

GOD ATTACHMENT FOR RESILIENCE AND FLOURISHING OF FULL-TIME HOUSEWIVES

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Abstract. Full-time housewives often experience stress due to demanding roles, social pressure, and lack of recognition, affecting their well-being and family dynamics. This article explores how housewives can achieve mental well-being and life satisfaction, fostering flourishing despite challenges and limited social validation. Using a literature review of 12 selected articles from 41 sources, findings reveal that God Attachment significantly enhances resilience in housewives. This attachment provides emotional security and comfort, enabling housewives to find meaning in caregiving and domestic responsibilities. It helps reduce stress and foster flourishing. For housewives who feel isolated or lack social support, spiritual attachment to God serves as a vital coping resource, functioning as a "secure base" that supports resilience. These findings highlight the potential of God Attachment as an intervention to promote resilience and well-being, suggesting its importance in enhancing life satisfaction for full-time housewives.

Keywords: Full-Time Housewives, Resilience, Flourishing, God Attachment

INTRODUCTION

A young mother, identified as EA (27), from Kendari City was found dead from hanging at her home. Prior to this tragic event, EA had expressed to her husband the physical and mental exhaustion of caring for their three young children (The Asian Parent, 2020). A similar case occurred in the Penengahan District, South Lampung Regency, where a mother, identified as CJ (28), tragically murdered her two children, aged 11 and 5, due to severe depression (Kompas.com, 2020).

A study conducted by Gallup in the United States showed that stay-at-home mothers tend to experience lower levels of happiness compared to working mothers. This research, involving 60,799 women randomly selected, revealed that 41 percent of stay-at-home mothers reported experiencing anxiety, compared to only 34 percent of working mothers. Stay-at-home mothers are also more likely to suffer from depression, with 50 percent of them reporting experiencing stress, compared to 48 percent of working mothers. Additionally, anger was found in 19 percent of stay-at-home mothers and 14 percent of working mothers, though the difference is relatively small. Other surveys also suggest that stay-at-home mothers face greater challenges in dealing with sadness, depression, and anger compared to working mothers (Amitya & Iriana, 2014; Liputan6, 2012).

Being a stay-at-home mother is a choice. They hold values that emphasize their primary responsibility at home—caring for their husband and children. However, many stay-at-home mothers experience a dilemma in fulfilling this role. On one hand, they want to fully care for their children, but on the other hand, they also desire to be productive and contribute economically to the family. This dilemma often leads to dissatisfaction when expectations do not align with reality (Kartono, 2007), which may result in mental health issues. Feelings of helplessness, a lack of visible productivity in the eyes of society, financial dependence on their husband, and similar factors contribute to this distress (Mittal, 2020).

The high levels of stress among stay-at-home mothers are triggered by various factors, including marital issues, strained mother-child relationships, financial problems, social relationships with neighbors or the community, the pressure of living with in-laws or other family members, and the monotony of daily routines. The dissatisfaction arising from feelings of isolation, especially when

family members are engaged in activities outside the home, often leads to loneliness. The reproductive life cycle of women, including menstruation, pregnancy, and menopause, can also contribute to stress-related disorders (Amitya & Iriana, 2014).

1. Full-Time Housewives Must Reach a Point of Flourishing

Stay-at-home mothers are the heart of the family, serving as the emotional connector within the household, ensuring that societal values and norms are instilled in children, which subsequently helps shape healthy and productive individuals in society (Burgess & Locke, 1953). Every individual in a family, with the stay-at-home mother as its heart, plays an important role in building a strong social foundation for the community (Parsons & Bales, 1955). The Minister of Health of Indonesia, Nila Moeloek, emphasized that mothers in households play a significant role in maintaining family health. Mothers are expected to understand the nutritional intake provided daily and implement proper parenting for their children. This highlights that mothers play a crucial role in ensuring the physical and mental well-being of family members, which in turn contributes to the overall health of society. (SehatNegeriku, 2019).

Based on the above, it is crucial for stay-at-home mothers to achieve a state of flourishing. The work of stay-at-home mothers is often undervalued and seldom considered a measure of success. This aligns with Hochschild's (1989) study in *The Second Shift*, which demonstrates that domestic labor and caregiving roles are often dismissed and viewed as un-prestigious. However, as mentioned earlier, the role of stay-at-home mothers carries great responsibility that is directly linked to public health. Therefore, stay-at-home mothers need to reach a state of flourishing so that the social neglect of this profession does not affect their well-being. In this regard, Ryan & Deci (2000), through their theory of motivation and well-being, assert that social recognition of one's role is essential for maintaining mental health and individual well-being. By being in a state of happiness and emotional fulfillment, stay-at-home mothers can perform their roles optimally, which ultimately contributes to the mental health of the family and, more broadly, to the creation of a healthy society.

Stay-at-home mothers often face unique challenges that not only affect their personal well-being but also the family dynamics and social stability of the community. However, feelings of helplessness due to the lack of social recognition for their domestic labor often exacerbate their mental health. This article aims to explore the role of God Attachment as a source of emotional and spiritual support that can strengthen resilience and enhance the flourishing of stay-at-home mothers.

2. Flourishing

Flourishing refers to the achievement of optimal growth, subjective well-being, and a sense of fulfillment, even in the face of challenging circumstances. This concept was developed by Seligman in his theory of psychological well-being. According to Seligman (2011), flourishing is a state in which an individual is not only free from mental disorders but also thrives and functions at their best in everyday life. In other words, flourishing encompasses feelings of happiness, fulfillment, and the ability to reach one's full potential, even amidst life's challenges.

As described above, flourishing is more than just well-being—it carries a deeper meaning. This profound meaning is crucial for stay-at-home mothers, whose roles are vital but often undervalued, as previously explained. By achieving flourishing, stay-at-home mothers are expected to experience a sense of fulfillment, continuous growth, and development, despite the repetitive routines they face daily at home.

To reach a state of flourishing, strong resilience is required. Research published in the Journal of Happiness Studies shows that individuals with higher resilience are more likely to experience flourishing, which encompasses emotional, psychological, and social well-being. In a study by Tugade and Fredrickson (2004), resilience was linked to positive emotions, which in turn enhance life satisfaction and psychological well-being. The study concluded that resilient individuals experience more positive emotions, which act as buffers against stress, thereby supporting long-term flourishing. In the psychological flourishing model, resilience is often considered a fundamental

trait. The Flourishing Model by Keyes outlines that mental health is not just the absence of mental illness but also includes aspects of emotional well-being, social integration, and personal growth—all of which are supported by resilience.

3. Resilience

Resilience theory focuses on an individual's ability to recover or bounce back from difficulties, trauma, or stress. Resilience is often regarded as a positive adaptation in the face of significant challenges or adversity. This theory explains the factors that help individuals endure and thrive despite encountering adverse circumstances (Rutter, M., 1987).

3.1. Key Aspects of Resilience Theory (Rutter, M., 1987):

- 3.1.1 **Resilience as a Dynamic Process:** Resilience is not merely an inherent trait, but a dynamic process that involves the interaction between risk factors and protective factors. This means resilience results from the combination of internal factors (e.g., psychological strength or personality) and external factors (e.g., social support, environment, and community resources) that interact with one another.
- 3.1.2 **Risk Factors and Protective Factors:** Resilience theory posits that there are risk factors that increase the likelihood of individuals experiencing difficulty (e.g., poverty, childhood trauma, or chronic stress). However, there are also protective factors that can mitigate the impact of these risk factors (e.g., family support, coping skills, or self-efficacy).
- 3.1.3 **Resilience as Positive Adaptation:** In this context, resilience refers to the ability of individuals to adapt positively and maintain healthy mental and emotional functioning despite facing stress. Resilient individuals tend to be more capable of managing stress, trauma, or major life changes.
- 3.2. **Three Stages of Resilience (Rutter, M., 1987):** **Resistance:** Individuals are able to avoid psychological or mental damage despite being confronted with stress. **Recovery:** Individuals experience some negative impact but can recover relatively quickly. **Post-Trauma Growth:** Individuals not only recover but also experience positive growth or development as a result of the challenges they face.
- 3.3. **Resilience Models (Rutter, M., 1987):** **Compensatory Model:** Protective factors directly offset or reduce the negative effects of risk factors. **Protective Model:** Protective factors reduce the negative effects of risk factors by altering how individuals cope with stress. **Challenge Model:** Exposure to moderate levels of stress may strengthen an individual's ability to handle greater stress in the future, acting as a "psychological vaccine" against pressure.

Based on the explanation of resilience theory above, these are the stages a stay-at-home mother must undergo to achieve flourishing. Resilience becomes a crucial factor in helping stay-at-home mothers cope with stress and maintain their psychological well-being. From the theory outlined, mothers with high resilience tend to be more adaptable to change, such as managing unexpected household situations. As previously discussed, resilience provides emotional stability, problem-solving skills, and psychological strength necessary for stay-at-home mothers to thrive, especially when facing difficulties. By promoting adaptive coping mechanisms and encouraging positive emotions, resilience acts as an essential factor leading toward flourishing.

4. God Attachment

God attachment is one of the attachment objects in Attachment Theory, which was developed by John Bowlby in the late 1950s and 1960s (Bowlby, J., 1969). Bowlby identified eight attachment objects, including: (1) Parent-Child Attachment, (2) Romantic Partner Attachment, (3) Peer Attachment, (4) Workplace Attachment, (5) Place Attachment, (6) Pet Attachment, (7) Object Attachment, and (8) God Attachment.

God Attachment, according to Havighurst (1961), the elderly (or senior citizens) are at a stage where individuals must adjust to the decline of physical abilities and health. They must cope with the death of a spouse, build active relationships with age-appropriate social groups, and adapt their lifestyle to match their physical condition. In relation to God attachment, Granqvist (1998) found that elderly individuals tend to use God as a substitute attachment figure when experiencing life's emptiness, thus providing a sense of security.

From the theories of Havighurst and Granqvist, the concept of God attachment in the elderly shows that attachment to God is eternal and not bound by time. God attachment also becomes the primary source of attachment when other forms of attachment are unavailable or undergo change. This concept focuses on how individuals view and interact with God (or a religious entity) as their primary attachment figure. Just as a child forms attachment to their primary caregiver, individuals can develop an emotional relationship with God, which serves as a source of safety, protection, and comfort, especially when facing life's challenges (Kirkpatrick, 2005).

4.1. Key Aspects of God Attachment Theory (Kirkpatrick, L. A., 2005):

- 4.1.1 **God as a Secure Base:** Individuals may view God as a "secure base" or a safe place that provides security in life. Similar to the caregiver in traditional attachment theory, God can be seen as a reliable entity in uncertain or difficult situations.
- 4.1.2 **Internal Working Model:** Just as Bowlby described how relationships with caregivers form an internal working model of the self and others, the relationship with God can shape an individual's internal working model of God's existence and their perception of divine support.
- 4.1.3 **Attachment Styles:** Research on God attachment suggests that human relationships with God can reflect attachment patterns similar to interpersonal attachment styles.

This theory has been explored by various psychologists and theologians interested in the intersection of psychology and religion. Lee A. Kirkpatrick, one of the key researchers in this field, argues that the human relationship with God can be understood within the framework of attachment theory. In his book *Attachment, Evolution, and the Psychology of Religion* (2005), Kirkpatrick suggests that God can be viewed as an attachment figure providing security, particularly for those who feel the loss or absence of human attachment figures.

4.2. Why God Attachment?

- 4.2.1 **A Source of Consistent Emotional Support:** Stay-at-home mothers often face challenges that can lead to stress and emotional pressure, such as household responsibilities, child-rearing, and financial issues. God attachment offers a source of emotional support that is consistent and not dependent on external conditions or people (Beck, R., & McDonald, A., 2004). When stay-at-home mothers feel lonely or overwhelmed, attachment to God can serve as a refuge, offering peace and strength.
- 4.2.2 **Providing Meaning and Purpose in Life:** Many stay-at-home mothers may feel they have lost their identity or purpose beyond their caregiving role. God attachment helps them find deeper meaning and purpose in life, enriching their experience as mothers. Through their connection with God, they can understand their role as part of a larger plan (Kirkpatrick, L. A., 1992), thus enhancing life satisfaction and a sense of purpose.
- 4.2.3 **Attachment Independent of Others:** In their role as stay-at-home mothers, many women feel isolated or trapped in routine. God attachment offers a relationship that is not dependent on the physical presence of others, allowing them to feel God's presence and support anywhere and anytime. This provides a sense of peace and stability that may not always be obtainable from relationships with others (Granqvist, P., 2020).
- 4.2.4 **Spiritual Connection Leading to Peace:** Attachment to God can offer stay-at-home Mothers space for reflection and introspection, which is crucial for facing the daily challenges of life. By engaging in spiritual practices such as prayer, meditation, or religious study, stay-at-home mothers can find calm and refocus, helping them to better cope with challenges (Beck, R., 2004).

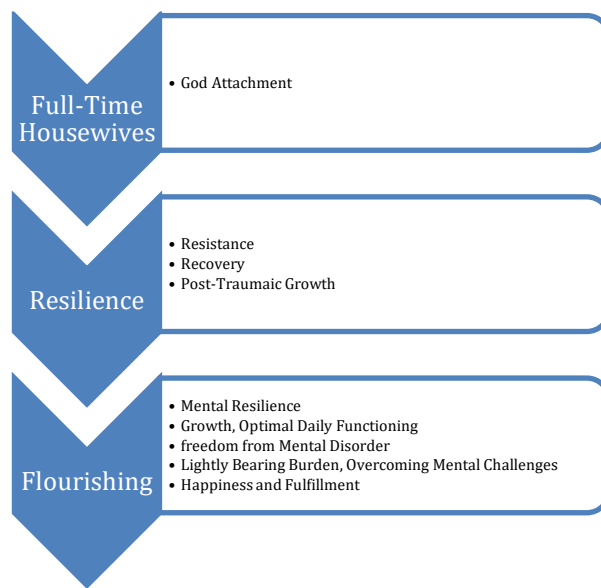


Fig. 1. Architecture of step Full-time housewives to become flourishing

RESEARCH METHOD

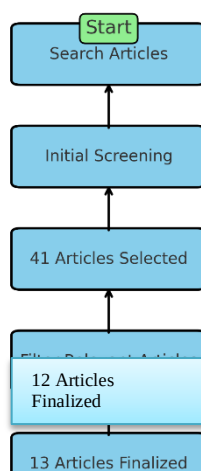


Fig. 2. Flowchart of method

The method used in this study is a literature review. The first stage involved searching for articles and journals through online databases such as Google Scholar, Scopus, and ProQuest, using specific keywords: God Attachment, resilience, flourishing, and housewives. The inclusion criteria were as follows:

1. Articles published in the last 10-11 years (2013–2024) to ensure current relevance.
2. Articles focusing on the relationship between God Attachment and psychological well-being, resilience, or flourishing.
3. Journals indexed in reputable national and international platforms, including Sinta, Scopus, or WoS.

The screening process was carried out in several stages:

1. **Initial Screening:** Out of 50 articles found, 41 articles were screened based on topic relevance and source quality.
2. **Advanced Screening:** Articles with relevant variables, particularly those addressing the context of housewives, were prioritized. This resulted 12 key journals for analysis.
3. **Variable Classification:** The selected articles were grouped into three categories:
 - Articles relevant to independent variables.
 - Articles relevant to dependent variables.
 - Articles relevant to both.

Data from these articles were then coded to facilitate thematic analysis and to identify trends or gaps in the relevant literature.

Table 1. Journals with Independent Variables

Code	Title	Author	Year	Participant
I1	Evidence That God Attachment Makes a Unique Contribution to Psychological Well-Being (International Journal, Routledge Taylor and Francis Group)	David M. Njus & Alexandra Scharmer	2020	1881
I3	The Spirituality of Us: Relational Spirituality in The Context of Family Relationships (International Journal, APA)	Anette Mahoney	2013	Not Mentioned
I5	Prayer, Attachment to God, and Symptoms of Anxiety Related Disorders among U.S. Adults (International Journal, Oxford Journals)	Flannelly et al.	2014	7000
I7	Moderating Role of Self-compassion in Relation to Psychopathological Symptoms and God Attachment in Women with Breast Cancer (International Journal, Iran)	Salarhaji, N et al.	2018	360
I8	Positive Emotions and Resilience as Predictors of Flourishing in Women (International Journal, IJAR)	Mohsenna & Touseef	2017	400

Table 2. Journals with Independent & Dependent Variables

Code	Title	Author	Year	Participant
ID1	<i>Pengaruh Rasa Syukur Dan Kecemasan Dengan Stres Pada Ibu Rumah Tangga</i> (National Journal, <i>Jurnal Psikologi Malahayati</i>)	Andicha Aristama et al.	2024	113
ID2	Influence of Religiosity Toward Materialism on Housewife (National Journal, <i>Psikologi Teori dan Terapan</i>)	Vika Riftiani et al.	2023	126
ID3	<i>Pengaruh Religiusitas Terhadap Kesejahteraan Subjektif Pada Keluarga Ibu Bekerja Informal Selama Pandemi Covid-19</i> (National Journal, JKPP)	Restu & Risda	2021	100
ID4	The Effect of Zikr Relaxation Training to Increase Subjective Well Being of Wife Infertility (National Journal, <i>Jurnal Intervensi Psikologi</i>)	Dina et al.	2014	10

Table 3. Journal with Dependent Variables

Code	Title	Author	Year	Participant
D1	<i>Gambaran Coping Stress Pada Ibu Rumah Tangga Yang Tidak Bekerja</i> (National Journal, JPP)	Amitya et al.	2014	150
D2	Psychological Distress and Anxiety among Housewives: The Mediatonal Role of Perceived Stress, Loneliness, and Housewife Burnout (International Journal, Springer)	Durak et al.	2021	500
D3	Emotional regulation and life satisfaction among housewives (International journal, Indian Psychology)	Roohi Mittal	2020	200

The next step provides an overview of the journals that support the author's journal topic.

Table 4. Summary of Variables and Participants from Selected Journals

Code	Related Variables	Description	Related Participant
I1	God Attachment, Well-Being	The results of three studies indicate that God Attachment has a positive relationship with Psychological Well-Being.	Total: 1881, Women with age 18–75: 980, including housewives (number not specified)
I3	Spirituality, Family Relationship	Spirituality contributes to family relationships through Relational Spirituality.	Not Mentioned
I5	Attachment to God, Anxiety	God Attachment helps reduce anxiety symptoms through stable spiritual support.	Total: 7000 Adults, 65% Housewives

I7	Self-Compassion, God Attachment	Self-Compassion strengthens the positive impact of God Attachment in women with breast cancer.	Total: 360 Women, 306 Married, 11 Divorced/Separated, 6 Widowed
I8	Resilience, Flourishing	Resilience and positive emotions are key predictors of flourishing in women.	Total: 400 Women, 202 Married
ID1	<i>Rasa Syukur, Cemas</i> , Stress	Gratitude can reduce anxiety and stress in housewives.	113 Housewives
ID2	Religiosity, Materialism	Religiosity influences materialism views in housewives.	126 Housewives
ID3	<i>Religiusitas, Kesejahteraan Subjektif</i>	Religiosity improves subjective well-being, especially in mothers working informally during the pandemic.	100 Housewives
ID4	Zikr Relaxation Training, Subjective Well-Being	Relaxation exercises (zikr) are effective in enhancing subjective well-being in infertile women.	10 Housewives (Infertile)
D1	Coping Stress	Stress coping strategies in stay-at-home mothers.	150 Housewives
D2	Psychological Distress, Anxiety	Psychological stress and anxiety in housewives are influenced by burnout and isolation.	500 Housewives
D3	Emotional Regulation, Life Satisfaction	Emotional regulation is related to life satisfaction in housewives.	200 Housewives

RESULT AND ANALYSIS

1.1 God Attachment as the Foundation of Emotional Resilience

God Attachment is defined as a spiritual bond that forms an emotional connection with God, akin to a child's attachment to their primary caregiver (Kirkpatrick, 2005). Research by Njus and Scharmer (2020) highlights that God Attachment uniquely contributes to psychological well-being. This attachment provides a sense of security (secure base) that enables individuals to face stress more steadily. For housewives, who often face social isolation and monotonous routines, God Attachment serves as a crucial source of emotional tranquility.

These findings align with Flannelly et al. (2014), who found that prayer, as one manifestation of God Attachment, reduces anxiety and enhances life satisfaction. Regular prayer practices create a calming ritual effect, effectively lowering general anxiety levels, as evidenced by low average anxiety scores (1.18). In Flannelly's study, 54% of participants were women, and 65% were married. This is significant, as research shows that married women frequently use prayer as a coping strategy for emotional stress and life challenges, further strengthening the role of God Attachment in reducing anxiety.

Prayer reinforces the belief in God as a loving and close figure. In this context, prayer functions as a "safe haven," providing emotional security and the assurance that challenges can be overcome with divine support. This is particularly beneficial for housewives who may feel unsupported or undervalued in their roles. Prayer offers a consistent source of divine support to address life's problems.

The style of prayer also plays a vital role. Meditative or colloquial prayer (intimate and personal in nature) tends to be more effective in enhancing emotional well-being than ritualistic prayer, which is more formal and often lacks a personal interaction with God. The expectation that prayer will yield positive outcomes moderates its effects on anxiety. In stressful situations, such as health issues

or financial pressure, prayer serves as a coping mechanism, mitigating the negative impact of these factors on anxiety.

The effect of prayer is particularly strong for individuals who believe that God has full control over the outcomes of their prayers. This resonates with housewives who need a space for emotional expression, as prayer is unbounded by time or circumstance. Flannelly's findings emphasize that personal and intimate prayer styles have greater impact—an approach well-suited for housewives feeling isolated or alone.

Mahoney (2013) further notes that spirituality influences not only individuals but also has profound effects on family relationships. Relational Spirituality, which includes God Attachment, supports individuals emotionally and strengthens interpersonal connections within families. This is especially relevant for housewives, whose roles often revolve around household management and caregiving.

1.2 Resilience in Facing Psychological Challenges

Research by Salarhaji et al. (2018) demonstrates that women dealing with significant challenges, such as breast cancer, strengthen their resilience through God Attachment. These findings are relevant for housewives, who often face stress from domestic responsibilities without societal validation. God Attachment provides hope and stability, helping individuals navigate seemingly insurmountable pressures.

A study by Mohsenna and Touseef (2017) further highlights the role of positive emotions as a mediator between resilience and flourishing. God Attachment fosters these positive emotions by instilling a sense of optimism and deeper meaning in life for housewives, even amidst the exhaustion of daily routines.

1.3 Flourishing Through Meaning in Life and Satisfaction

Gratitude is a key element in achieving flourishing, as revealed by Aristama et al. (2024). Housewives who view their domestic roles through a spiritual lens are more likely to find deeper meaning in their work.

Strong religiosity, as shown by Riftiani et al. (2023), helps housewives avoid the pressures of materialism, enabling them to focus on non-material contributions such as building emotionally healthy families.

1.4 Transforming Stress into Psychological Growth

Research by Dina et al. (2014) shows that spiritual-based relaxation techniques, such as zikr, significantly reduce stress. These techniques illustrate how God Attachment not only alleviates pressures but also enables housewives to transform negative experiences into opportunities for psychological growth.

The mechanisms of zikr involve increasing focus on God's names, believed to foster inner peace. Through repetitive zikr, individuals center their attention on spiritual elements, enhancing gratitude and acceptance while reducing anxiety, stress, and negative thoughts. This process also stimulates bodily relaxation, slowing physiological stress responses such as heart rate and blood pressure, allowing individuals to manage negative emotions more effectively.

The isolation often experienced by housewives can be positively utilized through zikr practices. Zikr, when performed with full focus and minimal distraction, creates inner peace, heightens spiritual concentration, and alleviates the emotional burdens faced by housewives in their daily routines.

This is further supported by Roohi Mittal (2020), who found that emotional regulation guided by spiritual attachment contributes to life satisfaction.

1.5 The Influence of Religiosity on Family Relationships

Research by Restu and Risda (2021) indicates that religiosity enhances subjective well-being among mothers, even in economically challenging situations, through several mechanisms:

1. **Enhancing Life Meaning:** Religiosity helps informal working mothers view economic challenges as part of a divine plan, instilling a sense of meaning and purpose in daily life.
2. **Emotional Regulation:** Religiosity encourages spiritual practices such as prayer and zikir, which reduce stress and promote emotional calm.
3. **Increasing Social Support:** Religiosity often connects individuals to religious communities that provide emotional and material support during difficult times, such as during the pandemic.
4. **Gratitude:** Religious beliefs cultivate gratitude for what one has, contributing to feelings of contentment and happiness even amidst economic constraints.

Synthesis and Integration of Findings

Based on the findings from 12 journals, God Attachment emerges as a central mechanism supporting the emotional well-being of housewives. It provides a comprehensive framework of support—emotional, social, and spiritual. This attachment not only helps them manage stress and navigate daily challenges but also strengthens family relationships, fosters positive emotions, facilitates emotional regulation, promotes psychological growth toward flourishing, and provides a deeper sense of life meaning.

Thus, God Attachment is an essential element for cultivating resilience and flourishing, empowering housewives to persevere and thrive in their roles, while fostering a profound sense of meaning in their domestic responsibilities.

IMPLICATIONS, LIMITATIONS, AND RECOMMENDATIONS

Practical Implications

- **Spiritual-Based Interventions:** God Attachment can serve as the foundation for spiritual-based interventions to support housewives. These may include spiritual support groups or religious meditation training tailored to alleviate emotional burdens.
- **Social Validation:** This study underscores the importance of social validation for the role of housewives, emphasizing religiosity and spirituality as critical factors in enhancing their emotional well-being.

Research Limitations

- **Population Specificity:** Five out of the 12 journals used in this study did not exclusively focus on housewives, although some included housewives as part of their sample. Further research is needed to enhance validity within this specific context.
- **Cultural Factors:** This study did not delve deeply into cultural influences on the relationship between God Attachment, resilience, and flourishing. Future studies could explore cultural variances to provide a more nuanced understanding.

Recommendations for Future Research

1. Focused Samples: Future research should prioritize participants who are exclusively housewives to ensure direct relevance to this demographic.
2. Cross-Cultural Exploration: Incorporating diverse cultural contexts can reveal how cultural norms and values shape the dynamics between God Attachment, resilience, and flourishing.
3. Localized Studies: Integrating insights from this study with local research can address unique challenges faced by housewives in different regions.

CONCLUSION

This study demonstrates that God Attachment plays a pivotal role in strengthening resilience and fostering flourishing among housewives. This spiritual connection provides unique emotional support, offering a secure base, hope, and profound life meaning.

In the context of housewives, God Attachment aids in managing domestic pressures such as monotonous routines, social isolation, and a lack of recognition for their roles. Beyond stress reduction, this attachment also facilitates psychological growth by enhancing positive emotions and emotional regulation.

Spiritual practices such as prayer and zikr emerge as effective coping mechanisms, helping housewives transform their stress into opportunities for personal growth. Furthermore, religiosity fosters life satisfaction and relational well-being, offering a meaningful lens through which housewives can view their roles and contributions.

As a result, spiritual-based interventions, grounded in the concept of God Attachment, hold promise for enhancing housewives' well-being. Moving forward, future research should further contextualize these findings by focusing on housewives specifically and exploring the interplay of cultural and social factors in shaping their emotional health.

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