



## The Influence of Religiosity and Emotional Maturity on the Tendency of Husband's Verbal Violence to Wife

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**Abstract:** Domestic violence remains a persistent and multifaceted issue in Indonesian society, affecting families across educational and economic backgrounds. While physical violence is more visible, verbal abuse within marriages often goes unnoticed and unaddressed due to prevailing patriarchal norms and cultural justifications. This study aims to examine the correlation between husbands' levels of religiosity and emotional maturity and their tendencies toward committing domestic violence, particularly verbal abuse against wives. Using a correlational quantitative design, data were collected from 70 married male employees and students at Universitas 17 Agustus 1945 Samarinda, selected through purposive random sampling. Three psychometric scales were employed to measure religiosity, emotional maturity, and domestic violence tendencies. Statistical analysis using multiple linear regression revealed a significant negative correlation between religiosity and domestic violence ( $r = -0.265$ ,  $p < 0.05$ ), as well as between emotional maturity and domestic violence ( $r = -0.336$ ,  $p < 0.01$ ). Furthermore, both independent variables jointly contributed significantly to the dependent variable ( $R = 0.429$ ;  $F = 7.552$ ;  $p < 0.01$ ), with emotional maturity accounting for a larger portion of the variance. These findings suggest that higher levels of religiosity and emotional maturity are associated with a reduced likelihood of husbands engaging in domestic violence. This study underscores the importance of fostering spiritual development and emotional regulation as preventative strategies against spousal abuse. Practical implications include the need for integrated educational and counseling interventions that focus on moral values and emotional competence to strengthen family resilience.

**Keywords:** Religiosity; Emotional Maturity; Domestic Violence; Husbands; Family Psychology

### 1. Introduction

The phenomenon of domestic violence (KDRT) is a social problem that never recedes in the reality of Indonesian society, and even tends to increase every year (Suryani, 2025). Almost every day, the mass media shows news about physical and psychological violence, which often occurs in the private spaces of households. This violence is not only experienced by people who are less educated or have economic limitations, but also found in educated and financially stable community groups. In the domestic context, violence is not always seen in physical form, but also present in verbal forms that are often hidden, normalized, and do not receive serious attention from the public or law enforcement (Fadzlin et al., 2025; Sari & Retnaningsih, 2024).

Data from the Integrated Crisis Center (PKT) of Cipto Mangunkusumo Hospital recorded an increase in the number of cases of violence from 226 cases in 2000 to 655 cases in 2003 (Prameswari, 2007). One form of violence that is rarely identified is verbal violence, which includes insults, threats, swearing, psychological intimidation, and verbal abuse committed by couples in a marital relationship (Abidjan, 2022). Verbal abuse, even if it does not leave a physical mark, can cause deep psychological wounds, such as fear, anxiety, depression, and even long-term trauma, especially for wives and children in the family (Bariah & Marlina, 2019).

Unfortunately, in Indonesia, verbal violence in marriage is often not considered "serious" violence, and tends to be seen as a normal domestic dynamic or as part of the "custom" in marital relationships (Syaifullah, 2016). Patriarchal norms and conservative

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interpretations of gender roles make women the ones who tend to be "tolerated" to receive psychological pressure from their husbands, as long as there is no physical violence. In addition, economic dependence and shame to open up domestic problems to outsiders are factors that inhibit women from reporting or seeking help for the violence they experience (Aminah & Rafsanjani, 2023).

Previous research has shown that power relations in the household, supported by patriarchal culture, are the root of the occurrence of violence against wives (Ramadhan, 2017; Scott, 2025). This culture places men as the dominant figures who have the right to regulate, control, and even punish their wives, both physically and verbally. In some cases, this dominance is reinforced by a misinterpretation of religious teachings, where male leadership is interpreted as legitimacy to act arbitrarily against a partner. However, not all cases of domestic violence can be explained through structural or cultural factors alone.

Several other studies have shown that individual psychological factors, such as level of religiosity and emotional maturity, also have a significant influence on a person's tendency to commit violence (Aninda, 2007); Haryati, 2006). Individuals with high religiosity tend to have better self-control, stronger moral outlooks, and sensitivity to the feelings of others, so they are better able to avoid violent behavior, including verbal violence. Meanwhile, individuals with low emotional maturity tend to be more impulsive, irritable, and less able to manage conflicts constructively, which in the domestic context can appear in the form of verbal abuse of partners.

However, so far there has not been much research that comprehensively examined the relationship between the level of religiosity, emotional maturity, and the tendency of husbands to verbal violence towards their wives in a single complete study framework (Rahmah, 2020; Hawari, 1997). Most existing studies address these variables in isolation and fail to capture how they interact in specific cultural contexts such as Samarinda.

Therefore, this study not only aims to examine the correlation between husbands' religiosity, emotional maturity, and their tendency to commit verbal abuse, but also prioritizes the contextual development and cultural adaptation of measurement instruments to fit the socio-cultural landscape of Samarinda. The scales were validated through expert consultation, language adjustments, and pilot testing with local participants, ensuring relevance to regional norms, dialects, and relationship dynamics.

Based on this background, this study aims to find out whether there is a relationship between the level of religiosity and emotional maturity of husbands and the tendency to commit violence against wives in the household. This research is expected to make a theoretical contribution to the development of family psychology concepts, especially in the realm of social and clinical psychology. In addition, practically, the results of this study can be a reference for husbands, educators, family counselors, and policymakers in designing interventions based on moral values and emotional strengthening as an effort to prevent domestic violence.

## 2. Materials and Methods

### 2.1. Design and Research Approach

This study employs a quantitative correlational approach to examine the relationship between two independent variables—religiosity and emotional maturity—and one dependent variable, namely the tendency for domestic violence against wives. A multiple linear regression analysis was adopted to assess the simultaneous and partial contributions of the independent variables to the dependent variable (Akbar et al., 2023). This design is appropriate for investigating complex behavioral tendencies in a structured and statistically measurable format, especially within a culturally specific context such as Samarinda.

### 2.2. Research Subject and Sampling Techniques

The population comprised all married male employees and students at the University of August 17, 1945 Samarinda, totaling 180 individuals. From this group, a purposive

random sample of 70 respondents was selected based on specific inclusion criteria: (1) being married, (2) aged between 25 and 45 years, and (3) having been married for at least five years. These criteria were chosen to ensure that participants had sufficient experience in domestic life to provide relevant and reflective responses regarding marital dynamics. The demographic profile and age range were considered to reflect the urban socio-cultural characteristics of Samarinda.

### 2.3. Data Collection Instruments

Three main instruments were used in this study, each measuring a different variable:

#### a. Domestic Violence Scale (KDRT)

This instrument was designed to measure the frequency and severity of physical, psychological, and sexual abuse in marital relationships. Originally comprising 54 items (35 favorable, 19 unfavorable), item selection was refined based on a content validity evaluation by local experts familiar with East Kalimantan's family dynamics. The final scale included 18 valid items with Pearson correlation coefficients ranging from 0.284 to 0.654 ( $p < 0.04$ ). Internal consistency was high, confirmed by the Hoyt reliability test via SPSS 2000 software.

#### b. Emotional Maturity Scale

Developed to assess emotional regulation and interpersonal adaptability, this instrument reflects dimensions such as self-control, openness, and emotional stability. From the initial 51 items, 41 were retained after validation ( $r_{xy} = 0.283-0.622$ ;  $p < 0.034$ ). The scale was tested for local semantic clarity to ensure cultural relevance among Samarinda respondents, with high reliability scores reported.

#### c. Religiosity Scale

Adapted from Glock's five dimensions—belief, practice, experience, knowledge, and consequence—the religiosity scale originally had 75 items. After validation ( $r_{xy} = 0.259-0.655$ ;  $p < 0.022$ ), 70 items were retained. Local religious scholars were consulted to ensure that the items accurately reflected religious practices common in Samarinda, enhancing contextual alignment. The scale demonstrated excellent internal reliability. All three instruments utilized a four-point modified Likert scale and were pilot-tested among a similar demographic cohort in Samarinda to confirm face validity and cultural appropriateness before being finalized for use in this study.

### 2.4. Data Analysis Techniques

Data analysis was carried out in several stages, beginning with a series of prerequisite tests. First, the normality test of distribution was conducted using the Hoyt technique, and the results indicated that the data were normally distributed ( $p > 0.05$ ), meaning the data met the requirements for further parametric analysis. Second, a linearity test was performed using analysis of variance (ANOVA) to examine the relationship between each independent variable and the dependent variable. The results showed that the relationships between religiosity and emotional maturity with domestic violence were linear ( $p > 0.05$ ), thus meeting the assumption for linear regression analysis. After all assumptions were fulfilled, the analysis proceeded to the third stage, which involved multiple linear regression to assess the contribution of the two independent variables to the dependent variable. This technique was employed to determine the extent to which religiosity and emotional maturity, either simultaneously or partially, influence the tendency of domestic violence committed by husbands against their wives.

## 3. Results and Discussion

The research was conducted in the city of Samarinda. The collection of research data was carried out on employees and students of the Faculty of Engineering, University of

August 17, 1945 Samarinda. The questionnaire was distributed as many as 100 copies, and the incoming ones were 70 copies, consisting of employees and married male students. The data from this study were analyzed in stages using statistical analysis using multiple regression analysis techniques. First of all, a distribution normality test was carried out, a linearity test. Normality test using the Hoyt technique (Ali, 2022). For the linearity test of relationships, variance analysis was used. After the assumption test is carried out, the next hypothesis test will be carried out. The research hypothesis test used multiple regression techniques.

Based on general regression analysis, especially the intercorrelation matrix, it can be concluded that between the variable X1 (Religiosity) and the variable Y (domestic violence) is obtained:  $r_{x1y} = -0.265$  (in a negative direction), with a chance of error  $p = 0.025$  ( $p$  read in half,  $p < 0.05$ , significant). These results suggest that there is a significant negative relationship between Religiosity and domestic violence. This means that the higher the religiosity, the lower the domestic violence. Thus, the hypothesis that there is a negative relationship between religiosity and domestic violence is accepted.

Based on general regression analysis, especially the intercorrelation matrix, it can be concluded that between the variable X2 (emotional maturity) and the variable Y (domestic violence) is obtained:  $r_{x2y} = -0.336$  (in a negative direction), with an error chance of  $p = 0.005$  ( $p$  read in half,  $p < 0.01$ , very significant). These results suggest that there is a very significant negative relationship between emotional maturity and domestic violence. The higher the emotional maturity, the lower the domestic violence. Thus, the hypothesis that there is a negative relationship between emotional maturity and domestic violence is accepted.

Based on the summary of the regression analysis, the results of hypothesis test 3 obtained a price of  $R = 0.429$ ;  $F = 7,552$ ; with  $db = 2 / 67$ ; and the chance of error  $p = 0.001$  ( $p < 0.01$ ; very significant). The effective contribution made by religiosity to domestic violence was 2.238%. Meanwhile, the effective contribution of emotional maturity to domestic violence was 9.487%. The remaining 88.275% were other factors outside of religiosity and emotional maturity. The full computational results are in the appendix on page 92. Thus it is concluded that hypothesis 3, is accepted. This means that there is a very significant relationship between religiosity and emotional maturity and domestic violence.

These findings reinforce that higher levels of religiosity and emotional maturity are associated with lower tendencies for verbal abuse within marriage. Theoretically, these results support the model of psychological self-regulation and moral reasoning proposed in previous studies. Religiosity, as conceptualized by Glock's five-dimensional model, provides individuals with moral frameworks, behavioral norms, and a sense of accountability that discourage violent tendencies (Pearce et al., 2017). Meanwhile, emotional maturity allows individuals to manage interpersonal conflict, regulate affect, and respond empathetically, which are essential components in reducing psychological aggression (Hopkins & Yonker, 2015).

Notably, the greater predictive power of emotional maturity over religiosity in this study may reflect the more immediate and behavioral nature of emotional regulation in conflict situations. While religiosity can inform a person's values, emotional maturity translates those values into adaptive actions under stress. This aligns with prior studies by Ayasrah & Khasawneh (2022), which show that individuals with high emotional maturity are better equipped to express emotions constructively and avoid reactive behaviors such as verbal abuse (Ayasrah & Khasawneh, 2022).

These findings offer important implications for the design of psychosocial interventions. Programs aimed at preventing domestic violence should not rely solely on religious instruction, but also incorporate training in emotional intelligence, conflict resolution, and communication skills. Moreover, family counseling that integrates both spiritual and psychological approaches may be more effective in promoting harmonious marital relationships and preventing verbal violence.

From a socio-cultural perspective, these findings also underline the importance of addressing patriarchal norms and re-educating men about constructive emotional ex-

pression. In contexts like Samarinda, where religious and traditional norms coexist, tailored interventions that are culturally sensitive and psychologically grounded are essential to ensure receptiveness and long-term impact.

### 3.1. Discussion

After the data collected on both variables, the level of religiosity, emotional maturity and domestic violence turned out to show a very significant negative relationship between the variables of emotional maturity and the tendency to commit domestic violence, as well as a very significant negative relationship between the variables of religiosity and domestic violence and there was a very significant relationship between religiosity and emotional maturity and domestic violence.

Hypotheses that there is a negative relationship between emotional maturity and the tendency to commit domestic violence against wives (Yansyah, 2020). This means that the more mature the husband's emotions, the lower the likelihood of committing domestic violence against his wife, and vice versa, if the level of emotional maturity of the husband is low, then the tendency to commit domestic violence is higher, which means that the high and low value of emotional maturity will also be followed by the value of domestic violence, it can be said that the high and low emotional maturity can be one of the predictor of the high and low value of domestic violence ladder, this is in accordance with the opinion of experts regarding emotional maturity according to Parnawi (2021) refers to the condition or circumstances in reaching the level of maturity of a person's emotional development and therefore the person concerned no longer displays the emotional behaviors that children should have. Emotional maturity sometimes also indicates emotional control, so those who are more emotionally mature may be able to control these emotional turmoil well and will be reflected when facing various social situations (Afandi, 2018).

Hurlock mentions several criteria in emotional maturity, that a person can be said to have emotional maturity if he can act as follows (Hurlock, 2002): (a) In accordance with the expectations of the community, that is, it can control the expression of emotions that can be accepted by the community. (b) Utilizing their mental abilities appropriately, a person who can critically assess the situation before responding emotionally and then decide how best to respond to the stimulus. (c) Understanding oneself is one who can learn how much self-control is needed to satisfy his needs and direct him to expectations that suit society. (d) Provides a relatively stable emotional reaction, not changing from one emotion to another.

The hypothesis states that there is a negative relationship between the husband's religiosity and the tendency to commit domestic violence against the wife. This means that the higher the level of religiosity of the husband, the lower the likelihood of committing domestic violence. The hypothesis states that there is a negative relationship between emotional maturity and the tendency to commit domestic violence against the wife. This means that the higher the level of religiosity of the husband, the lower the likelihood of committing domestic violence against the wife and vice versa, if the level of religiosity of the husband is low, the tendency to commit domestic violence is higher, which means that the high and low value of religiosity will also be followed by the value of domestic violence, it can be said that the high and low level of religiosity is one of the predictors of the high and low value of domestic violence ladder, this is in accordance with the opinion of experts regarding the level of religiosity. Situmorang defines religion as an attitude of admiration for God or gods or for the supernatural or for the mysteries of life accompanied by basic patterns of belief and affection for the behavior of individuals and groups (Situmorang, 2021).

According to Taufik et al., there are several factors that affect religiosity in individual behavior. First, the encouragement to maintain public decency and order (Taufik et al., 2020). Many individuals improve their religious aspect because they believe that religion plays an important role in regulating social life. Nevertheless, religion cannot be equated with ethics. Ethics is a social construct that applies in society, while religion is a moral value system that comes from God Almighty. Second, the urge to satisfy the mind and

curiosity. Religion, through the aspect of religiosity, can provide answers to various existential questions about life that are not answered by the human mind, especially regarding the meaning and purpose of life. Third, the function of religiosity in overcoming frustration. Every individual has expectations and desires, but when those expectations are not met, individuals tend to experience frustration.

In this condition, religiosity becomes a means of escape and inner calm, as individuals begin to direct hope and comfort to God. Fourth, the ability of religion to reduce fear. The fear in question is an existential fear that has no physical object, such as the fear of death, loneliness, or loss. In such situations, religious behavior often escalates as a form of psychological and spiritual defense. From some of the descriptions above, it can be concluded that human religiosity is psychologically centered on aspects of life consisting of religious experiences, feelings, thoughts and behaviors.

The results of the study found that the tendency to occur domestic violence was significantly influenced between emotional maturity and the level of religiosity. From the analysis obtained, it is sufficient to prove that these two variables affect the tendency to occur in domestic violence, and this proves the third hypothesis which reads that there is a negative relationship between the level of religiosity and emotional maturity of the husband and the tendency to commit domestic violence.

The results show that the higher the level of religiosity and emotional maturity of a person, the lower the tendency to commit domestic violence. Conversely, the lower the level of religiosity and emotional maturity, the tendency to commit violence tends to increase. These findings indicate that the hypothesis in this study is accepted, namely that there is a significant relationship between the level of religiosity and emotional maturity and domestic violence. The descriptive analysis further strengthens this conclusion, by showing that the average empirical value for the level of religiosity and emotional maturity is in the high category, while the average value for the tendency of domestic violence is in the low category. Based on these findings, it can be recommended that improving the quality of religiosity and strengthening aspects of emotional maturity in husbands can be an effective preventive strategy to minimize the occurrence of domestic violence. Therefore, educational programs and psychological interventions that focus on spiritual development and emotional control are highly recommended to be implemented on an ongoing basis.

#### 4. Conclusions

Based on the results of the analysis and discussion, it can be concluded that there is a significant relationship between the level of religiosity and emotional maturity of husbands and the tendency to commit domestic violence against wives. The higher the level of religiosity and emotional maturity of a husband, the lower his tendency to commit violence, both physically and verbally. On the other hand, low religiosity and emotional maturity are closely related to the increased potential for domestic violence behavior. These findings affirm the importance of strengthening spiritual and emotional aspects in maintaining the quality of a healthy and harmonious marriage relationship.

As a practical implication, this study recommends that husbands increase awareness of the importance of religiosity and emotional maturity as a form of responsibility in maintaining family welfare. For wives, it is important to create a supportive and respectful domestic atmosphere for each other's roles in the family. In addition, for future researchers, the results of this study can be used as a basis to develop further studies by adding new variables or expanding the scope of the population to enrich understanding of psychological factors in the dynamics of domestic violence.

As a recommendation for educational and religious institutions, this study suggests the integration of modules on emotional intelligence and value-based religious understanding into premarital counseling programs. Such programs should go beyond ritual instruction to emphasize emotional regulation, empathy training, and conflict management skills. Workshops led by multidisciplinary teams—including psychologists, religious scholars, and social workers—can provide prospective couples with tools to navi-

gate emotional stress and avoid violent behaviors. Religious leaders are encouraged to incorporate narratives of compassion, justice, and mutual respect in sermons and community activities, reinforcing that spiritual devotion must align with ethical treatment of one's spouse.

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