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UNRAVELING THE BURDEN OF TRIPLE ROLES: THE MENTAL HEALTH DYNAMICS OF PEMUDI PERSIS CADRES IN BANDUNG REGENCY

Desyanti Nurhayati[1], Muhammad Zein Permana[2]

[1]International Open University, Gambia
[2]Universitas Medan Area, Indonesia
Email: desyanti.nurhayati@student.iou.or.id
Corresponding Author: desyanti.nurhayati@student.iou.or.id

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Abstract

This study aims to understand the mental health dynamics of Pemudi PERSIS cadres in Bandung Regency who simultaneously perform triple roles as wives or mothers, workers, and organizational activists. The study employed a qualitative approach with a phenomenological design to explore the lived experiences of four active cadres purposively selected based on the following criteria: being married, having children, having a job or productive activity, and being active in the organization. Data were collected through in-depth interviews, observation, documentation, and field notes, and were subsequently analyzed thematically. The findings revealed six main themes: roles as responsibilities entrusted by God; time conflict as the primary burden; emotional exhaustion and burnout; feelings of guilt toward family and the organization; spirituality as a source of resilience; and social support as a protective factor. Time-based conflict emerged as the most dominant pressure because family, work, and organizational demands frequently occurred simultaneously. The accumulation of these demands could lead to emotional exhaustion, emotional instability, stress, and consideration of withdrawing from one of the roles. Nevertheless, religious interpretations of entrusted responsibilities, adaptive coping strategies, spirituality, and social support helped participants maintain psychological well-being and resilience. These findings indicate that cadres' mental health is determined not only by their individual ability to manage pressure but also by the quality of family relationships, the work environment, organizational culture, and spiritual resources.

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1. INTRODUCTION

Social changes in education, the economy, and employment have expanded women's participation in various spheres of life. Women no longer carry out only domestic responsibilities as wives or mothers; they also participate in economic activities, professional work, and social and religious organizations. These developments create opportunities for self-development and social contribution, while simultaneously requiring women to manage their time, energy, attention, and emotional resources. In this study, this configuration of responsibilities is understood as triple roles, comprising domestic, economic, and social-organizational roles.

The phenomenon of triple roles is evident in the lives of Pemudi PERSIS cadres in Bandung Regency. Their involvement in the organization is not regarded merely as a social activity, but also as part of da'wah (Islamic outreach), service, and a responsibility entrusted by God that carries spiritual value. This religious interpretation can serve as a source of motivation and provide purpose in carrying

out these roles. However, understanding these roles as entrusted responsibilities does not automatically eliminate limitations in time, energy, and individual capacity. When family, work, and organizational demands occur simultaneously, women must continually negotiate priorities and deal with the consequences of these various responsibilities.

Role theory provides a framework for understanding these dynamics. Goode (1960) explains that role strain arises when the demands of responsibilities exceed the resources available to an individual. Meanwhile, Sieber (1974) argues that involvement in multiple roles does not always have negative consequences, as it can provide resources, social recognition, and opportunities for self-development. Nevertheless, conflict may occur when the demands of one role interfere with the fulfillment of another. Greenhaus and Beutell (1985) identify time-based, strain-based, and behavior-based conflict in the relationship between work and family. Allen et al. (2000) also demonstrate that work–family conflict is associated with various consequences for individuals and family life. Among women active in religious organizations, such conflict may extend further because a third sphere of responsibility is involved: organizational service.

The accumulation of role demands can affect psychological well-being through stress, emotional exhaustion, and difficulties in maintaining work–life balance. The Job Demands–Resources model proposed by Bakker and Demerouti (2007) explains that high demands can trigger exhaustion when they are not balanced by adequate personal and environmental resources. Mental health is therefore understood not merely as the absence of psychological disorders, but also as the ability to maintain functioning, positive relationships, meaning in life, and well-being when facing challenges (Jahoda, 1958; Ryff, 1989). This perspective is consistent with the World Health Organization (2022), which emphasizes the importance of individual, social, and environmental factors in shaping mental health.

Recent empirical studies provide insights into women's experiences of performing multiple roles. Through a systematic review, Cavagnis et al. (2023) highlight the importance of personal and contextual resources in protecting the well-being of women experiencing work–family conflict. Jadmiko et al. (2023) examine religiosity as a factor that may mitigate stress arising from work–life conflict among Minangkabau Muslim women. Fatimah et al. (2023) also show that working Muslim women in Yogyakarta use religious coping to deal with pressures associated with multiple responsibilities. These findings indicate that mental health is influenced not only by the magnitude of role demands but also by the availability of personal, social, and spiritual resources.

Spirituality and social support are important dimensions for understanding the experiences of Muslim women. Pargament (1997) explains that religious coping helps individuals interpret stressful experiences through religious beliefs and practices. Prayer, salah, dhikr, Qur'an recitation, patience (sabr), and reliance upon God (tawakkul) can serve as sources of tranquility and meaning in life. Meanwhile, support from spouses, family members, colleagues, and fellow cadres can help reduce pressure and strengthen the ability to cope with problems (Cohen & Wills, 1985). However, spirituality and social support cannot be assumed to eliminate all structural pressures or replace the need for an equitable distribution of responsibilities.

Although research on work–family conflict, burnout, psychological well-being, and religious coping has developed considerably, qualitative studies of women who simultaneously undertake domestic, economic, and religious-organizational responsibilities remain limited and warrant further exploration. Religious organizations have distinctive characteristics because they combine collective commitment, social demands, and the religious value of service. Therefore, the experiences of women cadres need to be understood not only in terms of the burdens they face, but also in terms of how they interpret their responsibilities, negotiate demands, and mobilize resources to maintain psychological balance.

This study aims to explore the mental health dynamics of Pemudi PERSIS cadres in Bandung Regency in carrying out triple roles. Specifically, it examines experiences of role conflict, interpretations of responsibilities as trusts from God, responses to emotional pressure, and the use of spiritual and social resources to maintain psychological well-being. By extending the discussion of work–family conflict to the context of service in religious organizations, this study is expected to provide a contextual understanding of women's mental health within Islamic organizational settings.

2. RESEARCH METHOD

This study employed a qualitative approach with a phenomenological design to explore the subjective experiences (lived experiences) of Pemudi PERSIS cadres in Bandung Regency in simultaneously performing domestic, productive, and social-organizational roles. The phenomenological approach was selected because the study did not aim to measure relationships among variables, but rather to understand how individuals experience, interpret, and make sense of a phenomenon in everyday life. Creswell and Poth (2018) explain that phenomenological research is oriented toward understanding the shared experiences of several individuals concerning a particular phenomenon.

Participants were selected through purposive sampling based on the relevance of their experiences to the research focus. The inclusion criteria were: (1) active Pemudi PERSIS cadres in Bandung Regency; (2) married; (3) having children; and (4) having a job or productive activity outside domestic responsibilities. The study involved four participants, identified as YD, CA, EP, and HR. Participant selection was based on the depth of their experiences and the relevance of their characteristics to the phenomenon under investigation. All four participants had experience performing three role domains simultaneously, although they differed in educational background, occupation, length of marriage, number of children, and organizational responsibilities. These variations enabled an exploration of similarities and differences in their experiences of managing triple-role demands. The limited number of participants is consistent with the orientation of phenomenological research, which prioritizes in-depth exploration of individual experiences over statistical representativeness. Participants' identities were concealed through the use of codes to maintain confidentiality.

Data were collected primarily through semi-structured in-depth interviews, supported by observation, documentation, and field notes. Before the main interviews, the researchers conducted a preliminary study through a screening process to identify cadres who met the research criteria. The interviews focused on six dimensions of experience: interpretations of entrusted responsibilities in carrying out roles; time and priority conflicts; emotional exhaustion and experiences of burnout; feelings of guilt toward family and the organization; spirituality as a source of resilience; and social support in dealing with role demands. Open-ended questions allowed participants to describe their experiences from their own perspectives and interpretations. Probing questions were used to explore concrete situations, emotional responses, coping strategies, and the meanings participants attributed to those experiences.

Data collection took place over three months and involved four participants. Each interview session lasted approximately 45 minutes and was conducted individually, taking participants' comfort and willingness into account. Interviews were recorded after participants had provided consent and were subsequently transcribed for analysis. Field notes were used to document the interview context, relevant nonverbal expressions, and the researchers' reflections during the data collection process.

In phenomenological research, the researchers acknowledge that their experiences, knowledge, and social involvement may influence data collection and interpretation. Accordingly, reflexivity was applied to increase awareness of assumptions and interpretive tendencies that might emerge during the study. The researchers reflected on their understanding of women's roles, family responsibilities, work, and service in religious organizations to ensure that participants' experiences were not interpreted solely through personal perspectives. The principle of bracketing was applied by seeking to suspend initial assumptions and allowing participants' experiences to emerge as they described them. During the analysis, the researchers distinguished participants' actual statements, initial interpretations, and personal reflections so that interpretations of the phenomenon were developed from the participants' experiential data.

Data were analyzed using Braun and Clarke's (2006) thematic analysis through six phases. First, familiarization with the data involved repeatedly reading interview transcripts to understand each participant's overall experience. Second, generating initial codes involved identifying statements and narratives relevant to the research focus, such as time conflict, emotional exhaustion, guilt, spirituality, and social support. Third, searching for themes involved grouping codes with similar meanings into categories and provisional themes. Fourth, reviewing themes involved examining the consistency of themes with the overall dataset, both at the level of individual experiences and across participants. Fifth, defining and naming themes involved clarifying the boundaries, characteristics, and meanings of each theme based on the patterns identified. Sixth, producing the report involved presenting the findings in interpretive narratives supported by direct quotations from participants.

The analysis was conducted at two levels: within-case analysis and cross-case analysis. At the individual level, the researchers examined the context and distinctive features of each participant's experience. The narratives of the four participants were then compared to identify patterns, similarities, and differences in their experiences of performing triple roles. Through this process, themes were developed to represent shared meanings without eliminating the distinctive features of individual experiences. Shared meanings were not understood as uniformity of experience, but rather as patterns of interpretation emerging from different experiences of the same phenomenon.

Data trustworthiness was strengthened through member checking, whereby interview transcripts were sent to all participants—YD, CA, EP, and HR. This process gave participants the opportunity to verify whether the transcripts accurately reflected their experiences and statements and to provide clarification or corrections when necessary. Their confirmations were used to ensure data accuracy before interpretation and thematic analysis proceeded. Research credibility was also supported by repeated reading of the data, the use of direct participant quotations, comparison of cross-case experiences, and the use of observation and documentation as supporting data. The researchers' reflective notes helped distinguish empirical data from researcher interpretation.

Research ethics were maintained by obtaining participants' consent before interviews, protecting their identities, and ensuring the confidentiality of the information they provided. All participants are identified using the codes YD, CA, EP, and HR. This study focuses on psychological experiences and mental health dynamics rather than clinical diagnosis or the identification of mental disorders. Accordingly, mental health is understood in terms of experiences of psychological well-being, emotional distress, exhaustion, adaptive capacity, and the psychological resources described by participants.

3. RESULT AND ANALYSIS

Participants and Research Context

This study involved four active Pemudi PERSIS cadres in Bandung Regency who simultaneously performed domestic, productive, and social-organizational roles. Participants' identities are presented using codes to maintain confidentiality. The four participants had different educational backgrounds, occupations, family experiences, and organizational positions. These differences provide an important context for understanding variations in their experiences of carrying out triple roles.

Code	Age	Education	Occupation/Role	Family and Organizational Context
YD	32	Bachelor's degree in Early Childhood Islamic Education (PIAUD)	Teacher; school principal	Married for 14 years; 3 children; approximately 14 years of work/organizational experience
CA	29	Bachelor's degree in Arabic Literature	Teacher; Da'wah Division	Married for 9 years; 2 children; approximately 12 years of organizational experience
EP	35	Bachelor's degree in Primary School Teacher Education (PGSD)	Teacher; Vice Chair	Married for 13 years; 3 children; 17 years of work experience and 13 years of organizational experience

HR	32	Mu'allimien/Senior High School	Homemaker; early childhood teacher; Da'wah Division	Married for 12 years; 3 children; active in the organization

The analysis of the four participants' experiences generated three main themes: (1) interpreting entrusted responsibilities and negotiating role demands; (2) the accumulation of demands and their effects on psychological conditions; and (3) adaptation strategies through spirituality and social support. These three themes illustrate the relationship between the meanings attributed to roles, the pressures experienced, and the resources used to maintain psychological balance.

Interpreting Entrusted Responsibilities and Negotiating Role Demands

All four participants interpreted their roles as wives or mothers, workers, and organizational cadres as responsibilities entrusted to them that carried religious significance. YD stated, "All these roles are trusts from Allah." This statement indicates that involvement in multiple roles is understood not merely as a social obligation, but also as a form of service and an opportunity to benefit others. A similar meaning was evident in CA's account, in which she connected her work as a teacher with her mother's advice that teaching is a "lasting source of reward" (ladang jariyah). This interpretation was one of the reasons she continued to consider maintaining her employment, even though she had at times contemplated resigning.

However, interpreting roles as entrusted responsibilities does not automatically eliminate the tensions involved in carrying them out. Participants continued to face limitations in time and energy when family, work, and organizational demands occurred simultaneously. Time conflict was a prominent experience, particularly when organizational or work activities reduced opportunities to accompany their children and fulfill domestic responsibilities. EP's experience illustrates this situation. After teaching and participating in organizational activities, she sometimes returned home when her children were already asleep and whispered, "Forgive me, Mother." This expression shows that limited time is not merely a matter of scheduling, but is also associated with emotional evaluations of the quality of one's presence as a mother.

Inter-role tension was also reflected in experiences of guilt. Although all participants performed triple roles, the focus of their feelings of guilt was not uniform. EP and CA more frequently expressed guilt when they felt that the time and attention given to their children had diminished. EP considered that family responsibilities required a form of presence that could not always be replaced, whereas organizational tasks could still be delegated to other cadres. In contrast, HR stated that she did not feel guilty toward her family, but had experienced guilt toward the organization when she could not attend or provide the expected support. These differences indicate that feelings of guilt are influenced by how participants assess the urgency of responsibilities, their expectations of themselves, and the possibility that someone else could take over a particular role.

These findings can be explained through Goode's (1960) role strain theory, which describes a condition in which individuals face limited resources when attempting to fulfill the demands of multiple roles. Greenhaus and Beutell (1985) also explain that inter-role conflict may arise from time constraints or strain carried from one role into another. In this study, such conflict did not occur solely between work and family; it also involved religious organizations as a third domain. Thus, cadres' experiences demonstrate an expansion of the context of work–family conflict: organizational responsibilities also consume time, energy, and attention while carrying moral expectations because they are understood as part of religious service.

The researchers' interpretation suggests that the main issue is not simply the number of roles performed by women, but the expectation that demands from every role must be fulfilled simultaneously. Interpreting these roles as trusts provides strength and purpose in carrying out responsibilities, but may become a source of pressure when individuals feel that they must always meet all expectations optimally. Therefore, feelings of guilt in this study should not be interpreted as evidence that participants have failed to perform their roles. Rather, guilt reflects a gap between personal expectations and the actual circumstances they face. This finding emphasizes that religious interpretations need to coexist with acceptance of human limitations and the ability to set priorities realistically.

Accumulation of Demands and Their Effects on Psychological Conditions

Simultaneous and recurring demands were associated with experiences of physical and emotional exhaustion. CA stated, "Honestly, I feel tired and sometimes become bad-tempered," describing changes in mood and a need for more rest. HR reported, "My emotions become explosive, especially toward my children," accompanied by difficulty sleeping and fatigue. EP, meanwhile, described a tendency to keep her distress to herself: "Yes, I have. Especially because I always keep all my feelings to myself. Even when I have time to share things with friends, I do not always express everything. There are many feelings that I hold back."

These three accounts illustrate different psychological responses to accumulated demands. For CA, pressure was reflected in mood changes and the need for recovery. For HR, pressure was more apparent in difficulties regulating emotions, particularly when interacting with her children. EP, in contrast, tended to suppress and internalize her feelings, meaning that her emotional burden was not always visible to those around her. Some participants had also considered resigning from their jobs or reducing their involvement in particular roles. This indicates that the pressure experienced was not limited to temporary fatigue, but could also affect how participants viewed the sustainability of the roles they performed.

These experiences can be analyzed through the Job Demands–Resources approach developed by Bakker and Demerouti (2007). This framework explains that high demands can increase the risk of exhaustion when they are not balanced by adequate resources, such as support, opportunities for recovery, and control over work or responsibilities. In this study, demands originated not only from employment, but also from childcare, household responsibilities, and organizational activities. When all three domains required involvement within a short period of time, opportunities to restore physical and emotional well-being became limited.

Participants' experiences can also be examined through the concept of emotional exhaustion in Maslach et al.'s (2001) discussion of burnout. Nevertheless, the term burnout is used cautiously in this study to describe the experiences of exhaustion reported by participants, rather than as a clinical diagnosis. This study did not use diagnostic instruments to establish burnout. The analysis focuses on how participants experienced, interpreted, and responded to pressures arising in their everyday lives.

The researchers' interpretation indicates that the psychological effects of triple roles do not always manifest in the same way. Some participants experienced pressure through mood changes, others had difficulty controlling their emotions, while some tended to suppress their feelings. These differences remind us that women's psychological conditions cannot be assessed solely by their ability to remain active or complete their responsibilities. An individual may continue to perform all her roles while simultaneously experiencing exhaustion that is not visible from the outside. Accordingly, success in carrying out entrusted responsibilities should be understood not only in terms of task completion, but also in relation to the sustainability of the psychological condition of the individual performing them.

Adaptation Strategies: Spirituality and Social Support as Resources

In responding to role-related pressures, participants used various adaptation strategies involving problem management, emotional recovery, spiritual practices, and the use of social support. Problem-management strategies included setting priorities, organizing time, communicating with family members, and adjusting their involvement in organizational activities. At the same time, participants also needed time to rest, engage in enjoyable activities, and share their experiences with trusted individuals. These strategies indicate that coping with pressure depends not only on an individual's ability to solve problems, but also on the availability of opportunities for self-recovery.

Spirituality was an important resource in participants' experiences. Their practices included salah, prayer, dhikr, Qur'an recitation, tahajjud (late-night prayer), and reflecting on the values of patience (sabr) and reliance upon God (tawakkul). CA stated, "I feel very close to Allah and pour everything out to Him," and mentioned tahajjud as one of the practices she observed. HR emphasized that when pressure arose, "I do not abandon salah and dhikr." EP also sought to confide in Allah, read the Qur'an, and perform dhikr before going to sleep. She understood patience as the ability to accept circumstances that were not yet ideal while continuing to make efforts to improve them.

These findings indicate that spirituality serves both a psychological function and a meaning-making function. Psychologically, religious practices provide a space for calming oneself, regulating emotions, and sustaining hope when circumstances cannot yet be changed. In terms of meaning, the values of entrusted responsibility, patience, and reliance upon God help participants understand their responsibilities and determine how to respond to their limitations. This is consistent with Pargament's

(1997) concept of religious coping, which explains that religion can serve as a resource for dealing with pressure through the search for meaning, spiritual closeness, and surrender to God.

Nevertheless, these findings also require critical consideration. Spirituality should not be interpreted as an obligation to remain strong at all times, refrain from expressing complaints, or fulfill every responsibility without limits. If the meanings of entrusted responsibility and patience are understood rigidly, these values may increase the moral pressure experienced by women who are already exhausted. EP's understanding of patience as accepting circumstances while simultaneously making efforts to improve them reflects a more adaptive interpretation. Thus, spirituality can become a source of resilience when it provides tranquility and meaning, rather than when it is used to deny the need for rest or disregard psychological conditions.

In addition to spirituality, social support also played a role in helping participants manage role demands. Such support came from spouses, extended family members, colleagues, friends, and fellow cadres. EP stated, "What helps the most is support and understanding from my family, especially my husband." She also received assistance from her parents and family members with childcare. CA identified her spouse and people close to her as sources of encouragement, advice, and a place to express complaints. This support indicates that the assistance needed was not limited to emotional encouragement, but also included practical help in carrying out everyday responsibilities.

However, the social support received by participants was not entirely uniform. EP described receiving instrumental assistance from her family, whereas HR's experience indicated that support from her spouse was not always available in the form of the practical assistance she needed. Relationships with fellow cadres could provide a space for emotional reinforcement, but organizational support could not fully replace an equitable distribution of domestic responsibilities. Therefore, social support needs to be examined in terms of its form and adequacy, rather than merely the presence of people around participants.

These findings are consistent with the stress-buffering hypothesis proposed by Cohen and Wills (1985), which explains that social support can reduce the effects of stress through emotional and instrumental assistance. In the context of triple roles, instrumental support, such as a spouse's involvement in childcare and household tasks, can reduce practical burdens, while emotional support provides women with an opportunity to share their experiences without feeling judged.

The researchers argue that participants' adaptation strategies emerged through interactions between personal resources and environmental support. Time management and priority setting helped them manage demands, spirituality provided meaning and tranquility, and social support offered emotional and practical assistance. However, individual strategies have limitations when family and organizational environments do not provide adequate opportunities for recovery. Therefore, women's resilience should not be placed solely on their ability to strengthen themselves; it also needs to be supported by family relationships based on shared responsibilities and an organizational culture that takes cadres' capacities into account.

Synthesis of Findings and Analytical Contribution

Overall, the three themes demonstrate that the mental health dynamics of Pemudi PERSIS cadres in Bandung Regency are shaped by the relationship between the meanings attributed to roles, the accumulation of demands, and the availability of resources to cope with them. Triple roles can provide opportunities for self-actualization, meaning, and service, while simultaneously generating time conflicts, emotional pressure, and feelings of guilt when expectations associated with one role cannot be optimally fulfilled.

This study extends discussions of role conflict, which have largely focused on the relationship between work and family. In the experiences of women cadres, religious organizations constitute a third domain with distinctive characteristics because they are associated with collective identity, commitment to da'wah, and the interpretation of responsibilities as trusts from God. Therefore, organizational involvement cannot be understood merely as an additional activity undertaken after work and family responsibilities have been completed. Organizations are also spaces of responsibility that entail demands on time, energy, and moral commitment.

This study also demonstrates that spirituality and social support are important resources, although neither eliminates all the pressures that arise. Spirituality helps participants find meaning and tranquility, while social support can reduce burdens through emotional and practical assistance. The effectiveness of both resources remains influenced by the actual conditions participants face, including the distribution of family responsibilities, opportunities for rest, and organizational flexibility.

Thus, cadres' mental health cannot be explained solely by individuals' ability to manage time or strengthen themselves. Mental health is also related to how families and organizations create environments that enable women to fulfill their entrusted responsibilities proportionately. The analytical contribution of this study lies in understanding triple roles not merely as the sum of three responsibilities, but as an ongoing process of negotiation among role demands, religious meanings, limited resources, and environmental support.

4. CONCLUSION

This study demonstrates that the mental health of female cadres of Pemudi PERSIS in Bandung Regency, who undertake triple roles, is shaped by the interaction between competing demands arising from family, work, and organizational responsibilities, as well as psychological, spiritual, and social resources. Their roles as wives or mothers, employees, and organizational cadres are understood as forms of amanah (sacred trust) carrying religious and devotional significance. However, this meaning-making does not eliminate the risks of time-based conflict, emotional exhaustion, burnout experiences, and feelings of guilt. Time-based conflict emerges as the most persistent source of pressure, particularly when demands from all three domains occur simultaneously.

Theoretically, this study extends the understanding of role conflict by demonstrating that the experiences of female organizational cadres are not limited to the relationship between work and family (work–family conflict), but also involve religious organizations as spaces of service and devotion characterized by moral expectations and collective identity. The findings further reveal the dual function of spirituality: it serves as a source of inner peace and meaning when coping with pressure, while simultaneously providing a moral framework for fulfilling responsibilities. Social support and spirituality function as protective resources that help cadres develop resilience, although their effectiveness depends on the availability of tangible support and the individuals' capacity to manage competing role demands.

Practically, organizations need to implement a cadre development system that places greater emphasis on the well-being of their members through task allocation based on individual capacities, regular evaluation of organizational responsibilities, flexibility in participation, and the provision of spaces for dialogue and recovery. Family support, particularly the involvement of spouses in domestic responsibilities and childcare, should also be strengthened to ensure that the burden of managing multiple roles does not fall exclusively on women.

This study has several limitations, particularly its small number of participants, comprising only four cadres within a single organizational and geographical context. Therefore, the findings are not intended for statistical generalization. Future research could involve cadres from more diverse family backgrounds, employment contexts, and levels of organizational involvement. Longitudinal or mixed-methods studies could also be conducted to investigate the relationships between role conflict and burnout, resilience, spousal support, organizational support, psychological well-being, and life satisfaction in greater depth.

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