The Role of Islamic Religious Coping and Social Support in Parenting Stress among Working Mothers with Young Children

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Article Info	ABSTRACT
	Working mothers with multiple roles often struggle to manage internal pressures, leading to stress, including parental stress associated with the demands of raising children. Islamic religious coping and social support are factors that can influence the level of parenting stress. This study aimed to examine the relationship between Islamic religious coping, social support, and parenting stress in working mothers with young children. A quantitative approach was used in this research, targeting a population of working mothers with early childhood-aged children across Indonesia. The sample was selected through purposive sampling, with criteria: mothers who work or earn independently, have young children, and reside in Indonesia. A total of 206 respondents were included in the research sample. Validity testing was conducted using corrected item-total correlation, while reliability testing was performed with Cronbach's Alpha. The instruments used were the Parenting Stress Scale (r=0.828), the Islamic Religious Coping Scale (r=0.658), and the Social Support Scale (r=0.850). The writer analyzed the data by using multiple linear regression analysis with a stepwise regression method and a partial correlation analysis. The assumption tests included assessments of normality, linearity, multicollinearity, and heteroscedasticity. Hypothesis testing was carried out, and the effective contribution of each predictor variable was analyzed. This research is expected to contribute to parenting practices with young children.

INTRODUCTION

The demand to divide time and attention between household duties and work responsibilities can be challenging for working mothers. In Indonesia, various studies indicate that working mothers are more vulnerable to stress than others in caregiving roles (Gina & Fitriani, 2022; Nurhafizah et al., 2023). Research on parenting stress reveals that among the 160 mothers who worked more than 8 hours a day in Alifah et al.'s (2023) study, higher levels of stress were reported. This increased stress is often due to the limited time spent with family, as most of their time is dedicated to work outside the home, making it difficult to fulfill family obligations.

In addition to the challenge of time allocation, another factor contributing to parenting stress is the younger age of children. Working mothers with young children experience higher levels of stress compared to those with older children. Asy-Syifa and Mustikasari (2023) found that 66.6% of the 265 respondents, who were working mothers with children aged 0-6 years, reported higher stress levels. Various studies attribute the demands of caring for preschool-aged children to daily hassles

(Sari & Rasyidah, 2019; Sukatin & Marini, 2020), immature cognitive development (Hijriati, 2017; Sriyanto & Sutrisno, 2022), frequent temper tantrums (Sukatin et al., 2020; Jiu et al., 2021), and behavioral problems (Izzaty, 2017; Dewi et al., 2020).

Parenting stress is defined as the experience of negative emotions that parents feel in response to the demands of parenting (Widarsson et al., 2013). These negative experiences can result in a loss of resources such as time, energy, self-esteem, control, happiness, or love when caring for children (Zelman & Ferro, 2018). Managing parenting stress is crucial, and effective coping strategies are necessary. Kurnia et al. (2019) identified two coping sources: internal coping, which comes from within oneself, and external coping, better known as social support.

Research by Purnomo and Kristiana (2016) suggests that parenting stress in mothers can be alleviated through appropriate coping strategies. This implies that the right strategy is essential for working mothers to manage pressures in both household and parenting contexts. One internal source for controlling parenting stress is religiosity. Several studies have shown that religious coping can foster a positive perspective in facing problems, potentially reducing parenting stress in working mothers with young children (Fitri & Nashori, 2021; Tahitu, 2022; Yusiarida, 2023). In addition to Islamic religious coping as an internal source, social support serves as an appropriate external resource that plays a significant role in mitigating parenting stress in working mothers with young children. Yasin (2010) found that social support helps individuals reduce and manage stressful experiences. Social support from partners, family, and friends can make it easier to overcome parenting stress.

Islamic religious coping is an internal factor that influences parenting stress. Raiya (2008) distinguishes between two types of Islamic religious coping: Islamic Positive Religious Coping and Islamic Negative Religious Coping. Islamic Positive Religious Coping reflects a positive relationship with God and the belief that there is meaning or wisdom in events. Conversely, Islamic Negative Religious Coping reflects a negative relationship with God, perceiving problems as punishment from Allah for sins committed. Previous research indicates that religiosity is closely linked to more effective parenting practices, parental warmth, and parental solidarity in raising children (Mahoney, 2010). Other studies also show a negative correlation between religiosity and parenting stress in parents (Habibah et al., 2021). Moreover, positive religious coping has been shown to benefit Muslims facing life stressors (Raiya et al., 2008; Andrianto et al., 2020; Mahamid & Bdier, 2021; Yildirim et al., 2022).

Social support, an external factor in this research, is defined as the exchange of resources between at least two individuals, perceived by one party as intended to help (Zimet et al., 1988). Previous studies have linked social support to positive parenting practices, for instance, parents with more social support demonstrate increased motivation in their children to achieve (Amseke, 2018; Kristanti & Sari, 2021; Gayatri & Suarya, 2023), better self-concept (Harefa & Rozali, 2020; Amseke et al., 2021; Hadziqoh et al., 2023), and higher self-esteem (Aza et al., 2019; Lengkana et al., 2020; Amithasari & Khotimah, 2021). This evidence suggests that social support positively contributes to parenting practices and can also impact parental stress.

Social support and religious coping strategies are mutual variables that influence stress (Anjani, 2019). Several studies have found that social support and religious coping strategies can support fighting life's problems. Al-Kandari (2011) stated that respondents with a high level of religiosity received social support in high levels, greater social frequency, and the existence of social power between individuals and social. In other words, there is a significant relationship between

religious and coping strategies and social support. Social support can be an important contributor to a person's religiosity (Dulin, 2005).

Various previous studies have been examined regarding the third variable in this research which has proven its contribution to psychological science including research by Fitri and Nashori (2021) which also uses Islamic religious coping variables, partner support and parenting stress. This research proves that Islamic Religious coping if combined with both aspects and partner support contribute negatively to parenting stress. The results of Fitri and Nashori's (2021) research are the basis for finding relationships between variables and other subjects. In previous research, one of the independent variables, namely social support only focuses on support from a partner or husband. Thus, the novelty of this research is to separate the two aspects of Islamic religious coping which in this research are divided into positive and negative.

Given the importance of Islamic religious coping and social support in influencing parenting stress, these variables warrant further research. These two factors complement each other as part of the internal and external resources available to working mothers with young children. Based on this premise, the first hypothesis of this research posits a negative relationship between Positive Islamic Religious Coping and parenting stress in working mothers with young children. The second hypothesis suggests a positive relationship between Negative Islamic Religious Coping and parenting stress in working mothers with young children. The third hypothesis proposes a negative relationship between social support and parenting stress in working mothers with young children. Finally, the fourth hypothesis suggests that Positive Islamic Religious Coping, Negative Islamic Religious Coping, and social support influence parenting stress in working mothers with young children. Theoretically, this research is expected to contribute to the scientific development of clinical psychology, particularly in theories concerning Islamic Religious Coping, social support, and parenting stress. It is also hoped that this research will raise awareness among parents about providing the best quality care for children, especially for working mothers with young children.

METHODS

Research Subject

Participants in this research were working Indonesian mothers with young children aged 0-6 years. According to Law No. 20 of 2003 concerning the National Education System, early childhood refers to children aged 0-6 years. Sampling was conducted using purposive sampling, with participant criteria including mothers who work or earn independently, have young children, are Muslim, and reside in Indonesia. Purposive sampling is a technique for selecting samples based on specific considerations (Sugiyono, 2016). Researchers distributed the survey links directly through social media platforms such as *WhatsApp, Instagram*, and *Twitte*r to reach a wider audience. Besides that, researchers also spread it through parenting communities on several social media platforms, *Instagram, WhatsApp Group* and *Telegram*. The sample size used was 206 women who met these criteria. This sample size was chosen based on research suggesting that 200 samples or more can accurately reflect the population data with at least 90% validity (Crocker & Algina, 2008).

Data Collection

Data was collected by distributing online questionnaires using a Likert scale. Three scales were used: the Parenting Stress Scale (15 items), the Positive Islamic Religious Coping Scale (7 items), the Negative Islamic Religious Coping Scale (5 items), and the Social Support Scale (12

items). All these instruments had four response options: Very Suitable (SS), Suitable (S), Not Suitable (TS), and Very Unsuitable (STS). The middle response option (neutral) was eliminated to avoid ambiguity in the subjects' opinions, as neutral answers may indicate indecision or lack of response, thereby reducing the amount of information obtained (Azwar, 2019).

Parenting stress was measured using the Parenting Stress Scale (PSS) developed by Berry and Jones (1995) and translated into Indonesian by Kumalasari, Gani, and Fourianalistyawati (2022). The PSS consists of two dimensions: pleasure and strain. The Indonesian version of the PSS includes 15 statement items, with seven favorable items and eight unfavorable items. The reliability coefficient for the total stress score on the PSS was α = 0.828 (Kumalasari et al., 2022). Examples of items in the pleasure aspect are "I am happy with my role as a parent" and "I enjoy my time with my child." Meanwhile, an example of an item in the strain aspect is the statement "Existence children are a financial burden on the family" and "My child's behavior is often embarrassing or makes me depressed."

Islamic religious coping was measured using the Islamic Religious Coping-Short Form (IRCS), adapted from a scale designed by Raiya (2008), adopted the religious coping construct from Pargament et al. (2000), and translated into Indonesian by Fitri and Nashori (2021). The IRCS consists of Islamic Positive Religious Coping and Islamic Negative Religious Coping. This instrument includes 12 statement items, with seven favorable items (α = 0.92-0.95) and five unfavorable items (α = 0.74) (Fitri & Nashori, 2021). An example of an item in the Islamic Positive Religious Coping aspect is "When experiencing problems in life, I pray to Allah" and "When experiencing problems, I read the Quran to feel calm." Meanwhile, examples of items in the Islamic aspect of Negative Religious Coping are "When I experience problems, I get angry because Allah doesn't answer my prayer" and "When I experience problems, I feel like I am being punished by Allah because I disobeyed Him."

Social support was measured using the Multidimensional Scale of Perceived Social Support (MSPSS), developed by Zimet et al. (1988), which includes 12 items. The MSPSS measures perceptions of social support from three sources: family, friends, and significant others. The internal reliability of Cronbach's alpha for the MSPSS was 0.87, 0.85, and 0.91 for the family, friends, and significant others subscales, respectively. The test-retest reliability results were 0.85, 0.75, and 0.72 for the family, friends, and significant others subscales, respectively. Overall, the MSPSS has a reliability of α = 0.85 (Sulistiani et al., 2022). Examples of items in the family aspect are statements "My family helps me" and "I can talk about my problems with my family." An example of an item in the friend aspect is the statement: "I can rely on my friends when things don't go their way should" and "I have friends to share my joys and sorrows with." Meanwhile, for example, The item in significant other aspect is the statement: "I have a special person who became a real source of comfort for me" and "There is someone special in my life, who cares about my feelings."

Research Procedure

The research procedure outlines the steps taken to collect data and address research problems. According to Syahroni (2022), the steps in this quantitative research are as follows: (1) Select a problem, namely the phenomenon of parenting stress among working mothers; (2) Conduct a preliminary study by reviewing previous theories and research on working mothers with young children to explore relevant research topics; (3) Formulate the research design problem written in the form of a question sentence and then continue with determining the objectives and functions of this research; (4) Formulate a hypothesis. The hypothesis in this study refers to the existence of an

influence between Islamic religious coping and social support on the parenting stress of working mothers; (5) Determine variables using quantitative research on 2 independent variables, namely Islamic religious coping and social support with 1 dependent variable, namely parenting stress; (6) Develop a research design with a descriptive research design which functions to describe the characteristics/symptoms/functions of a population through surveys or observations; (7) Develop instruments or data collection tools. In this research with a quantitative approach, researchers used 3 questionnaires, namely the Parenting Stress Scale (PSS) questionnaire to measure parenting stress, the Islamic Religious Coping-Short Form (IRCS) to measure the level of Islamic religious coping and the Multidimensional Scale of Perceived Social Support 18 (MSPSS) to measure social support; (8) Conduct an Ethical test to the FPSB UII research ethics committee as review material for research implementation by the principles of welfare of research subjects. After approval, the researcher received a certificate of ethical suitability with letter number 859/DEK/70/DURT/III/2024. (9) Determine the data source with a population of mothers residing throughout Indonesia with a sample of special characteristics, namely working and having children at an early age; (10) Collect the data data by distributing questionnaires online to the public and communities on social media Instagram, WhatsApp groups and Telegram; (11) Process and analyze the data; (12) Present the results of the analysis which are interpreted quantitatively and qualitatively; (13) Discover the theory to construcut a framework for developing hypotheses which will be used as new findings for further research; and (14) Write a research report as a form of accountability after the researcher has completed research activities. Furthermore, following up on current regulations from educational institutions and scientific publications are needed as the final stage in conducting research. Therefore, researchers will also carry out scientific publications in relevant research journals.

Data Analysis

The data analysis employed multiple regression with a stepwise method. Multiple regression analysis is used to predict the value of the dependent variable based on the known values of the independent variables (predictors) and to determine the direction of the relationship between the variables (Yuliara, 2016). The stepwise method selects the independent variable with the most significant contribution to the dependent variable, adding variables continuously until all independent variables significantly contribute (Brown, 1993). The goal is to find the best regression model. This method involves removing variables that do not have a significant effect on the model, by eliminating variables that have a p-value higher than the tolerance threshold set. This process continues repeatedly until there are no more variables that meet the criteria for inclusion or removal from the model (Fiola, et al., 2024). Data analysis was performed using SPSS version 25.0 software to test assumptions and research hypotheses. The assumption tests included normality, linearity, multicollinearity, heteroscedasticity, and autocorrelation tests. Following these tests, hypothesis testing was conducted, and the effective contribution of each predictor variable was assessed.

RESULTS

Demographic Data

After collecting the data, the researchers analyzed demographic data distribution for working mothers with young children who had filled out the questionnaire. Of the total 206 respondents who have fulfilled the criteria, the distribution of demographic data can be seen in the following table:

Table 1. Demographic Data

Characteristics	Category	N	%
Age	20 - 40 years old	190	92.23%
	41 – 60 years old	16	7.77%
Occupation	Formal Civil Servant & State-Owned Enterprise (SOE)	75	36,41%
	Formal Private	74	35,92%
	Non Formal	57	27,67%
Education	Elementary - JHS	3	1,46%
	SHS	23	11,17%
	Diploma (D1-D3)	36	17,48%
	Bachelor (S1) / D4	122	59,22%
	Master (S2)	20	9,71%
	Doctor (S3)	2	0,97%
Number of Children	1 – 2	156	75.73%
	More than 3	50	24.27%
Age of Child	0 - 3 years old	93	45.15%
	3 - 6 years old	114	54.85%
Gender	Male	118	57.28%
	Female	88	42.72%
Income	Lower	21	10.19%
	Middle	123	59.71%
	Top	62	30.10%
Assistant	Have	49	23.79%
	Not Have	157	76.21%
Residence Status	Private	142	68,93%
	With in-laws/parents	64	31,07%

The table above shows the number of research subjects in demographic characteristics. From the results of this table, it can be seen that the majority of the subjects in this study were early adults, namely aged 20-40 years (92.23%), had formal jobs as civil servant/ State-Owned Enterprise (36.41%) and had a D4/S1 education (59.22%). The subjects in this study also had child characteristics with the majority having 1-2 children (75.73%), aged <3-6 years (54.85%) and male (57.28%). Meanwhile, for other supporting characteristics, the subjects in this study were mostly middle-income (59.71%), had a household assistant/ART (76.21%), and had private residence status (68.93%).

Reliability Testing

Before conducting the analysis, the researcher re-tested the scale's reliability due to differences in the sample from previous research. Cronbach's Alpha was used to test the reliability of the measurement instruments. The results showed that the parenting stress variable had a reliability of $\alpha = 0.756$, the positive Islamic religious coping variable had a reliability of $\alpha = 0.815$, the negative Islamic religious coping variable had a reliability of $\alpha = 0.720$, and the social support variable had a reliability of $\alpha = 0.866$. These results indicate that all four variables exhibit good reliability.

Results of Assumption Testing

Assumption tests, including normality, linearity, multicollinearity, heteroscedasticity, and autocorrelation tests, were conducted to ensure the data met the requirements for multiple regression analysis and to enhance the accuracy of the results. The one-sample Kolmogorov-Smirnov test was used to assess the normality of the data distribution. The results indicated a significance value of 0.090 (p > 0.05) for each variable, suggesting a normal data distribution. The linearity test examined the linear relationship between variables using the test for linearity. The significance values for

linearity were below 0.001 (p < 0.05) for the positive Islamic religious coping and parenting stress variables, with a deviation from linearity of 3.327. For the negative Islamic religious coping and parenting stress variables, the significance value was below 0.000 (p < 0.05) with a deviation from linearity of 3.951. The social support and parenting stress variables also had a linearity significance value below 0.001 (p < 0.05) with a deviation from linearity of 2.530.

The multicollinearity test results showed that the positive Islamic religious coping variable had a tolerance value of 0.882 (> 0.100) and a VIF value of 1.133 (< 10.000). Similarly, the negative Islamic religious coping variable had a tolerance value of 0.882 (> 0.100) and a VIF value of 1.133 (< 10.000). The social support variable also had a tolerance value of 0.882 (> 0.100) and a VIF value of 1.133 (< 10.000). These results indicate no multicollinearity, allowing the regression test to be performed. The heteroscedasticity test examined the pattern in the scatterplot diagram. The results showed that the data points were spread above and below the Y-axis without clustering and did not form a specific pattern, indicating any heteroscedasticity in the regression model. The autocorrelation test revealed that the dW value was between dU and (4-dU), specifically 1.7483 < 2.053 < 2.2113. These results suggest no autocorrelation problem in the research data.

Results of Hypothesis Testing

Table 2. Regression Analysis Test Results

Model	Unstandardized Coefficients			t	Sig.
	B	Std. Error	Beta		
1 (Constant)	49.582	2.991		16.576	.000
Social Support	-.321	.045	-.422	-7.082	.000
Positive Islamic Religious Coping	-.622	.100	-.355	-6.230	.000
Negative Islamic Religious Coping	.053	.082	.037	.644	.520

Based on the table, the B value of the social support variable in relation to parenting stress among working mothers with young children is -0.321, with a significance level of 0.000 (p < 0.001). These results indicate a significant negative relationship between social support and parenting stress. Additionally, the B value of the positive religious coping variable in relation to parenting stress among working mothers with young children is -0.622, with a significance level of 0.000 (p < 0.001). This suggests a significant negative relationship between positive Islamic religious coping and parenting stress. Conversely, the B value of the correlation coefficient (r) for the negative religious coping variable in relation to parenting stress among working mothers with young children is 0.053, with a significance level of 0.520 (p > 0.001). This indicates an insignificant positive relationship between negative Islamic religious coping and parenting stress, meaning that the presence or absence of negative religious coping does not significantly impact parenting stress. The relationship between social support and parenting stress falls into the weak relationship strength category, while the relationship between positive religious coping and parenting stress is categorized as strong. The contribution of these three variables can be further analyzed using the stepwise regression method as follows:

Table 3. Stepwise Method Regression Analysis Test Results

Regression (Stepwise)	F	Sig.	R.Square
Parenting Stress*Social Support	89.660	0,000	0,304
Parenting Stress* Social Support and Positive Islamic Religious Coping	73.327	0,000	0,419

Based on the results of the multiple regression analysis using the stepwise method, two optimal regression models were identified. In multiple regression analysis, the Backward Stepwise Selection Method is used for testing the hypothesis that all βk coefficients (k=1, 2…, p-1) are not equal to zero. This is rejected if the partial F-value of the included variable is smaller than the predetermined F table threshold value (Fiola, et al., 2024). This process continues iteratively until there are no more variables that are eligible for inclusion or removal from the model. The first model involves the regression of the parenting stress variable with the social support variable. The second model includes the regression of the parenting stress variable with both social support and positive Islamic religious coping. The negative Islamic religious coping variable was found to be insignificant and, therefore, excluded from the regression model.

The table shows that in the first model, which includes parenting stress and social support, the F value is 89.660, with a significance level of 0.000 ($p < 0.01$). This indicates that the influence of social support on parenting stress is highly significant. The R-squared value of 0.304 suggests that the social support variable contributes 30.4% to the variance in the parenting stress variable. In the second model, which includes parenting stress, social support, and positive religious coping, the F value is 73.327, with a significance level of 0.000 ($p < 0.01$). This also indicates a highly significant influence of social support on parenting stress. The R-squared value of 0.419 indicates that the combined effective contribution of the social support and positive religious coping variables to the parenting stress variable is 41.9%. These results demonstrate that social support and positive religious coping significantly influence parenting stress, while negative religious coping has little to no impact.

DISCUSSION

The findings of this research are consistent with those of Fitri and Nashori (2021), who stated that Islamic religious coping and social support variables significantly relate to parenting stress. Moreover, each dimension of Islamic religious coping also has a relationship with parenting stress. This research found that positive Islamic religious coping and social support have a negative relationship with parenting stress. This indicates that higher levels of positive religious coping and social support are associated with lower levels of parenting stress. Conversely, another finding reveals that negative religious coping has a positive relationship with parenting stress, meaning that the presence of negative religious coping correlates with higher parenting stress. The results from multiple regression testing using the stepwise method showed that positive Islamic religious coping and social support were the most effective regression models for influencing parenting stress in working mothers with young children.

This research also aligns with the findings of Thomas and Barbato (2020), who demonstrated that positive religious coping can significantly impact mental health issues, including parenting stress. Religious coping is a crucial strategy for managing stressful situations, defined as "using cognitive and behavioral techniques to deal with stressful life events" (Pargament, 2001). Religious coping is a multidimensional construct that can positively or negatively impact outcomes. Therefore, not all religious coping strategies are beneficial. Positive religious coping is associated with better psychosocial adjustment, while negative religious coping is linked to worse outcomes and is considered maladaptive (Pargament, 2004).

A Muslim's ability to strengthen their faith can be observed in how they adapt to and overcome complex life problems (Raiya, 2008). Parenting, as a noble role of a mother or wife, is one of the significant challenges within the household. Islamic religious coping is a factor related to parenting

stress and is expected to mitigate problems arising in the parenting process (Fitri & Nashori, 2021). Applying Islamic religious coping can bring peace to the heart and mind, thereby lightening the burdens of life. This is because mothers gain resources to handle situations related to parenting problems, leading to positive emotions such as hope and confidence (Harris et al., 2013). Another source that can facilitate religious coping is external coping strategies, such as social support. Mothers who receive strong social support are more likely to remain calm in stressful situations because their response to the source of stress will change, and they will seek help to lighten their burden (Kurnia et al., 2019). Positive Islamic religious coping, negative Islamic religious coping, and social support together significantly influence parenting stress in working mothers with young children.

Positive religious coping is adaptive and improves long-term mental health (Dewi, 2024). An adaptive and positive mindset can help a working mother maintain positive emotions, even as the burdens of life and caregiving increase, allowing her to remain optimistic in her daily life. When facing the demands of work, household responsibilities, and parenting, a mother with positive religious coping develops a mindset and more adaptive adjustments to overcome daily challenges with her family. Ano and Vasconcelles' (2005) research further emphasizes the role of positive Islamic religious coping in reducing symptoms of psychological stress, promoting healthy psychological growth, and fostering spiritual development in response to stressors. This coping strategy also leads to more cooperative attitudes as assessed by counselors. In other words, mothers with young children who are in a transitional period of caring for and working can better adapt to stress, anxiety, mood changes, and various other psychological problems by applying positive Islamic religious coping.

This research states that there is a positive relationship between negative Islamic religious coping with parenting stress. The role of negative Islamic religious coping will influence increased levels of parenting stress. This is assumed to be due to spiritual tension and conflict towards God as manifested in a reappraisal of God's power as a result of individual dissatisfaction in accepting their life problems (Ghorbani et al., 2011). Conditions in which individuals experiencing the turmoil of conflict ultimately cause a mother to ask questions about herself and her meaning his life, giving rise to disconnection with fellow humans and unstable relationships with God (Taheri-Kharameh et al., 2016). Furthermore, negative religious coping was associated with these outcomes differently, especially in the field of mental health. In general, in the research of Ano and Vasconcelles (2005), It is stated that negative religious coping patterns are associated with signs of emotional distress, such as depression, poorer quality of life, psychological symptoms, and callous attitudes towards others. Coping Negative religion in these findings can be a trigger or amplifier that will make stress worse parenting.

Islam also teaches us to study the holy verses of Allah SWT as an internal guide to face life's problems. For His servants who are having difficulties, Allah SWT in his verse reminds us to always pray and not hesitate to ask Him for guidance. Allah SWT also reminds us of His existence who is always close to a servant. This is stated in the Al-Quran surah Al-Baqarah verse 186:

"*And if My servants ask you about Me, then (answer) that I am is close. I grant the request of the person who prays if he asks Me, then let them fulfill (all My commandments) and let them believe in Me, so that they always be in the truth*."

The verse above provides an explanation that in facing difficult situations everyone should always draw closer to Allah SWT as Allah SWT will grant everything petition and guide His servants who obey Him, ask for His forgiveness, and put your trust in Him. The same is true for a working

mother who has children at an early age, when facing a life full of tests, trials, and problems that make mothers feel difficult, you should get closer to Allah SWT as a means of positive stress coping while at the same time pray that Allah SWT will provide help and guidance for the problems faced.

The parenting process is effective when a mother receives social support from her environment. Social support plays an important role in helping individuals solve problems and providing motivation to increase self-confidence, thus enabling individuals to develop a positive self-concept in the face of stressors (Cahyani & Nashori, 2024). Forms of love, appreciation, and positive affirmation can significantly enhance the psychological well-being of working mothers with young children. The high psychological well-being observed in mothers in this study may be due to the perceived support from partners, family, and friends, which reassures them that their environment will assist when needed (Boyd, 2002). Additionally, social support enhances psychological well-being and reduces somatic problems (Olianda & Rizal, 2020), prevents and aids recovery from psychological illnesses, and helps mothers cope with significant stress (Boztepe et al., 2020). Moreover, Ayun's research (2017) highlights that individuals experiencing stress or high mental pressure need activities to relieve this mental strain.

Ayun (2017) also noted that mothers with strong religious beliefs can experience positive emotions during stressful situations. This belief, along with religious activities or rituals, brings mothers closer to God, strengthening their resolve to remain patient, sincere, self-accepting, and grateful to God. Based on these findings, if a mother possesses Islamic religious coping skills and receives full social support, she is less likely to experience parenting stress, especially among working mothers with young children.

CONCLUSION

Based on the research findings and discussion, it can be concluded that social support and positive Islamic religious coping together significantly influence parenting stress in working mothers with young children. The social support and positive Islamic religious coping variables effectively influence parenting stress. This research provides new findings that religious coping which has a significant effect on parenting stress is positive Islamic religious coping and social support. Therefore, working mothers with young children who perceive high levels of social support and employ positive Islamic religious coping strategies are likely to experience lower levels of parenting stress.

This research implies that in preventing and overcoming stress in working mothers with young children, efforts are needed from within the mother (internal) and the surrounding environment (external). Positive Islamic religious coping strategies are one of the mothers' internal efforts to prevent parenting stress. Getting closer to Allah through various Islamic activities such as praying, reading the Quran, praying, putting your trust and believing that there is Allah who is always with His servants is a form of positive strategy for coping with stress. So, when a mother experiences a disaster or difficult situation, she should always remind herself to carry out several positive religious activities. Furthermore, other efforts through the surrounding environment include the involvement of husbands, family, and also peers who provide support through physical and emotional support. Including for husbands or other family members can provide forms of support through positive affirmations, appreciation/rewards, easing the burden on wives/mothers by helping with housework or looking after children, and various other forms of support following the needs and agreements that have been communicated together.

There are several limitations in this research. Firstly, the research sample does not cover all provinces in Indonesia so some regions in the Eastern region are under-represented so it is hoped that future research can cover broader regions, the 34 provinces in Indonesia with more diverse sample characteristics. Second, this research is a cross-sectional study with a survey method so it cannot describe the problem in more depth and does not explain the dynamic process of Islamic religious coping or social support in its contribution to the stress of caring for working mothers who have young children. Therefore, future research can be conducted through a longitudinal study.

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