initial codes inductively without forcing them into predefined theoretical categories; early codes included rapid-response demands, guilt, mental load, priority setting, block timing, role sounding, family support, and religious-coping practices. Third, codes with conceptual similarity were grouped into candidate subthemes and themes. Fourth, candidate themes were checked against the full transcripts to assess internal coherence and distinction between themes. Fifth, theme boundaries and labels were refined by returning to representative quotations as well as divergent cases. Sixth, themes were developed into an analytical narrative that connected

empirical evidence with theoretical frameworks at the interpretation stage. Coding decisions and changes in theme development were documented in an audit trail so that the interpretive process remained traceable.

Trustworthiness was addressed through credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Member checking was conducted by confirming interview summaries with participants to ensure that the researcher's interpretations remained consistent with the information they had provided. Source triangulation involved comparing patterns across four participants with different domestic-support conditions, while field notes were used to examine interview context and relevant nonverbal responses. Transferability was supported through detailed descriptions of participant characteristics and context; dependability through documentation of interviews, coding, theme development, and analytical decisions; and confirmability through researcher reflexivity and repeated tracing of interpretations back to the original data. These procedures were used to increase analytical transparency without assuming a single objective truth within the constructivist-interpretive paradigm.

Ethical considerations were addressed before data collection. Participants received informed-consent information explaining the study purpose, procedures, data confidentiality, their right to decline particular questions, and their right to withdraw without consequence. Identities were anonymized using the codes P1-YY, P2-SH, P3-UK, and P4-IA. Recordings, transcripts, and research notes were stored with restricted access for analytical purposes.

Table 1. Participant characteristics

Aspect	P1 (YY)	P2 (SH)	P3 (UK)	P4 (IA)
Age	33	34	34	42
Education	Senior high school	Senior high school	Bachelor	Senior high school (undergraduate in progress)
Residence	Tasikmalaya	Bekasi	Bogor	Bekasi
Children	3	3	2	5
Business duration	±7 years	±6 years	±10 years	±17 years
Domestic assistant	None	None	Available	Partial support
Background	Former kindergarten teacher	Former teacher	Entrepreneur	Educator/student
Interview platform	Google Meet	Zoom	Zoom	Zoom

3. RESULT AND ANALYSIS

Analysis of the four interviews generated four interrelated themes. The first describes motivation and role transition into digital business; the second captures the consequences of dual-role conflict and psychophysiological burden; the third explains adaptive coping strategies and boundary management; and the fourth positions religious coping as both a spiritual anchor and an emotion-regulation system. The relationships among these themes reveal a processual pattern: motivation and the value of amanah shape role choices; these choices encounter digital demands; conflict is managed through practical strategies; and the experience is subsequently strengthened through spiritual meaning-making.

Table 2. Matrix of themes, subthemes, and representative participant quotations

Theme	*Main subthemes*	*Representative participant quotations*
T1. Motivation and role transition	Financial independence; caregiving as amanah; transition from formal/offline work to digital business.	P1-YY: "...I wanted to try selling online... I went all in with online dropshipping." (P1.3.2) P3-UK: "Because I wanted to be a mother wholeheartedly... it is an

		amanah that Allah will ask me about..." (P3.2.1)
T2. Dual-role conflict and psychophysiological burden	Digital tethering; blurred boundaries; maternal guilt; mental load; pressure-related physical complaints.	P2-SH: "...they want their mother to focus too... 'Mom, you're always on your phone...'" (P2.5.1) P4-IA: "It affects my body; I immediately crash, I feel weak... maybe because I have too much on my mind..." (P4.10.1)
T3. Adaptive coping and boundary management	Priority setting; acceptance of imperfection; block timing; role sounding; family/domestic support.	P1-YY: "I finish what I consider the highest priority... the time I would otherwise spend washing can be optimized for business." (P1.4.1) P3-UK: "The point is to block the time... so we can really focus... be fully present in what we are doing." (P3.6.2)
T4. Religious coping as a spiritual anchor	Salah and du'a; dhikr; Qur'an; ridha; tawakkul; spiritual meaning-making.	P2-SH: "My chest felt so tight before... when we had asked Allah... it became calmer." (P2.11.1) P3-UK: "I cry by myself while doing dhikr until it feels finished..." (P3.13.2)

Variation in Experiences Across Participants

Cross-participant comparison showed that the principal themes were shared, but their intensity and form differed. P1-YY and P2-SH, who did not have a domestic assistant, relied more heavily on situational priority setting and experienced more direct domestic demands; P2-SH was particularly characterized by persistent mental load and maternal guilt. P3-UK and P4-IA, who received domestic support, had greater room for structured time management and self-development, although pressures remained in the domains of business, social responsibilities, and education. Distinctive experiences also emerged: block timing was most explicit in P3-UK, pressure-related physical complaints were clearest in P4-IA, and maternal guilt was explicitly described by P2-SH and P4-IA. These differences indicate that domestic support did not remove role conflict but altered the dominant source of pressure and the coping strategies prioritized.

Motivation and Role Transition: Between Financial Independence and the Amanah of Motherhood

The decision to become a digital mompreneur did not arise from a single motive. All participants linked business involvement to economic needs and a desire to contribute financially to the family. P1-YY began her business when family finances were constrained: "After I got married, we were tested by very tight finances... I wanted to try selling online... I went all in with online dropshipping." (P1.3.2). P2-SH similarly described business as a gradual means of supporting household income, while P4-IA initiated several forms of business to adjust to the needs of a large family.

At the same time, economic motivation did not stand alone. Participants understood childrearing as an amanah that had to remain a priority. P3-UK explained: "Because I wanted to be a mother wholeheartedly... it is an amanah that Allah will ask me about... when I fulfill my child's rights, I am fulfilling a right entrusted by Allah..." (P3.2.1). This narrative shows that work decisions were evaluated through both economic considerations and spiritual responsibility.

The transition from formal employment to digital business was also related to the need to remain present in caregiving. P2-SH recounted the family's decision: "My husband said I should focus at home, while still doing business... I had taught before and then resigned... because if I continued teaching, who would be with the children?" (P2.2.1). Digital business was therefore chosen as a path perceived to better accommodate both productive and caregiving needs. Several participants also contrasted digital business with previous offline ventures that required greater physical effort. P1-YY stated: "I once tried selling cakes offline... it was hectic and exhausting... with digital business now, I do not need to produce the goods because I cannot divide my time with so much housework." (P1.3.2/P1.3.3). P4-IA reported a similar contrast when recalling her earlier experience producing food and beverages manually.

Role transition also intersected with social judgment. P3-UK had received comments suggesting that her higher education was "wasted" because she chose to sell products. Participants subsequently

constructed a different meaning of valuable work: business remained worthwhile when it enabled economic contribution, presence for children, and continued personal development.

The first theme indicates that transition into digital business was not simply an economic decision but a reorganization of identity and role priorities. This pattern is consistent with mompreneurship literature that links women's entrepreneurial motivation with family needs, temporal flexibility, and caregiving identity (Duberley & Carrigan, 2012; Ekinsmyth, 2013). In the Muslim participants' context, the value of amanah adds a transcendental dimension: economic goals, presence for children, and personal growth are negotiated within a perceived responsibility before Allah. This extends psychological well-being beyond comfort toward purpose in life, meaningfulness, and personal growth (Ryff, 1989).

Dual-Role Conflict and Psychophysiological Burden in the Digital Era

The data show that digital flexibility has a paradoxical side. Devices that allow mothers to operate businesses from home also enable customer matters, orders, content production, and business coordination to enter caregiving time. Participants described repeated shifts of attention between household and work responsibilities, making temporal and attentional boundaries between the two roles difficult to maintain.

Maternal guilt was explicitly reported by P2-SH and P4-IA. P2-SH recalled her child's complaint: "...they want their mother to focus too... my child once said, 'Mom, you're always on your phone...'" (P2.5.1). P4-IA similarly stated: "I felt regret too... at that moment I felt selfish, like, why am I prioritizing this [business]?" (P4.8.1). Guilt emerged when business demands took attention at moments when children requested maternal presence.

Mental load was evident when the body had an opportunity to rest but the mind remained occupied by unfinished tasks. P2-SH explained: "When the youngest takes an afternoon nap, I don't nap because I can't... whatever is unfinished, I finish it first." (P2.3.3). For P4-IA, available time was also filled by study, business meetings, caregiving, and family responsibilities, so activities that appeared physically light still required recovery.

For P4-IA, psychological pressure was directly associated with physical condition: "It affects my body; I immediately crash, I feel weak, more physically... maybe because I have too much on my mind, my physical condition becomes even more down." (P4.10.1). This is reported as the participant's subjective experience of the relationship between psychological strain and physical decline, rather than as a clinical diagnosis.

Theoretically, these findings suggest that role conflict is shaped not only by the volume of activities but by boundary permeability, repeated shifts in attention, and individuals' appraisals of demands relative to available resources. Work-family border theory explains why using the same devices for family and business increases transitions between roles (Clark, 2000), whereas the Transactional Model of Stress and Coping explains how stress increases when demands are appraised as exceeding available resources (Lazarus & Folkman, 1984). Digitalization may therefore expand economic access while simultaneously increasing psychological risk when work-family boundaries are not managed deliberately.

Adaptive Coping: Priority Setting, Boundary Management, and Family Interdependence

Participants developed practical coping strategies that varied with their circumstances. P1-YY used priority setting and accepted that household tasks did not always need to be completed perfectly: "I finish what I consider the highest priority... I wash clothes every two days. So the time I would otherwise spend washing can be optimized for business... I have made peace with the housework..." (P1.4.1/P1.4.2). This strategy allowed her to allocate energy to needs she considered most urgent.

P3-UK most clearly applied block timing. She separated work time from time with her child so that attention did not shift continuously: "When she wakes up, then we play. Later there is another time to use the phone... the point is to block the time, so we can really focus... be fully present in what we are doing." (P3.6.2).

Another strategy was role sounding: explaining to children that the mother was completing work and when her attention would return to the family. P2-SH stated: "We sound it out first... I tell them, wait, Mom has this order... thankfully, they understand." (P2.6.1). P4-IA used a similar pattern: "We sound it out first, Dear... Umi has this order, so let's postpone it for a moment... after I finish preparing this, we will continue again." (P4.6.1).

Domestic-support conditions shaped variation in coping. P1-YY and P2-SH, who did not have a domestic assistant, relied more on situational priorities because household work had to be handled directly. P3-UK and P4-IA had full or partial domestic support, allowing some tasks to be delegated and time to be organized more systematically. Nevertheless, support did not eliminate pressure; for P3-UK and P4-IA, demands shifted toward business, social responsibilities, education, and self-development.

These findings indicate that participants' adaptive coping was relational rather than purely individual. Priority setting, block timing, role sounding, task sharing, and family support can be understood as problem-focused coping directed toward stressors that remain modifiable. Social support functions as a resource that can buffer stress (Thoits, 2011), while boundary management that fits family needs helps reduce uncontrolled role transitions (Allen et al., 2014; Clark, 2000). When stressors cannot be immediately changed, however, practical strategies need to be complemented by meaning-making and emotion-regulation processes; religious coping becomes especially important at this point.

Religious Coping as a Core Spiritual Emotion-Regulation System

Salah and du'a were used by participants as spaces to express burdens and regain calm. P2-SH described the change she experienced after praying: “My chest felt so tight before... when we had asked Allah, when we spoke to Him privately... calm my heart, and calm my mind...” (P2.11.1). For her, worship reduced emotional tension before she returned to daily responsibilities.

For P3-UK, dhikr functioned as a more personal form of emotional release. She explained: “Usually I am in my room, after the children are asleep... I cry by myself while doing dhikr until it feels finished...” (P3.13.2). In the same narrative, she distinguished the calm obtained through worship from temporary distraction such as going out, because the problem remained after the distracting activity ended.

Engagement with the Qur'an was also experienced as a source of strengthening. P1-YY recalled a period when her child was ill and her business was not yet stable; the verse she read felt highly relevant to her worries, which she described as an experience of “feeling as if I was being embraced” (P1.14.1). The sacred text therefore appeared in her narrative as a source of security and hope. Ridha and tawakkul emerged when participants faced circumstances that could not be fully controlled. P4-IA described: “It is more about faith in the heart—ridha, accepting it... let it go sincerely... then the mind becomes calmer... no matter how difficult and complicated the problem is, there will always be a way out.” (P4.13.1/P4.16.1). Across the narratives, tawakkul appeared after practical effort rather than as a reason to stop acting.

Theoretically, religious coping operated through several interrelated pathways. Salah and dhikr created space to reduce emotional activation; du'a helped participants articulate needs and worries; the Qur'an provided a framework for meaning; and ridha and tawakkul reduced the pressure to control every outcome. This process can be understood as spiritually based reappraisal—changing the meaning of a situation without denying the problem. The pattern is consistent with positive religious coping, which positions one's relationship with God as a source of support, meaning, and psychological adjustment (Pargament, 1997; Abu-Raiya & Pargament, 2015).

The Islamic Adaptive Coping and Thriving (IACT) Model

The synthesis of the findings produced the Islamic Adaptive Coping and Thriving (IACT) Model as a contextual conceptual model. IACT describes a dynamic process beginning with motivation and role transition, followed by role conflict in the digital ecosystem, the use of adaptive coping to address modifiable demands, religious coping to regulate meaning and emotion, and the possibility of growth conceptualized as thriving. The model is not intended to replace established coping theories; rather, it organizes empirically derived components from Muslim digital mompreneurs into a single interpretive process.

IACT differs from the Transactional Model of Stress and Coping by explicitly locating Islamic values and transcendental relationships within the adaptation process. Lazarus and Folkman (1984) explain appraisal and problem-focused and emotion-focused coping in general terms, whereas IACT shows how these practical processes were reinforced in participants' accounts by niyyah, amanah, worship, ridha, and tawakkul. Likewise, Pargament's (1997) religious-coping framework explains the use of religion in managing stress but does not specifically map its interaction with work-family boundary management, digital tethering, and temporal strategies such as block timing among digital mompreneurs. IACT's contribution therefore lies in integrating three layers that are often discussed separately: structural pressures arising from work-family conflict and digital connectedness, adaptive responses through boundary management and family support, and spiritual meaning-making through

religious coping. Thriving is positioned as a possible development after repeated adaptation rather than an automatic consequence of worship or coping. Because the model was derived from four participants within a particular sociocultural context, IACT should be understood as an initial conceptual proposition requiring examination across broader samples, business contexts, and Muslim populations before it can be treated as a more general model.

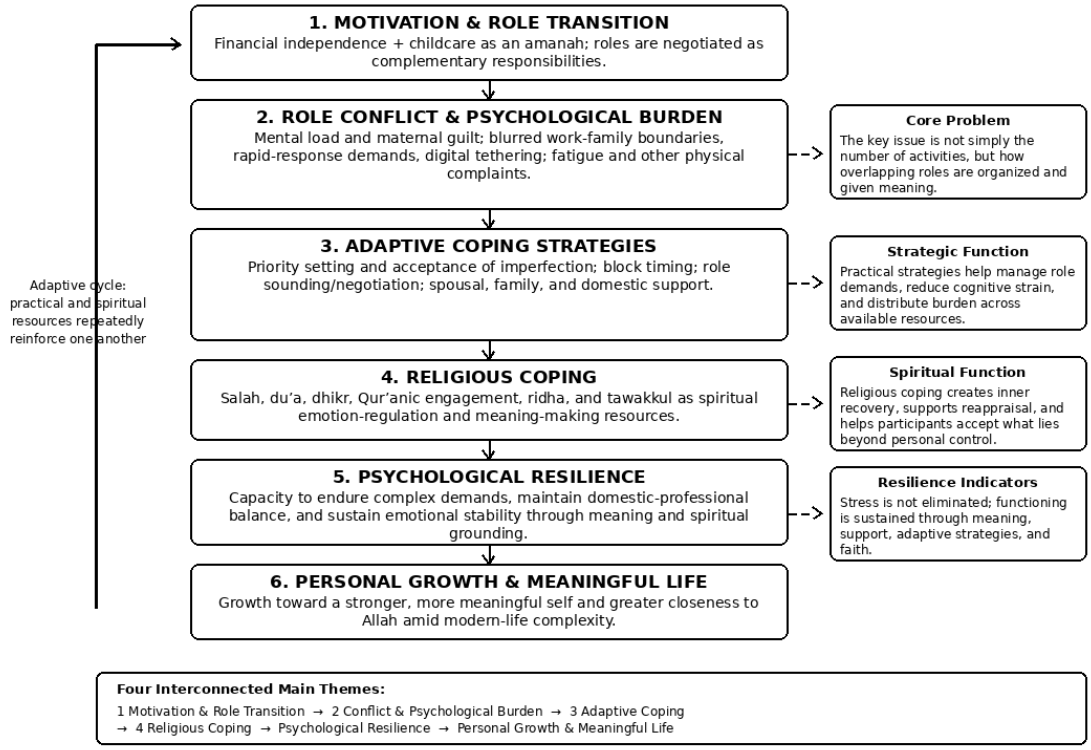


Figure 1. Islamic Adaptive Coping and Thriving (IACT) model synthesized from the study findings.

Theoretically, the findings reinforce the view that work-family conflict among digital workers cannot be understood solely in terms of working hours. Boundary permeability, rapid-response expectations, and mental load are central components of the stress experience. Research on work-family conflict in digital entrepreneurship should therefore consider the frequency of attentional switching and technology-mediated connectedness, rather than focusing only on formal time allocation.

For Islamic psychology, IACT offers a contextual framework for understanding well-being as an outcome of integrating ikhtiar (purposeful effort) and tawakkul (trust in Allah). Psychological adaptation is not framed as complete self-sufficiency, but as the capacity to act responsibly, accept relevant support, regulate boundaries, and entrust uncontrollable outcomes to Allah. Spiritual values are therefore positioned not as an addition after coping, but as part of appraisal, meaning-making, and emotion regulation.

Practically, counselors and psychologists working with Muslim mompreneurs may explore three domains simultaneously: the structure of digital demands, the distribution of family responsibilities, and spiritual resources that are meaningful to the client. At the family level, couples may benefit from more explicit task sharing and boundary communication. At the business level, response-time expectations, notification management, and customer-contact boundaries may be addressed to reduce digital tethering.

4. CONCLUSION

This study shows that Muslim mompreneurs experience a paradox of digital flexibility: home-based business expands economic opportunities and enables proximity to children, while simultaneously increasing work-family boundary permeability, mental load, maternal guilt, and, for some participants, physical complaints associated with psychological strain. Differences in domestic

support shaped the form of pressure and role-management strategies, yet all participants demonstrated the importance of combining practical coping with spiritual resources.

The theoretical contribution of this study lies in the proposed IACT Model, which integrates boundary management, problem-focused coping, religious coping, and the process toward thriving in the context of Muslim mompreneurs in the digital-business era. Practically, the findings suggest that interventions for Muslim mompreneurs should extend beyond time management: counselors, psychologists, and families should also attend to the distribution of domestic responsibilities, role communication, digital-connectivity boundaries, and spiritual resources that are meaningful to the individual. IACT remains an initial conceptual model and should be examined in broader contexts before being applied as a general framework.

These findings should be interpreted in light of several limitations. The study involved four Muslim mompreneurs selected for depth of information and variation in domestic support; accordingly, the findings are not intended for statistical generalization. The online interviews also relied on participants' retrospective accounts, which may be shaped by memory and personal meaning-making. In addition, the IACT Model is a contextual conceptual proposition derived from this specific group of participants. Future studies should therefore examine the model across larger and more diverse Muslim populations, different forms of digital entrepreneurship, and varied sociocultural settings before broader applicability is claimed.

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