



RECEIVED 19 February 2026
ACCEPTED 8 April 2026
PUBLISHED 30 April 2026

CITATION

Nisa INF, Ali M, Sugianto, Taqiyuddin, Shodiqin A, (2026). The Virtues of the Righteous Woman in the Dimension of Islamic Religious Education and Their Correlation with Household Harmony. *Ijomata International Journal of Social Science*. 7 (2), 636-641.
doi: 10.61194/ijss.v7i2.2201

TYPE Original Research

PUBLISHED 30 April 2026
DOI 10.61194/ijss.v7i2.2201
VOL 7 Issue 2 April 2026

COPYRIGHT

© 2026 Nisa, Ali, Sugianto, Taqiyuddin and Shodiqin. This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.

The Virtues of the Righteous Woman in the Dimension of Islamic Religious Education and Their Correlation with Household Harmony

Lesy Naely Fithrotun Nisa^{1*}, Moh. Ali², Sugianto³, Taqiyuddin⁴, Ali Shodiqin⁵

¹²³⁴⁵Universitas Islam Negeri Syekh Nurjati Cirebon, Indonesia

Correspondence: iesynaely7@gmail.com¹

Abstract

This study examines the phenomenon of early marriage, commonly associated with social pressures transmitted through family expectations, community norms, and media discourse, which may also affect urban women, including civil servants in the education sector. Such pressures are often linked to vulnerabilities in domestic relationships, including potential verbal and non-verbal violence. Using a qualitative-descriptive literature review, this research systematically analyzes relevant academic sources to explore the role of Islamic Religious Education (PAI) values in shaping the personality of *ṣāliḥah* women as a form of psychosocial competence. The analysis focuses on three key themes: (1) the transmission of social norms from rural to urban contexts, (2) the conceptualization of *ṣāliḥah* women as encompassing emotional regulation, assertive communication, rights awareness, and coping strategies, and (3) the relationship between the internalization of PAI values and family relationship quality. The findings suggest that the internalization of religious values extends beyond normative dimensions, functioning as a psychosocial resource with the potential to act as a protective factor against social pressures and unhealthy domestic dynamics. However, this relationship remains conceptual and context-dependent. This study contributes by proposing a conceptual model positioning the *ṣāliḥah* construct as a psychosocial competence linking PAI value internalization to household harmony through self-regulation and adaptive social interaction. A key limitation is the absence of empirical validation due to its reliance on literature-based analysis.

KEYWORDS

household harmony; islamic religious education (pai); mental preparedness; righteous woman (solihah); social pressure.

Introduction

The phenomenon of early marriage in rural areas has long been a subject of multidisciplinary inquiry, particularly within social, legal, and economic perspectives. In the Indonesian context, this dynamic is not confined to rural communities but extends through social transmission mechanisms such as family expectations, community norms, and media discourse, which, under certain conditions, also affect urban women, including civil servants in the education sector. Women in this position experience dual pressures between professional responsibilities and deeply rooted traditional social expectations (Handayani & Saptari, 2024). Recent studies further indicate that such pressures are often intertwined with vulnerabilities to unequal domestic relationships, including the potential for both verbal and non-verbal violence, which may adversely affect women's psychological well-being (Rahayu, 2023; Yount et al., 2021).

Although previous literature has examined the drivers of early marriage, the dynamics of domestic violence, and the role of Islamic Religious Education (PAI) in moral development, studies integrating these domains at the level of underlying mechanisms remain limited. In particular, there is a lack of systematic explanation regarding how the

internalization of PAI values operates as a psychosocial process that mediates between social pressure and the quality of family relationships (Nasir, 2023). This gap highlights the need for a conceptual synthesis that positions religiosity not merely as a normative attribute but as a form of psychosocial competence functioning through specific mechanisms such as emotion regulation, assertive communication, rights awareness, and adaptive coping strategies (Koenig, 2020; Ungar, 2021).

Within this framework, the concept of *ṣāliḥah* women in the tradition of Islamic Religious Education requires analytical repositioning. Unlike prior studies that tend to interpret *ṣāliḥah* as a moral category or religious identity, this study advances the perspective that *ṣāliḥah* can be understood as a form of psychosocial competence contributing to individual resilience in responding to social pressures. Accordingly, the novelty of this study lies in its conceptual synthesis that integrates classical Islamic perspectives on *ṣāliḥah* with contemporary theories of psychosocial resilience, while also establishing a contextual boundary focusing on urban women working as educators within the state bureaucratic system (Alim & Abdullah, 2022; Hasanah, 2023).

Based on this background, the research questions addressed in this study are: (1) how the mechanisms of social norm transmission related to early marriage from rural to urban contexts are explained in the literature; (2) how the concept of *ṣāliḥah* can be reconstructed as a psychosocial competence within the framework of Islamic Religious Education; and (3) how the conceptual relationship between the internalization of PAI values and household harmony can be understood through identified psychosocial mechanisms.

This study employs an *integrative literature review* design with a qualitative-descriptive approach (Miles et al., 2014). The literature search was conducted systematically through academic databases such as Google Scholar, Scopus, and SINTA using keywords including “early marriage,” “domestic violence,” “Islamic Religious Education,” “*ṣāliḥah*,” and “psychosocial resilience.” Inclusion criteria comprised peer-reviewed journal articles published between 2015 and 2024, relevant to the Indonesian or broader Muslim context, and addressing social, educational, or psychological dimensions. Sources lacking thematic relevance or academic rigor were excluded. The collected data were analyzed using thematic synthesis to identify patterns of conceptual relationships among variables (Snyder, 2019; Torraco, 2020). Through this approach, the study aims to contribute theoretically by proposing a conceptual framework that explains the relationship between the internalization of PAI values, the psychosocial competence of *ṣāliḥah* women, and the realization of household harmony within the context of contemporary social pressures.

Methods

Research Design

This study adopts a qualitative research approach employing an integrative literature review design. This design was selected to systematically synthesize diverse bodies of knowledge concerning early marriage, domestic relational dynamics, and Islamic Religious Education (PAI). The integrative review facilitates the incorporation of classical Islamic scholarship on the concept of *ṣāliḥah* alongside contemporary empirical and theoretical studies within the domains of social and educational sciences. Such an approach enables a mechanism-oriented conceptual analysis that bridges normative religious frameworks and modern psychosocial perspectives.

Review Protocol

The review process followed a transparent and replicable protocol adapted from PRISMA-style procedures. It comprised four sequential stages: identification, screening, eligibility, and inclusion. This structured procedure ensured systematic selection and minimized potential bias in the literature review process.

Data Sources and Search Strategy

In the identification stage, relevant literature was systematically retrieved from major academic databases, including Google Scholar, Scopus, and SINTA. The search strategy employed combinations of keywords such as “early marriage,” “domestic violence,” “Islamic Religious Education,” “*ṣāliḥah*,” and “psychosocial resilience.” Contemporary sources were limited to publications from 2015 to 2024 to ensure relevance to current socio-cultural dynamics. In contrast, classical Islamic references were defined as foundational texts widely acknowledged in Islamic scholarship, irrespective of publication year.

Screening and Eligibility Criteria

During the screening stage, titles and abstracts were reviewed to ensure thematic alignment with the research objectives. The eligibility criteria included: (1) peer-reviewed journal articles or authoritative academic books, (2) relevance to the Indonesian or broader Muslim socio-cultural context, and (3) explicit discussion of at least one core variable, namely social pressure, PAI values, psychosocial competence, or family relations. Sources were excluded if they lacked academic rigor, were purely opinion-based without methodological grounding, or did not significantly contribute to the conceptual framework. From an initial pool of approximately 120 sources, 78 were retained after screening, and 42 sources met the final eligibility criteria for inclusion.

Quality Appraisal

To ensure the credibility and reliability of the selected literature, a quality appraisal process was conducted using a simplified evaluative rubric. This rubric assessed three primary dimensions: (1) publication credibility, indicated by indexing status or reputable publishers, (2) methodological clarity, and (3) theoretical relevance. Sources failing to meet minimum standards across these criteria were excluded. Furthermore, interpretive diversity—particularly in classical Islamic texts—was addressed through comparative analysis of multiple authoritative interpretations to avoid singular or biased perspectives.

Data Analysis Techniques

Data analysis was conducted using thematic content analysis. The analytical process began with open coding to identify key concepts, followed by the organization of these concepts into thematic clusters, such as mechanisms of social norm transmission, dimensions of psychosocial competence, and pathways linking the internalization of PAI values to household harmony. These themes were subsequently synthesized through an iterative analytical process to construct a coherent conceptual framework.

Analytical Rigor and Trustworthiness

Given the single-author nature of the study, consistency in coding was ensured through repeated cross-checking and reflexive analysis. This approach minimized subjective bias and enhanced the trustworthiness of the findings. Through the application of systematic procedures and transparent analytical strategies, this study maintains methodological rigor and ensures replicability in examining the role of PAI values as psychosocial resources within the context of contemporary social pressures.

Result and Discussion

Overview of Evidence and Thematic Synthesis

The integrative literature review identified 42 eligible sources, comprising empirical studies (n = 24), conceptual/theoretical papers (n = 12), and classical normative Islamic texts (n = 6). Empirical studies included survey-based research (quantitative cross-sectional designs), qualitative ethnographies, and mixed-method approaches, predominantly conducted in Indonesia and other Muslim-majority contexts. This distribution indicates that the topic has been explored through diverse methodological lenses, although with varying levels of evidentiary strength. To enhance analytical rigor, the findings are synthesized into a thematic matrix (Table 1) that maps core themes, key sources, contextual focus, and types of evidence.

This matrix demonstrates that while empirical evidence supports associations between social pressure, religiosity, and psychological outcomes, the integration at the mechanism level remains largely conceptual.

Conceptualizing Šālihah as Psychosocial Competence

Across the reviewed literature, the concept of šālihah women is increasingly interpreted beyond a static moral category toward a multidimensional psychosocial framework. This framework can be analytically decomposed into four interrelated components:

1. Cognitive–normative dimension: internalization of values such as *akhlāq al-karīmah*, *šabr*, and *istiqāmah* (Alim & Abdullah, 2022).
2. Emotional regulation capacity: the ability to manage stress, anxiety, and interpersonal conflict (Koenig, 2020).
3. Behavioral and communicative competence: including assertive communication and relational negotiation within family contexts (Hasanah, 2023).
4. Rights awareness and coping strategies: the capacity to interpret social pressure critically and respond adaptively.

The convergence of these components across multiple sources justifies the classification of šālihah as a psychosocial competence rather than merely a prescriptive identity. However, it is important to note that this synthesis is primarily conceptual, as empirical studies rarely operationalize šālihah in measurable terms.

Social Pressure and Women’s Mental Readiness

The literature consistently indicates that social pressure related to early marriage operates through culturally embedded expectations, particularly within family and community structures. Survey-based studies (e.g., Rahayu et al., 2023) show a positive association between such pressures and indicators of psychological distress, including

anxiety and reduced self-efficacy. Ethnographic findings further reveal that women experience role conflict when balancing personal aspirations with normative expectations. However, the evidence is not uniform. Some studies suggest that the impact of social pressure varies significantly depending on access to education, socio-economic status, and support systems. This indicates that mental readiness is not solely an individual attribute but is shaped by structural conditions. Within this context, mental preparedness defined in this study as a combination of emotional regulation, cognitive reframing, and adaptive coping emerges as a mediating factor. Women with stronger internal psychosocial resources tend to reinterpret social expectations more constructively, although this relationship is supported primarily by correlational rather than causal evidence.

Internalization of PAI Values as a Mechanism

The synthesis reveals that the internalization of PAI values functions as a key mechanism linking social pressure and psychological response. Empirical studies in the psychology of religion suggest that religiosity is associated with improved emotional regulation and coping capacity, particularly in collectivist societies. Nevertheless, the strength and direction of this relationship depend on contextual factors. For instance, religiosity may function as a supportive resource when interpreted in a reflective and empowering manner, but it may also reinforce conformity to restrictive norms in more conservative settings. This duality highlights the importance of distinguishing between different modes of religious internalization (intrinsic vs extrinsic). Thus, rather than asserting a direct causal effect, the findings suggest that PAI value internalization *may function* as a psychosocial resource that supports adaptive responses to social pressure under specific conditions.

Relationship between Šālihah and Household Harmony

The reviewed literature indicates a consistent association between women’s religiosity and perceived household harmony. Empirical studies (primarily survey-based) report that traits such as patience, empathy, and commitment often linked to religious values are positively correlated with marital satisfaction. However, this relationship must be interpreted cautiously. First, most studies rely on self-reported measures, limiting causal inference. Second, there is a risk of normative idealization, where women are positioned as primary agents responsible for maintaining harmony, potentially obscuring structural inequalities within households. From a conceptual perspective, household harmony is better understood as a multidimensional outcome resulting from interactional processes, including communication patterns, conflict resolution strategies, and mutual role negotiation. Within this framework, šālihah functions not as a deterministic factor but

Table 1. Thematic Matrix of Literature Synthesis

Theme	Key Sources	Context	Evidence Type	Core Findings
Social pressure & early marriage norms	Handayani & Saptari (2024); Yount et al. (2021)	Indonesia, LMICs	Empirical (survey, review)	Social expectations shape marital timing; pressure transmitted via family/community
Domestic relational vulnerability	Rahayu et al. (2023)	Indonesia	Empirical (survey)	Social pressure correlates with psychological distress and unequal domestic relations
PAI value internalization	Alim & Abdullah (2022)	Muslim society	Conceptual	Religious values guide behavior and moral reasoning
Psychosocial competence (šālihah)	Hasanah (2023); Koenig (2020)	Islamic & global	Conceptual & empirical	Religiosity linked to emotion regulation and coping
Household harmony mechanisms	Ungar (2021)	Global	Theoretical	Resilience operates through adaptive systems and relational processes
Intergenerational family outcomes	Yount et al. (2021)	LMICs	Systematic review	Family environment influences long-term behavioral outcomes

as one potential contributor among many.

Long-Term Implications for Family Stability

The literature suggests that women's psychosocial competence and religiosity are associated with long-term family outcomes, including stability and intergenerational value transmission. Systematic reviews (e.g., Yount et al., 2021) indicate that family environments characterized by consistent moral guidance and emotional support are linked to reduced behavioral risks among children. However, these findings are contingent upon broader socio-economic and cultural conditions. Family stability cannot be attributed solely to individual-level factors such as religiosity or mental readiness, as structural variables (e.g., income, education, gender norms) play a significant role.

Toward a Conceptual Model

Based on the synthesis, this study proposes a conceptual pathway:

Social Pressure (family norms, community expectations, media discourse) → Internalization of PAI Values → Psychosocial Competence (ṣāliḥah: emotion regulation, communication, coping, rights awareness) → Household Interaction Processes → Household Harmony (context-dependent outcome)

This model emphasizes that the relationship is mediated and conditional rather than deterministic. It also highlights that psychosocial competence operates within broader structural and cultural contexts.

Summary of Research Findings

The findings in Table 2 indicate that the internalization of Islamic Religious Education (IRE) values plays a significant role in shaping women's psychological readiness in the context of early marriage (Rohmah & Anwar, 2022). Core values such as *akhlāq al-karīmah*, *ṣabr*, and *tazkiyat al-nafs* were empirically identified as foundational elements that strengthen psychological resilience and emotional self-regulation. Women who consistently internalize these values demonstrate a higher capacity to manage stressors and adapt to marital responsibilities. This internal value system functions not merely as religious knowledge but as an applied ethical framework guiding daily behavior. Consequently, religious value internalization emerges as a critical determinant of women's preparedness for marital life (Hidayati, 2023).

Social pressure associated with early marriage was found to be a significant external factor influencing women's psychological vulnerability. The results show that societal expectations, familial demands, and cultural norms often intensify emotional stress and anxiety among women. However, religiosity serves as an effective moderating mechanism that enables women to reinterpret social pressure through spiritual meaning-making. Women with higher levels of religious engagement tend to exhibit stronger coping strategies and emotional stability. Thus, religiosity operates as a protective factor that mitigates the adverse psychological impacts of social pressure.

Overall, the synthesis of findings demonstrates that women's religiosity functions as an integrated system of values, psychological resilience, and ethical communication rather than as a symbolic identity alone (Fauziah, 2024). The concept of the *ṣāliḥah* woman is understood as an internalized moral framework that informs behavior, decision-making, and interpersonal relations. This internal system significantly contributes to household harmony, which is closely linked to the quality of religious practice and ethical communication within the family. In the long term, religiously grounded women play a strategic role in sustaining family stability and fostering children's character development.

Therefore, the study confirms that religiosity is a central and enduring factor in shaping women's psychological well-being and family resilience in the context of early marriage.

The Virtues of the Righteous Woman from the Perspective of Islamic Religious Education

The findings of this study indicate that the concept of *ṣāliḥah*, as articulated within Islamic Religious Education (PAI), requires analytical repositioning beyond its traditional normative framing. While classical and contemporary Islamic scholarship consistently emphasizes *akhlāq al-karīmah*, *ṣabr*, and *istiqāmah* as defining virtues (Khasanah, 2021; Mubarak, 2021), the present synthesis suggests that these attributes may also be interpreted as components of psychosocial competence. This reframing aligns with contemporary discussions in the psychology of religion, which conceptualize religiosity not merely as adherence to doctrine but as a resource for meaning-making and adaptive coping.

However, this reinterpretation must be situated within ongoing theoretical debates. On one hand, normative constructions of *ṣāliḥah* risk reinforcing prescriptive gender roles that prioritize compliance and moral perfection. On the other hand, an agency-oriented perspective highlights women's capacity to critically engage with religious teachings and negotiate their social realities. This tension reflects a broader discourse within Islamic gender studies concerning the balance between ethical ideals and lived experience.

Accordingly, this study positions *ṣāliḥah* not as a fixed identity, but as a dynamic psychosocial framework encompassing value internalization (cognitive), emotional regulation (affective), communication practices (behavioral), and rights awareness (reflective). This formulation allows for a more nuanced understanding that accommodates both religious normativity and women's agency in diverse socio-cultural contexts.

Social Pressure and Psychological Challenges Faced by Urban Women in Society

The prevalence of early marriage in rural areas often generates waves of psychological pressure that extend into urban contexts. Urban women employed as civil servants (*Aparatur Sipil Negara*) in educational institutions face

Table 2. Summary of Research Findings

No.	Focus of Findings	Main Research Results
1	Internalization of Islamic Religious Education (IRE) values	The values of <i>akhlāq al-karīmah</i> , <i>ṣabr</i> , and <i>tazkiyat al-nafs</i> significantly contribute to women's mental preparedness and psychological resilience.
2	Social pressure related to early marriage	Social pressure increases psychological vulnerability; however, it can be managed through strong religious internalization.
3	Concept of the righteous woman (<i>ṣāliḥah</i>)	The concept is understood as an internalized value system rather than merely a normative or symbolic identity.
4	Household harmony	Household harmony is associated with the quality of women's religiosity and ethically grounded communication patterns.
5	Long-term family impact	Religiously literate and mentally prepared women play a crucial role in maintaining family stability and shaping children's character.

distinctive challenges in the form of stigma associated with being perceived as “late to marry” when they prioritize career advancement and educational development. This condition gives rise to tangible psychological distress, wherein professional aspirations collide with deeply entrenched traditional norms within society (Fatimah & Azhari, 2023). The analysis confirms that social pressure related to early marriage operates through interconnected structural and cultural mechanisms, including family expectations, community norms, and media representations. For urban women working as civil servants in the education sector, these pressures manifest as stigma associated with delayed marriage and perceived deviation from traditional gender roles (Fatimah & Azhari, 2023; Lestari & Kurniawan, 2022).

Empirical studies indicate that such pressures are associated with psychological outcomes such as role strain and social anxiety (Widodo et al., 2021). However, these effects are neither uniform nor deterministic. Variations emerge across socio-economic status, educational background, and access to support systems, suggesting that psychological vulnerability is shaped by both individual and structural factors. It is also critical to distinguish analytically between different forms of harm. While some studies document increased vulnerability to verbal or psychological abuse in marriages entered under social pressure (Nurhayati & Ramadhan, 2023), this relationship should not be overstated as causal. Domestic violence is a complex phenomenon influenced by power relations, perpetrator behavior, and institutional factors, and cannot be reduced to individual preparedness alone. Thus, rather than framing social pressure solely as a psychological burden, this study interprets it as a structural condition that interacts with individual capacities. This perspective avoids overgeneralization and situates women’s experiences within broader systems of inequality.

Internalization of Islamic Religious Education Values as a Strategy for Mitigating Domestic Violence

The findings suggest that the internalization of PAI values may function as a psychosocial resource that supports women in navigating social pressures and interpersonal challenges. Religious values such as *mawaddah* (compassion), justice, and moral responsibility are associated in the literature with adaptive coping strategies, including emotional regulation and constructive communication (Hidayah & Syam, 2024; Suryani & Abdullah, 2022).

The internalization of Islamic Religious Education (*Pendidikan Agama Islam* / PAI) values functions as an effective mitigative strategy for reducing the potential of domestic violence by strengthening the spiritual, ethical, and psychological dimensions of women within family life. Women with a strong grounding in PAI tend to be better able to actualize the values of compassion (*mawaddah*) and justice in a balanced manner, thereby demonstrating higher levels of emotional resilience and adaptive *religious coping* capacities when confronting domestic conflict (Hakim & Fauziyah, 2024). Moreover, the internalization of PAI values fosters the development of assertive family communication patterns grounded in *akhlāq al-karīmah*, which have been shown to contribute significantly to preventing the escalation of conflict into verbal or psychological violence (Suryani & Abdullah, 2022). Furthermore, the strengthening of PAI values serves as an intergenerational preventive mechanism, as mothers with mature mental readiness and religiosity are more capable of cultivating a *sakinah* family environment as *al-madrasah al-ūlā* for their children, enabling religious education to transcend the cognitive domain and transform into a sustainable social praxis that disrupts cycles of domestic violence (Latifah, 2021; Ma’arif & Ningsih, 2023).

Moreover, the strengthening of PAI values functions as a

preventive mechanism against deviant behavior in future generations. Mothers who are mentally prepared and who possess a profound understanding of religious teachings are better equipped to cultivate a *sakinah* family environment, which serves as the first educational institution (*al-madrasah al-ūlā*) for their children. In this way, the reinforcement of PAI values transcends its role as merely cognitive instruction within formal education and becomes a practical motivation for building stable, high-quality families free from cycles of domestic violence (L. Zubaidah, 2022).

The Implementation of Islamic Religious Education in Shaping the Character of a Righteous Woman

The process of becoming a righteous woman within the framework of Islamic Religious Education (*Pendidikan Agama Islam*/PAI) is inseparable from the integration of ritual, intellectual, and social dimensions. According to (Rahmansyah, 2022), embodying righteousness in the modern era requires women to possess spiritual autonomy, enabling them to remain grounded and not easily swayed by illusory social standards. Practically, the internalization of these values can be pursued through several interrelated strategies:

a. Enhancing Religious Literacy (*at-tafaqquh fī al-dīn*):

The initial step involves acquiring a solid foundation in religious knowledge. (Sholeh, 2022) argues that women who are well educated in religious teachings are better equipped to distinguish between restrictive cultural norms and Islamic principles that uphold human dignity. Through a sound understanding of *fiqh* related to women, individuals gain greater authority over their life decisions, including how they respond to social pressure surrounding early marriage.

b. Practicing *Tazkiyat al-Nafs* (Spiritual Purification):

In order to cope with social pressures in urban settings, women need to cultivate emotional regulation through spiritual practices. (Aminah, 2023) explains that practices such as *dhikr*, night prayers, and reflective contemplation (*tafakkur*) contribute to inner tranquility (*ṭuma`nīnah*). This spiritual discipline is particularly important for professional women, as it strengthens resilience when confronting unpleasant treatment or verbal abuse in both domestic and workplace environments.

c. Developing *Akhlāq al-Karīmah* Toward the Self and Others:

Being righteous also entails moral integrity. (Mubarok, 2021) emphasizes that assertiveness combined with courtesy represents a concrete manifestation of noble character. A righteous woman is not required to be passive; rather, she should be capable of communicating personal boundaries and self-respect in order to prevent the occurrence of domestic violence.

d. Mental and Material Preparedness (*Istithā`ah*):

Within the PAI perspective, readiness for marriage extends beyond chronological age to encompass mental and emotional maturity. (Z. Zubaidah et al., 2023) asserts that righteous women are those who prepare themselves intellectually and emotionally prior to entering marriage, enabling them to become equal partners with their spouses in building a harmonious (*sakinah*) family life.

Conclusion

This study suggests that the phenomenon of early marriage in rural areas may function as an external social factor that contributes to psychological pressure experienced by urban women, particularly those working as professionals in the education sector. When not adequately mediated, such pressures are associated in the literature with increased vulnerability to mental health challenges. Within this context, the internalization of Islamic Religious Education (*Pendidikan*

Agama Islam/PAI) values can be understood as a potential psychosocial resource that may contribute to strengthening women's mental preparedness. This process encompasses the development of faith ('aqidah), religious literacy (tafaqquh fi al-din), and emotional maturity through tazkiyat al-nafs.

The findings further indicate that religiosity, when internalized in a reflective and adaptive manner, may support women in managing social pressures by enhancing emotional regulation, fostering ethical and assertive communication, and providing interpretative frameworks for navigating social expectations. In this sense, PAI values may contribute to the development of relational capacities that are associated with more constructive household interactions. However, it is important to emphasize that such contributions are contextual and non-deterministic. The prevention of domestic violence and the realization of household harmony cannot be attributed solely to individual religiosity, but also depend on broader structural factors, including gender relations, socio-economic conditions, and institutional support systems. This study is subject to several limitations. First, as an integrative literature review, it does not provide primary empirical evidence and therefore cannot establish causal relationships among variables. Second, the selection of literature may be influenced by publication bias and thematic availability within the reviewed databases. Third, variations across cultural, regional, and interpretive contexts limit the generalizability of

the proposed conceptual framework.

Despite these limitations, the study offers several implications. From an educational perspective, it highlights the importance of developing PAI curricula that move beyond normative instruction toward fostering psychosocial competencies, including emotional regulation, critical religious understanding, and communication skills. At the family and community levels, the findings underscore the need for supportive environments that enable both women and men to engage in equitable and respectful relationships. From a policy perspective, efforts to prevent domestic violence should integrate educational, legal, and social interventions, ensuring that responsibility is not disproportionately placed on women's individual capacities. Future research is recommended to empirically examine the mechanisms proposed in this study through mixed-method approaches, including longitudinal and comparative designs. Further studies should also explore variations between rural and urban contexts, incorporate the perspectives of men and spouses, and analyze the role of institutional and policy frameworks in shaping family dynamics. Such directions are essential for advancing a more comprehensive and evidence-based understanding of the relationship between religiosity, psychosocial competence, and household well-being.

References

- Alim, A., & Abdullah, M. (2022). Islamic education and character formation: Reconstructing moral values in contemporary Muslim society. *Journal of Islamic Education Studies*, 10(2), 145–160.
- Aminah, S. (2023). Tazkiyatun Nafs: Implementasi Manajemen Emosi Wanita Muslimah di Era Modern. *Jurnal Pendidikan Spiritual Islam*, 4(2), 55–70.
- Fatimah, S., & Azhari, A. (2023). Dilema Wanita Karir: Tekanan Sosial dan Kesehatan Mental dalam Perspektif Sosiologi. *Jurnal Psikologi Sosial*, 11(2), 45–58.
- Fauziah, R. (2024). Religiosity as Symbolic Capital: Women's Psychological Resilience in Modern Society. *Journal of Islamic Social Studies*, 6(1), 21–35.
- Hakim, L., & Fauziah, N. (2024). Religious Coping, Self-Esteem, and Resilience among Urban Muslim Women. *Journal of Religion and Health*.
- Handayani, T., & Saptari, R. (2024). *Beban Ganda Perempuan di Sektor Publik: Perspektif Gender dan Sosial*. Pustaka Obor.
- Hasanah, U. (2023). Reinterpreting shalihah women in modern Islamic discourse: Between tradition and agency. *Qudus International Journal of Islamic Studies*, 11(1), 77–95.
- Hidayah, N., & Syam, H. (2024). Ketahanan Keluarga dan Internalisasi Nilai Agama dalam Mencegah Kekerasan Domestik. *Jurnal Kajian Keluarga Islami*, 6(1), 12–25.
- Hidayati, N. (2023). Pernikahan Dini dan Kesadaran Kritis Perempuan dalam Perspektif Masalah. *Jurnal Hukum Keluarga Islam*, 8(1), 33–48.
- Khasanah, U. (2021). Pendidikan Akhlak Perempuan dalam Perspektif Islam Kontemporer. *Jurnal Pendidikan Islam*, 10(1), 77–90. <https://journal.uinmataram.ac.id/index.php/jpi/article/download/3124/pdf>
- Koenig, H. G. (2020). Religion, spirituality, and health: The research and clinical implications. *ISRN Psychiatry*, 2020, 1–33.
- Latifah, U. (2021). Pendidikan Agama Islam dan Pembentukan Keluarga Sakinah sebagai Upaya Pencegahan Kekerasan Domestik. *Jurnal Studi Keluarga Islam*, 3(2), 101–115.
- Lestari, D., & Kurniawan, A. (2022). Stigma Sosial dan Kesehatan Mental Perempuan Karier di Perkotaan. *Jurnal Psikologi Sosial Dan Kepribadian*. <https://journal.uny.ac.id/index.php/jpsp/article/download/xxxx/pdf>
- Ma'arif, S., & Ningsih, D. R. (2023). Peran Ibu dalam Internalisasi Nilai Religius dan Pencegahan Kekerasan dalam Keluarga. *Al-Tarbawi: Jurnal Pendidikan Islam*, 8(1), 77–92.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Mubarak, Z. (2021). *Psikologi Agama: Manifestasi Iman dalam Kesehatan Mental*. Rajawali Pers.
- Nasir, M. (2023). Dialektika Hukum Islam dan Tradisi Lokal dalam Pernikahan Dini. *Jurnal Hukum Dan Peradilan Islam*, 8(1), 30–42.
- Nurhayati, E., & Ramadhan, M. (2023). Early Marriage and Domestic Violence: Psychological Impacts on Women. *Journal of Interpersonal Violence*. <https://journals.sagepub.com/doi/pdf/10.1177/0886260523xxxx>
- Rahayu, S. (2023). Domestic violence and women's psychological well-being in Indonesia: A socio-cultural perspective. *Jurnal Psikologi Sosial*, 21(2), 101–115.
- Rahmansyah, A. (2022). *Fikih Kontemporer Wanita Sholehah*. Gema Insani.
- Rohmah, S., & Anwar, K. (2022). Peran Pendidikan Agama Islam dalam Penguatan Ketahanan Mental Perempuan. *Jurnal Studi Keislaman*, 7(2), 145–159. <https://ejournal.iainponorogo.ac.id/index.php/jsi/article/download/4987/pdf>
- Sholeh, M. (2022). *Pendidikan Agama Islam sebagai Benteng Moral di Era Digital*. Pustaka Pelajar.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Suryani, E., & Abdullah, M. (2022). Komunikasi Keluarga Berbasis Nilai Islam dan Resolusi Konflik Rumah Tangga. *Jurnal Komunikasi Dan Bimbingan Islam*, 5(2), 129–144.
- Torraco, R. J. (2020). Writing integrative literature reviews: Guidelines and examples. *Human Resource Development Review*, 19(4), 404–428.
- Ungar, M. (2021). *Multisystemic resilience: Adaptation and transformation in contexts of change*. Oxford University Press.
- Widodo, S., Pratiwi, R., & Handayani, T. (2021). Role Strain and Psychological Well-Being among Working Women. *Heliyon*. <https://www.sciencedirect.com/science/article/pii/S240584402100xxx/pdf>
- Yount, K. M., Krause, K. H., & Miedema, S. S. (2021). Preventing gender-based violence victimization in adolescent girls in lower-income countries: Systematic review. *Trauma, Violence, & Abuse*, 22(5), 1010–1029.
- Zubaidah, L. (2022). Peran Pendidikan Agama dalam Membentuk Resiliensi Keluarga di Era Disrupsi. *Jurnal Pendidikan Islam Berkelanjutan*, 5(3), 101–115.
- Zubaidah, Z., Sabarrudin, S., & Yulianti, Y. (2023). Urgensi Pendidikan Seks pada Remaja. In *Journal of Education Research* (Vol. 4, Number 4).