

Determinants of Work–Life Balance Among Muslim Women Educators in the Jabodetabek Area

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Abstract

Muslim women workers in the education sector play a strategic role as educators of the nation's next generation and household managers, making the balance between professional and domestic responsibilities a crucial issue in human resource management. This study aims to analyze the factors influencing the work-life balance (WLB) of Muslim women workers in the Greater Jakarta area by examining five key variables: religiosity, support from Islamic organizations, family support, work-family role conflict, and job demands. This study used a quantitative approach with a survey design and purposive sampling technique with 150 married Muslim women respondents working in formal educational institutions. Data collection was conducted using a five-point Likert-scale closed-ended questionnaire, and data were analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM). The results showed that religiosity and family support had a positive and significant effect on WLB, while work-family role conflict had a significant negative effect. Conversely, organizational support and job demands did not significantly influence WLB. These results indicate that Muslim women's work-life balance is more determined by the strength of religiosity and family support than by organizational factors or workload. The implications of this study emphasize the importance of strengthening religious values and family social support in policies for managing the female workforce in the education sector.

Keywords: family support, Islamic organizational support, job demands, Muslim female worker's religiosity, work–family role conflict, work-life balance

Abstrak

Pekerja muslimah di sektor pendidikan memegang peran strategis sebagai pendidik generasi bangsa sekaligus pengelola rumah tangga, sehingga keseimbangan antara tanggung jawab profesional dan domestik menjadi isu penting dalam pengelolaan sumber daya manusia. Penelitian ini bertujuan untuk menganalisis faktor-faktor yang memengaruhi work-life balance (WLB) pekerja muslimah di wilayah Jabodetabek dengan meninjau lima variabel utama: religiusitas, dukungan organisasi Islami, dukungan keluarga, konflik peran kerja–keluarga, dan tuntutan pekerjaan. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei dan teknik purposive sampling terhadap 150 responden perempuan Muslim yang telah menikah dan bekerja di lembaga pendidikan formal. Pengumpulan data dilakukan melalui kuesioner tertutup berskala Likert lima poin, dan data dianalisis menggunakan Partial Least Squares–Structural Equation Modeling (PLS-SEM). Hasil penelitian menunjukkan bahwa religiusitas dan dukungan keluarga berpengaruh positif dan signifikan terhadap WLB, sedangkan konflik peran kerja–keluarga berpengaruh negatif signifikan. Sebaliknya, dukungan organisasi dan tuntutan

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pekerjaan tidak berpengaruh signifikan terhadap WLB. Hasil ini menunjukkan bahwa keseimbangan kehidupan kerja perempuan Muslim lebih banyak ditentukan oleh kekuatan religiusitas dan dukungan keluarga dibandingkan faktor organisasi atau beban kerja. Implikasi penelitian ini menegaskan pentingnya penguatan nilai religius dan dukungan sosial keluarga dalam kebijakan pengelolaan tenaga kerja perempuan di sektor pendidikan.

Kata kunci: dukungan keluarga, dukungan organisasi Islami, konflik peran kerja–keluarga, pekerja muslimah, religiusitas, tuntutan pekerjaan, *work-life balance*

Introduction

The issue of work–life balance (WLB) has received growing scholarly attention as women’s participation in the workforce continues to rise globally. In Indonesia, this phenomenon is particularly significant within the education sector, where women constitute approximately 70.84% of the national teaching workforce (Annur, 2022). Muslim women educators thus play a dual role: as professionals contributing to national education and as family managers responsible for domestic well-being. This dual responsibility, often accompanied by high professional demands and persistent social expectations, poses challenges to maintaining psychological well-being and work–family harmony (Yudiani et al., 2025; Zefanya et al., 2025). Despite this, recent empirical evidence remains scarce particularly concerning stress levels, organizational demands, or family role conflicts among Muslim women educators underscoring the urgency of further investigation in this context.

This study draws upon the Job Demands Resources (JDR) Model (Bakker & Demerouti, 2007) as a foundational framework, which explains that employee well-being depends on the balance between job demands and available personal and social resources. When demands exceed resources, individuals experience stress, fatigue, and diminished work–life balance (Nauman et al., 2024). In the context of Muslim women educators, job demands extend beyond professional obligations to include household and community expectations, while resources include religiosity, family support, and Islamic organizational values. To provide a more contextual understanding, this study also integrates Work–Family Border Theory (Clark, 2000) and Role Conflict Theory (Greenhaus & Beutell, 1985). These frameworks emphasize the importance of managing boundaries between work and family roles to prevent conflict and ensure well-being. Within the socio-religious environment of Muslim educators, these theories gain new relevance, as Islamic values and family dynamics serve as natural mechanisms for balancing these domains (Thoyib et al., 2024; Fatimah & Husain, 2023).

While prior studies have examined WLB determinants such as organizational support, job demands, and religiosity (Hassi et al., 2021; Udin, 2024; Hayati & Caniago, 2025), most have focused on the industrial or corporate sectors rather than on education (Roodhi et al., 2024). Furthermore, the literature on Islamic perspectives of work–life balance remains fragmented, often failing to integrate Western theoretical models with Islamic spiritual principles or local socio-cultural contexts (Adisa et al., 2019; Hamzah et al., 2016). This gap limits our understanding of how Islamic-based values such as amanah (trust), sabr (patience), and ikhlas (sincerity) interact with modern HR

frameworks in shaping the well-being of Muslim women professionals. In this study, Islamic organizational support is conceptualized as a value-based institutional resource rooted in Islamic human resource management principles, rather than merely general perceived organizational support. It refers to organizational policies and managerial practices that accommodate employees' religious obligations, ethical values, and family responsibilities in accordance with Islamic teachings. Unlike individual religiosity, which operates at a personal level, Islamic organizational support represents a structural and cultural dimension through which Islamic values are institutionalized within the workplace (Achour et al., 2016; Muafi et al., 2023). Within the Job Demands–Resources framework, this form of support functions as a contextual job resource that may reduce role strain and support employees' work–life balance (Bakker & Demerouti, 2007; Hassi et al., 2021). Therefore, a contextualized investigation within the education sector remains essential to empirically examine how such value-based organizational support operates in practice.

To address these limitations, this study contextually integrates the JDR Model and Work–Family Border Theory with the lived realities of Muslim women educators in Jabodetabek, Indonesia's largest metropolitan area where Islamic educational institutions are rapidly growing. By analyzing key variables religiosity, Islamic organizational support, family support, work–family role conflict, and job demands this research explores their combined influence on the work–life balance of Muslim female educators. The study contributes to the Islamic Human Resource Management (IHRM) literature by positioning religiosity and family support not merely as coping mechanisms, but as core spiritual resources embedded in Islamic ethics that sustain professional and personal equilibrium (Achour et al., 2016; Muafi et al., 2023). The findings are expected to enrich theoretical understanding of work–life balance in Muslim societies and provide practical implications for faith-based educational institutions and policymakers in promoting women's well-being and family-friendly HR policies.

In summary, this study advances the discourse on work–life balance by offering an Islamic contextual perspective that integrates spiritual, organizational, and familial dimensions within a single empirical framework. By combining established psychological theories with Islamic value systems, it seeks to fill the conceptual gap in existing WLB research and to propose a culturally grounded model for sustainable, value-driven workforce management among Muslim women educators.

Methods

Participants

This research employed a quantitative research design with a cross-sectional survey approach to analyze the causal relationships between variables affecting Muslim women's work–life balance in the formal education sector. The target population comprised Muslim women educators working full-time in formal educational institutions within the Jabodetabek area (Jakarta, Bogor, Depok, Tangerang, and Bekasi). Although the exact population number was unavailable, the sampling frame was conceptually based on active teacher networks registered under local education authorities and professional associations. Data collection employed an online

recruitment process through WhatsApp groups (WAG) of teachers and institutional channels. This method ensured broad participation while maintaining voluntary consent. Respondents were selected using purposive sampling, limited to married Muslim women or those with family responsibilities and active full-time employment in schools or universities. The sample represented various educational levels and both public and private institutions, including Islamic-based schools. This composition enhances the external representativeness of findings in the context of urban Muslim women educators.

A total of 150 valid responses were obtained, fulfilling the minimum requirement under the “10 times rule” of PLS-SEM (Hair et al., 2019; Hair et al., 2021). This sample size was deemed sufficient to estimate parameters and test hypothesized relationships given the model complexity. Data were collected once between July and August 2025 through a Google Form survey. The earlier statement “the study is still ongoing” referred to the continuation of manuscript analysis and refinement rather than data collection. All analytical procedures were conducted using the finalized dataset obtained within this timeframe.

Measurement

The data used was quantitative primary data collected. Following data collection, measurement instruments were structured to ensure validity and reliability across all latent constructs. Data collection was conducted through a survey using a closed-ended questionnaire with a five-point Likert scale, ranging from 1 = strongly disagree to 5 = strongly agree (Isaac & Michael, 1995). This instrument was distributed online via Google Form to Muslim female teachers working in formal educational institutions in the Greater Jakarta area. This method was chosen based on its ability to quantitatively measure respondents' perceptions and attitudes with high reliability (Hair et al., 2019; Hair et al., 2021).

The questionnaire consisted of 30 statements representing six main constructs: religiosity, support for Islamic organizations, family support, work-family conflict, job demands, and work-life balance (WLB). Each construct was measured using five statements (indicators) adapted from previous research and adapted to the context of the Islamic education sector in Indonesia.

The measurement instruments were adapted through a structured procedure to ensure their relevance to the context of Muslim women educators in Indonesia. All items were first reviewed based on established instruments from prior studies, then linguistically adjusted and contextually modified to reflect the socio-cultural and religious characteristics of Islamic educational institutions. The adapted items were subsequently evaluated through expert judgment to ensure content validity and clarity before being administered in the main survey. This adaptation process aimed to maintain the original conceptual meaning of each construct while ensuring contextual appropriateness.

The instrument for the religiosity variable was based on previous studies measuring aspects of faith, religious practices, spiritual experiences, and the application of Islamic values in work (Hassi et al., 2021; Thoyib et al., 2024; Wijaya et al., 2024). The Islamic organizational support variable was adapted, encompassing indicators of

organizational concern for employee welfare, religious tolerance, work flexibility, and the application of Islamic values of justice and ethics in the workplace (Udin, 2024; Hayati & Caniago, 2025).

The family support variable encompassed emotional, instrumental, and informational support provided by a partner or other family member to help respondents balance work and household roles (Noviani et al., 2025; Sunarti et al., 2025). The work–family conflict variable was adapted from Greenhaus and Beutell (1985), with five indicators describing time conflict, strain conflict, and behavioral conflict between work and household responsibilities.

Furthermore, the job demands variable was adapted from Bakker and Demerouti (2007) and Nauman et al. (2024), encompassing perceptions of workload, time pressure, and the complexity of tasks faced by educators. The work–life balance (WLB) variable refers to Clark (2000) and Noor et al. (2020), with five indicators describing the balance of time, engagement, and satisfaction between professional roles and personal life.

The operational definitions of each construct in this study are explained as follows. Religiosity refers to the degree to which an individual believes in and practices Islamic values that nurture motivation, integrity, and a sense of spiritual meaning in work. This construct captures the internalization of faith and religious behavior that guide moral decision-making and shape one's perception of work as a form of worship. Islamic organizational support describes the extent to which an organization acknowledges and fulfills employees' spiritual needs, ensures their well-being, and provides work flexibility in line with Islamic values. It includes policies and managerial practices that promote religious tolerance, justice, and compassion in the workplace.

Furthermore, family support represents the emotional, moral, and instrumental assistance that individuals receive from their family members to help balance professional and domestic responsibilities. Such support encompasses empathy, shared decision-making, and direct assistance in managing daily tasks. Work family conflict, on the other hand, denotes the degree to which job-related demands and family obligations interfere with one another in terms of time, pressure, or behavior, potentially leading to psychological strain and reduced well-being.

Meanwhile, job demands are defined as the perceived workload, responsibilities, and pressures that require substantial physical and psychological effort from educators. Excessive job demands often increase fatigue and role tension if not accompanied by adequate resources. Finally, work–life balance refers to an individual's ability to sustain equilibrium between time, energy, and satisfaction in both professional and personal domains, reflecting harmony between occupational duties and family or personal life in accordance with Islamic values of moderation and responsibility.

Data collection was conducted using a cross-sectional design with a minimum sample size of 150 respondents, following the “10 times rule” guideline in PLS-SEM (Hair et al., 2019, 2021). To anticipate potential invalid or unusable data, the number of distributed questionnaires exceeded the minimum threshold established for the study.

Analysis

In this study, the analysis technique employed was Partial Least Square–Structural Equation Modelling (PLS-SEM), a flexible multivariate approach suitable for testing complex models without strict distributional assumptions. The process begins with the development of a theoretical model as the basis for defining constructs, relationships, and hypotheses. A measurement model is then built to link latent variables with their indicators, followed by hypothesis formulation. Data collection is designed to ensure reliability, with Ordinary Least Squares (OLS) used for estimation. The primary goal, as noted by Hair et al., is to maximise the R^2 value of endogenous constructs to enhance predictive power. Model validation covers both the measurement model through tests of convergent validity (AVE), discriminant validity (cross-loading, Fornell-Larcker), and composite reliability and the structural model, which evaluates R^2 , VIF, and Q^2 as indicators of predictive quality. Finally, the structural model specifies relationships between constructs according to the hypotheses, with Goodness-of-Fit (GoF) employed as a comprehensive measure to ensure theoretical consistency and empirical robustness.

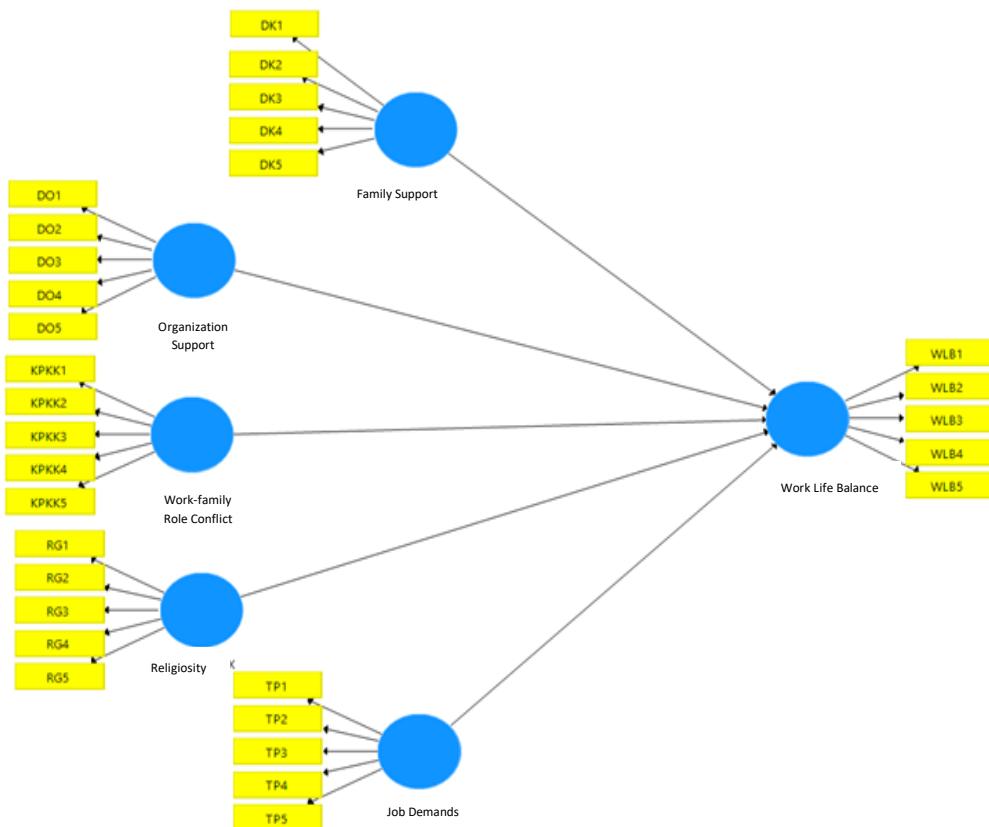


Figure 1. Structural model of work–life balance among muslim women educators

Findings

Respondent Characteristics

A total of 150 respondents participated in this study, all of whom were Muslim female teachers working in formal educational institutions in the Greater Jakarta area. Based on employment status, the majority of respondents were permanent teachers at foundations (52.9%), followed by honorary and contract teachers at 18.06% each, and civil servants (PNS) at 10.97%. This data indicates that the majority of respondents work in private institutions with foundation-based management systems, which generally offer greater managerial flexibility than state institutions.

In terms of the type of educational institution where they teach, the majority of respondents teach in public private schools (60%), followed by private universities (16.77%), Islamic boarding schools (6.45%), public schools (10.32%), madrasas (4.52%), and state universities (1.94%). This situation illustrates that Muslim female teachers contribute more to private educational institutions, both public and religious, which emphasize Islamic values in their daily work practices.

Based on their teaching level, respondents were spread across various levels, with the largest proportions in high school/vocational high school (25.16%) and elementary school (24.52%). Meanwhile, respondents teaching at universities reached 18.71%, followed by junior high school (17.42%), kindergarten/Islamic elementary school (10.97%), and Islamic elementary school (3.23%). This distribution indicates that female teacher participation is fairly even across all levels of formal education, but the largest predominance is at the secondary level.

In terms of length of service as teachers, the majority of respondents had extensive experience in education, with 43.23% having worked for more than 10 years, 28.39% for 6–10 years, and 25.16% for 1–5 years. Only 3.23% of respondents had worked for less than one year. These findings indicate that the majority of respondents have a mature and stable professional career in education.

Meanwhile, based on their residential and teaching areas, the majority of respondents reside in Bekasi (52.26%), followed by Jakarta (21.29%), Bogor (15.48%), Depok (5.16%), and Tangerang (4.52%). This distribution indicates the largest concentration of female Muslim educators in peri-urban areas such as Bekasi, which is experiencing rapid growth in private Islamic educational institutions.

Overall, the respondent profile indicates that the study participants are predominantly experienced female Muslim teachers working in Islamic-based private educational institutions in the Greater Jakarta area. This composition is relevant to the research objective, which focuses on understanding work-life balance in the context of Muslim women's dual roles in the formal education sector.

Descriptive Statistics

Table 1 shows that this study used a quantitative approach with female Muslim respondents who worked as educators in Greater Jakarta and had domestic roles as wives or mothers. Data was collected online through a Google Form questionnaire during July–August 2025, and of the 155 responses received, 150 were deemed suitable for analysis. The majority of respondents were aged 25–45 years old, married, worked

in private schools or private universities, and had more than 10 years of teaching experience. Bekasi was the region of origin for most respondents. The results showed that family support (average 4.28) and organisational support (4.24) were rated quite highly, while religiosity also scored very well (4.56). In contrast, job demands received a moderate score (3.28), and work-family role conflict was the lowest (2.88), this indicates that although work-family role conflict exists, it is perceived at a relatively low to moderate level among respondents.. Work-life balance as a whole received a score of 3.81, indicating that although respondents were quite capable of managing multiple roles, the balance achieved was not yet ideal.

Table 1. Average respondent response

Variable	Indicator	Overall Average
Family Support (X1)	DK1 = 4.20	4.28
	DK2 = 4.30	
	DK3 = 4.33	
	DK4 = 4.40	
	DK5 = 4.16	
	DO1 = 3.98	
Organisational Support (X2)	DO2 = 4.86	4.24
	DO3 = 4.16	
	DO4 = 4.16	
	DO5 = 4.05	
	KPKK1 = 3.04	
	KPKK2 = 3.03	
Work-Family Role Conflict (X3)	KPKK3 = 2.86	2.88
	KPKK4 = 2.68	
	KPKK5 = 2.80	
	RG1 = 4.64	
	RG2 = 4.41	
Religiousness (X4)	RG3 = 4.65	4.56
	RG4 = 4.66	
	RG5 = 4.46	

Based on the results of questionnaire data processing, it is known that the majority of respondents gave positive responses to the variables studied. The family support variable obtained an average score of 4.28, which indicates that Muslim female workers in this study feel that they receive strong support from their family environment, both in terms of practical assistance, understanding, and communication that supports their dual roles as educators and housewives. Similarly, the organisational support variable showed an average score of 4.24, reflecting that most respondents considered their work environment to provide sufficient facilities and policies to support the implementation of Islamic values, including tolerance for religious practices and work flexibility.

Meanwhile, the respondents' level of religiosity was at a high average of 4.56. This indicates that the internalisation of religious values, such as faith, worship, and Islamic work ethics, is very strong in the respondents, which is likely to be one of the protective factors in dealing with the pressures of dual roles. However, perceptions of work demands showed an average score of 3.28, which means that workloads, deadlines, and

educational institution expectations are still perceived as quite high and have the potential to trigger physical and mental fatigue. Interestingly, the average score for work-family role conflict was the lowest at 2.88. This indicates that most respondents still experience conflicts between their work and personal roles in terms of time, energy, and emotional pressure. On the other hand, the overall perception of work-life balance had an average score of 3.81, indicating that although respondents had made efforts to balance the demands of work and personal life, this balance was not yet ideal. These values show the complex dynamics in the lives of Muslim women workers in the education sector, which are influenced by a combination of internal support, external pressure, and individual spiritual strength.

PLS-SEM Model Analysis

Outer Model Evaluation Results

After data collection and processing, structural model analysis was conducted using Partial Least Square–Structural Equation Modelling (PLS-SEM). This method was chosen for its ability to test complex relationships among latent variables, even with small samples and non-normal data, making it suitable for exploratory and predictive research. PLS-SEM involves two components: the measurement model (outer model), which evaluates the validity and reliability of indicators, and the structural model (inner model), which tests relationships between constructs. Key assessments include convergent and discriminant validity, reliability, coefficient of determination (R^2), Goodness-of-Fit (GoF), and hypothesis testing through T-statistics, P-values, and F-square values. Validity testing begins with factor loadings to determine how well indicators represent their constructs. In this study, indicators with a loading value ≥ 0.60 (Chin, 1991) were deemed valid, while those below the threshold were eliminated. The process was carried out in two stages: an initial evaluation of all indicators and a re-assessment after removing invalid ones. The results are presented in Table 2.

Convergent validity testing was conducted to ensure that each indicator could represent the construct being measured. In the initial stage, most indicators had a loading factor ≥ 0.60 , but two indicators—DO2 (Islamic organisational support) and WLB1 (work-life balance)—were invalid due to overly homogeneous or extreme response distributions. These two indicators were then eliminated, and retesting showed that all remaining indicators were valid with loading factors above 0.60.

In addition, convergent validity was tested at the construct level using Average Variance Extracted (AVE) with a minimum limit of 0.50. The results showed that all constructs were able to explain more than 50% of the variance in the indicators, so the measurement model was declared valid and ready for use in the structural model evaluation stage.

Table 2. Results of outer loading factor analysis for measurement model constructs

No	Stage 1			No	Stage 2		
	Code	Loading Factor	Description		Code	Loading Factor	Description
Family Support (DK)							
1	DK1	0.644	Valid	1	DK1	0.639	Valid
2	DK2	0.822	Valid	2	DK2	0.821	Valid
3	DK3	0.782	Valid	3	DK3	0.783	Valid
4	DK4	0.772	Valid	4	DK4	0.770	Valid
5	DK5	0.745	Valid	5	DK5	0.748	Valid
Organisational Support (DO)							
1	DO1	0.877	Valid	1	DO1	0.883	Valid
2	DO2	0.213	Not valid	2	DO3	0.862	Valid
3	DO3	0.861	Valid	3	DO4	0.918	Valid
4	DO4	0.914	Valid	4	DO5	0.846	Valid
5	DO5	0.846	Valid				
Work-Family Role Conflict (KPKK)							
1	KPKK1	0.72	Valid	1	KPKK1	0.72	Valid
2	KPKK2	0.861	Valid	2	KPKK2	0.86	Valid
3	KPKK3	0.868	Valid	3	KPKK3	0.869	Valid
4	KPKK4	0.809	Valid	4	KPKK4	0.809	Valid
5	KPKK5	0.882	Valid	5	KPKK5	0.882	Valid
Religiousness (RG)							
1	RG1	0.706	Valid	1	RG1	0.709	Valid
2	RG2	0.752	Valid	2	RG2	0.751	Valid
3	RG3	0.85	Valid	3	RG3	0.849	Valid
4	RG4	0.854	Valid	4	RG4	0.852	Valid
5	RG5	0.778	Valid	5	RG5	0.781	Valid

Table 3 shows that the results of the Average Variance Extracted (AVE) test show that all constructs in the model have values above the minimum threshold of 0.50, indicating that all variables are convergent and valid. The highest AVE value is found in organisational support (X2, 0.770) and job demands (X5, 0.716), followed by work-family role conflict (X3, 0.689), religiosity (X4, 0.625), work-life balance (Y, 0.639), and family support (X1, 0.570). This indicates that the indicators are able to capture the variance of the construct well. After convergent validity was fulfilled, a discriminant validity test was conducted to ensure that each construct measured a different concept. The evaluation was carried out through a cross-loading analysis, in which the indicators must have a higher correlation with the original construct than with other constructs, and the results are presented in the research cross-loading table.

Table 3. Average variance extracted (AVE) test results

Variable	Average Variance Extracted (AVE)	Description
Family Support (X1)	0.570	Valid
Organisational Support (X2)	0.770	Valid
Work-Family Role Conflict (X3)	0.689	Valid
Religiousness (X4)	0.625	Valid
Job Demands (X5)	0.716	Valid
Work-Life Balance (Y)	0.639	Valid

Table 6 (Appendix) show that the results of the discriminant validity test through cross-loading show that all indicators have the highest loading on their original construct compared to other constructs, for example DK2 on Family Support (0.821) and DO4 on Organisational Support (0.918), thus fulfilling discriminant validity. After the constructs were proven to be convergent and discriminant valid, reliability tests were conducted to ensure the consistency of the indicators. Testing using Cronbach's Alpha (minimum limit of 0.60) and Composite Reliability (CR) (minimum limit of 0.70) showed that all constructs had adequate reliability, so that the measurements were reliable and consistent.

Next, based on the results of reliability testing using two indicators, namely Cronbach's Alpha and Composite Reliability (CR), all constructs in this study showed values above the minimum required limit (Table 4). The Cronbach's Alpha values for all variables ranged from 0.811 to 0.900, indicating strong internal consistency among the indicators in each construct. All of these values exceeded the minimum threshold of 0.60. Furthermore, the Composite Reliability value used to provide a more accurate reliability estimate in the context of PLS-SEM also showed excellent results. All constructs had CR values above 0.70, ranging from 0.868 to 0.931, indicating that the indicators in each construct were able to provide stable and reliable measurements. In particular, the Organisational Support (X2) and Job Demands (X5) constructs recorded the highest values for both Cronbach's Alpha (0.900) and Composite Reliability (0.931 and 0.925, respectively), indicating that these two constructs have very high reliability. Meanwhile, the Work-Life Balance (Y) construct as a dependent variable also showed adequate reliability with a Cronbach's Alpha value of 0.811 and a Composite Reliability of 0.876. Thus, it can be concluded that all constructs in this research model are reliable and ready to proceed to the structural model (inner model) testing and hypothesis testing stages.

Table 4. Reliability test results

Variable	Cronbach's Alpha	Composite Reliability
Family Support (X1)	0.815	0.868
Organisational Support (X2)	0.900	0.931
Work-Family Role Conflict (X3)	0.887	0.917
Religiousness (X4)	0.848	0.892
Job Demands (X5)	0.900	0.925
Work-Life Balance (Y)	0.811	0.876

Inner Model Evaluation Results

After confirming the validity and reliability of all constructs, the structural model (inner model) was analysed to evaluate the influence of independent variables on the dependent variable, Work-Life Balance. One of the main indicators is the R-square (R^2) value, which represents the proportion of variance explained by the model. The analysis produced an R^2 value of 0.552 for Work-Life Balance, indicating that 55.2% of its variability is explained by Family Support, Organisational Support, Work-Family Role Conflict, Religiosity, and Job Demands. The remaining 44.8% is influenced by factors outside the model. This R^2 value is considered moderate to strong according to Chin (1998). The adjusted R^2 value of 0.537 confirms the model's stability. In addition, the Goodness of Fit (GoF) value was 0.607, which is categorised as high according to Henseler & Sarstedt (2013). This shows that the model fits the empirical data very well and is suitable for hypothesis testing.

Hypothesis Test Results

After the model was proven to be valid, reliable, and well-suited, a hypothesis test was conducted to assess the effect of independent variables on dependent variables. The testing used path analysis in PLS-SEM with three main indicators: T-statistic (>1.96) for significance, P-value (<0.05) for probability of error, and F-square to measure the strength of influence (small 0.02, medium 0.15, large 0.35). The complete results of the hypothesis testing are presented in the research table.

The PLS-SEM results show five hypotheses regarding the influence of independent variables on the work-life balance (WLB) of Muslim female workers (Table 5). Family support (H1) has a positive and significant effect on WLB with a T-statistic of 2.157, a P-value of 0.031, and an F-square of 0.030 (small category). Work-family role conflict (H3) has a negative and significant effect (T-statistic 2.232, P-value 0.026, F-square 0.037, small). Religiosity (H4) has a positive and significant effect (T-statistic 5.033, P-value 0.000, F-square 0.183, moderate). Conversely, organisational support (H2) (T-statistic 1.549, P-value 0.122, F-square 0.016) and job demands (H5) (T-statistic 1.889, P-value 0.059, F-square 0.024) have an effect but are not significant, so the hypothesis is rejected. These results indicate that internal factors such as family support, religiosity, and role conflict are more decisive in determining respondents' work-life balance than organisational support and job demands.

Table 5. Hypothesis test results (t-value, f square, p-value)

	Hypothesis	Original Sample (O)	T Statistics (O/STDEV)	F Square	P Values	Description
H1	Family support has a positive and significant effect on the work-life balance of Muslim women working in the education sector.	0.142	2.157	0.030	0.031*	Accepted
H2	Organisational support has a positive but insignificant effect on the work-life balance of Muslim women working in the education sector.	0.119	1.549	0.016	0.122	Rejected

Table 5. Hypothesis test results (t-value, f square, p-value) (Continue)

Hypothesis	Original Sample (O)	T Statistics (O/STDEV)	F Square	P Values	Description
H3 Work-family role conflict has a negative and significant impact on the work-life balance of Muslim women workers in the education sector.	-0.214	2.232	0.037	0.026*	Accepted
H4 Religiousness has a positive and significant effect on the work-life balance of Muslim female workers in the education sector.	0.391	5.033	0.183	0.000*	Accepted
H5 Job demands have a negative and insignificant effect on the work-life balance of Muslim female workers in the education sector.	-0.18	1.889	0.024	0.059	Rejected

Note: *Significant at p<0.05

Discussion

The findings of this study demonstrate that family support plays a crucial role in maintaining work-life balance for Muslim women educators. Emotional, moral, and practical support from family members serves as a key resource helping them cope with the pressures of work and domestic responsibilities simultaneously. These findings align with Clark (2000) Work/Family Border Theory, which argues that role balance can be achieved when individuals receive cross-domain support from both the work environment and family. In the context of Islamic culture, family support is not only instrumental but also spiritual, as religious values encourage cooperation and empathy in domestic relationships (Hassi et al., 2021). In addition to these findings, it is essential to note that work-life balance among Muslim women educators cannot be fully understood without considering the socio-cultural and religious contexts that shape their daily experiences.

Studies in Malaysia, Iran, and Turkey, for instance, show that Muslim women continuously navigate between professional identity and family obligations, reflecting the enduring influence of religious norms and gendered expectations (Batum, 2016; Ghasemi, 2015; Mehdizadeh, 2016; Noor & Mahudin, 2015). This dual negotiation often creates a unique form of “spiritual resilience,” where faith-based values act as both a coping mechanism and a motivational driver (Achour et al., 2016; Hamzah et al., 2016). These insights provide a broader lens to interpret the present findings, emphasizing that religiosity and family support are not only individual strengths but also socio-religious resources embedded within Islamic cultural frameworks. Family support also serves as a buffer against high work demands, as explained in the Job Demands–Resources Model by (Bakker & Demerouti, 2007).

When Muslim female teachers received adequate family support, they were better able to mobilize psychological and social resources that enhanced resilience, reduced role conflict, and fostered a stronger sense of meaningfulness in their work. Consistent with this finding, Noviani et al. (2025) demonstrated that family social

support significantly contributed to increased resilience and well-being among dual-earner families in Indonesia, particularly in coping with economic pressures and the demands of domestic roles.

Furthermore, the results of this study reinforce the view that religiosity is a crucial element supporting Muslim women's work-life balance. Spiritual values are believed to provide an ethical foundation for dealing with stress and managing role priorities. These findings align with research by Mursid (2024); Hayati and Caniago (2025), which found that religiosity and Islamic work ethics positively contribute to individual motivation and performance.

The centrality of religiosity identified in this study also resonates with research emphasizing the moral and spiritual dimensions of Muslim women's professional lives. For instance, Tariq and Syed (2018) argue that Muslim women's participation in the workforce reflects an intersection between faith, family, and modernity, rather than a simple conflict between them.

Adisa et al. (2019) reveal that patriarchal hegemony remains a major challenge that affects women's ability to achieve balance, yet many Muslim women reinterpret these constraints through Islamic ethics of perseverance (sabr) and responsibility (amanah). Thus, religiosity not only sustains motivation but transforms challenges into opportunities for spiritual growth, aligning with the present study's conclusion that inner faith and moral conviction are key determinants of work life balance. The Muslim female educators in this study demonstrated the ability to interpret work not merely as an economic activity but also as a form of worship that imparts transcendental value to their professional duties. The link between religiosity and family support reflects the Islamic view that places balance between work and family as part of a harmonious life (mizan).

In this context, balance does not necessarily mean equal time allocation, but rather the ability to manage priorities according to moral and spiritual responsibilities. These findings align with research by Noor et al. (2020), which demonstrated that religious life can strengthen work-life balance because spiritual values can guide individual behavior in managing stress and life satisfaction. In education, organizational support also plays a crucial role in maintaining work-life balance. The concept of Perceived Organizational Support, proposed by Eisenberger et al. (1986), explains that individual perceptions of institutional attention and care influence employee engagement and psychological well-being.

In a broader organizational context, recent studies underline that institutional and cultural environments significantly shape women's well-being and role management. Johnston et al. (2022) and Dousin et al. (2022) highlight that organizational flexibility and supportive leadership are crucial to mitigate burnout among female academics, especially in collectivist societies. Likewise, Al-Alawi et al. (2021) found that family friendly and faith-sensitive policies directly improve the performance and job satisfaction of Saudi female teachers. These findings align with the notion that Islamic organizational support when implemented through ethical leadership and spiritual inclusivity enhances women's capacity to harmonize work and family commitments (Astuti et al., 2020; Lahmar, 2024; Muafi et al., 2023).

In this regard, Islamic values offer not only moral guidance but also an institutional framework for compassionate human resource management. For female Muslim teachers, school support in the form of flexible work hours, understanding of family responsibilities, and an inclusive work environment can help them balance their roles. This is reinforced by research by Yudiani et al. (2025), which shows that a positive work climate and empathetic leadership significantly influence the psychological well-being of educators.

However, Muslim women educators still face complex role dilemmas. They are required to remain productive at work while maintaining their domestic roles as wives and mothers. This situation aligns with the findings of Annur (2022), who noted that the majority of teachers in Indonesia are women and have dual responsibilities in the public and domestic spheres. This situation has the potential to create tension between professional demands and family commitments, as described in the *Sources of Conflict between Work and Family Roles* theory proposed by Greenhaus and Beutell (1985). Moreover, findings from various Muslim societies reveal that women's experiences of work family conflict are deeply shaped by cultural expectations and social contracts.

James-Hawkins et al. (2017) describe the "patriarchal bargain" in Arab contexts, where women strategically negotiate familial duties and professional ambitions to maintain social harmony. Ummiroh et al. (2022) that Muslim social entrepreneurs employ cooperative strategies with their spouses to navigate patriarchal norms without undermining marital cohesion. These dynamics mirror the current findings among Indonesian Muslim educators, indicating that balance is often achieved not through separation of roles, but through mutual adaptation and shared religious understanding within the family system. This interpretation reinforces the argument that family support and religious orientation operate as interdependent mechanisms that sustain women's psychological well-being (Fatimah & Husain, 2023; Noor et al., 2019).

Furthermore, when compared with studies conducted in other developing countries, this research underscores that Muslim women educators in Indonesia represent a distinctive case where religious identity, professional calling, and family responsibility converge. Similar to findings by Rajagopal et al. (2024) in India, this study confirms that emotional support from families and alignment between institutional culture and religious beliefs play pivotal roles in sustaining work life balance.

Moreover, Badri and Zulkarnain (2024) emphasize that family-supportive supervision can amplify women's spirituality and personal growth, which parallels the role of family and religiosity identified in this study. By situating these insights within Islamic human resource management theory, the discussion contributes to the ongoing academic discourse on how faith-based resilience and organizational empathy can serve as cornerstones for gender-inclusive, value-driven HR policies in Muslim societies.

This finding aligns with a study by Zefanya et al. (2025), which concluded that work-family role conflict can reduce life satisfaction in families of dual-worker women, especially when there is a lack of adequate social support. In the context of Islamic education, this challenge becomes even more interesting to study, as religious values can actually function as a self-control mechanism that reduces psychological stress.

Thus, this study confirms that Muslim women's work-life balance is not solely the result of individual strategies, but rather the synergy between religiosity, family support,

and organizational policies sensitive to socio-religious values. The Islamic values of work as worship and family as a trust serve as a conceptual framework that distinguishes this dynamic from studies of work-life balance in secular contexts. However, this study has limitations. It was conducted only among female teachers in the Greater Jakarta area, so the results cannot be generalized to other geographic or professional contexts. Furthermore, the use of an online survey method may limit the depth of the data as it does not qualitatively explore subjective experiences. Further research is recommended to incorporate a mixed-methods approach and expand the population to other regions in Indonesia to strengthen the external validity of these findings.

Thus, this study reinforces that the work-life balance of Muslim women educators is shaped by the synergy between religiosity, family support, and organizational policies that are sensitive to women's socio-religious needs. However, these findings should be interpreted with caution due to several limitations inherent in this study. First, the research was conducted exclusively among Muslim women educators in the Greater Jakarta area, which limits the generalizability of the results to other regions with different cultural, institutional, and demographic characteristics. Second, the use of an online cross-sectional survey restricts the depth of understanding regarding the dynamic nature of role negotiation, and therefore prevents the establishment of stronger causal inferences. Third, all variables were measured through self-reported assessments, which may introduce perceptual bias and potential common method variance. Fourth, the study did not include additional contextual organizational factors relevant to Islamic Human Resource Management such as Islamic leadership quality, institutionalized spiritual practices, or local gender norms that might further enrich the analytical framework. Future research is recommended to adopt mixed-method designs, expand the geographical scope, and incorporate a broader range of organizational and spiritual variables to enhance external validity and provide a more holistic understanding of Muslim women's work-life balance in the education sector.

Conclusion and Recommendation

Conclusion

The findings of this study confirm that the work-life balance (WLB) of Muslim female educators in Jabodetabek is primarily influenced by family support and religiosity, supported by organizational understanding. Family support serves as an external resource that reduces work-family tension, while religiosity functions as an intrinsic resource that promotes emotional stability, patience, and meaning in work. These two factors interact to strengthen resilience and enhance the ability to integrate professional and domestic roles harmoniously. In the context of Islamic education, work and family are perceived as interconnected responsibilities guided by spiritual values such as 'amal shalih (righteous deeds), amanah (trust), and mizan (balance), forming a distinctive pattern of equilibrium rooted in faith and cooperation.

Recommendation

Based on these findings, educational institutions are encouraged to develop family-friendly and faith-sensitive policies that accommodate the dual roles of Muslim

women educators, including flexible scheduling, supportive leadership, and environments that respect religious practices. Policymakers should also strengthen programs that promote well-being and work–family integration. Future research is recommended to include broader regions, additional organizational factors, and longitudinal or mixed-method designs to provide deeper insights into the dynamics of work–life balance in diverse educational and cultural contexts.

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Appendix

Table 6. Results of cross loading discriminant validity test

	Family Support_X1	Organisational Support_X2	Work-Family Role Conflict_X3	Religiousness_X4	Job Demands_X5	Work-Life Balance_Y
DK1	0.639	0.251	-0.092	0.171	-0.055	0.240
DK2	0.821	0.282	-0.114	0.485	-0.027	0.334
DK3	0.783	0.239	-0.094	0.380	-0.018	0.369
DK4	0.770	0.309	-0.064	0.384	0.033	0.248
DK5	0.748	0.477	-0.305	0.490	-0.317	0.474
DO1	0.394	0.883	-0.100	0.351	-0.302	0.373
DO3	0.344	0.862	-0.110	0.419	-0.334	0.441
DO4	0.415	0.918	-0.196	0.539	-0.385	0.487
DO5	0.362	0.846	-0.207	0.574	-0.358	0.446
KPKK1	-0.125	-0.140	0.720	-0.125	0.576	-0.390
KPKK2	-0.135	-0.070	0.860	-0.119	0.661	-0.374
KPKK3	-0.214	-0.112	0.869	-0.179	0.642	-0.386
KPKK4	-0.155	-0.118	0.809	-0.187	0.549	-0.301
KPKK5	-0.197	-0.253	0.882	-0.345	0.639	-0.529
RG1	0.285	0.410	-0.302	0.709	-0.192	0.473
RG2	0.386	0.344	-0.117	0.751	-0.019	0.449
RG3	0.482	0.450	-0.199	0.849	-0.112	0.489
RG4	0.526	0.437	-0.193	0.852	-0.083	0.516
RG5	0.407	0.500	-0.148	0.781	-0.142	0.473
TP1	0.070	-0.165	0.501	0.007	0.656	-0.185
TP2	-0.157	-0.410	0.598	-0.144	0.842	-0.380
TP3	-0.200	-0.375	0.678	-0.173	0.915	-0.443
TP4	-0.08	-0.346	0.694	-0.143	0.929	-0.478
TP5	-0.118	-0.321	0.652	-0.07	0.859	-0.364
WLB2	0.208	0.477	-0.383	0.375	-0.462	0.807
WLB3	0.355	0.343	-0.442	0.378	-0.402	0.823
WLB4	0.41	0.279	-0.442	0.372	-0.432	0.861
WLB5	0.477	0.473	-0.312	0.732	-0.201	0.698