

The Wife's Contribution to the Enhancement of Her Husband's Religiosity

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ABSTRACT: This study aims to examine the role of wives in enhancing their husbands' religiosity within the context of modern Muslim families, particularly in Padangsidempuan City. The family is conceptualized as a spiritual institution where religious values are nurtured and developed through daily interactions, exemplary conduct, and meaningful communication. Employing a descriptive qualitative approach, this research combines a literature review with in-depth interviews involving five Muslim married couples. The data were analyzed thematically to identify emerging patterns and meanings related to the wife's spiritual influence on her husband's religious life. The findings indicate that a wife's exemplary devotion in worship and moral behavior, positive religious communication, and continuous spiritual support are crucial factors in strengthening her husband's religiosity. A pious wife functions as a spiritual role model for her husband, while empathetic and wise communication fosters a religious atmosphere that nurtures spiritual awareness within the household. Moreover, modern wives who successfully balance domestic and professional responsibilities significantly contribute to the family's spiritual resilience. Therefore, the wife's role transcends domestic obligations; it embodies *dakwah bil hal* - preaching through action and moral example. The study concludes that a devout wife serves as a spiritual catalyst who inspires her husband's piety and helps build a harmonious, loving, and faith-centered family, which serves as the foundation of a morally upright Islamic society.

KEYWORDS-wife's role, husband's religiosity, role modeling, religious communication

I. INTRODUCTION

In the Islamic perspective, the family is not merely a shared place of residence but a spiritual institution that plays a vital role in shaping the religious character and moral values of each individual. Within the family, particularly in the relationship between husband and wife, religious values are instilled, nurtured, and developed through daily interactions. It has been emphasized that a person's religious dynamism is deeply influenced by the spiritual atmosphere within the family. This means that the example and support of a spouse - especially the wife - can serve as a major factor in strengthening the husband's religious consciousness.¹

Islamic teachings regard marriage as a sacred institution and an act of worship. Allah Almighty explains in *Surah Ar-Rum* (30:21) that the marital relationship is founded upon tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*). These values can only be realized when both spouses possess strong spiritual awareness. In this regard, the wife's role is significant—not only as a companion in social life but also as a spiritual guide for her husband. In line with this view, a pious wife serves as the main support in shaping her husband's devotion, since the peace and stability of a household largely depend on the strength of faith of both partners.²

In the modern era, technological advancement, demanding work patterns, and the wave of secularization often cause husbands to experience a decline in religious motivation. In such conditions, the presence of a wife who actively maintains the spiritual atmosphere of the family becomes essential. Through exemplary worship practices, courteous communication, and moral encouragement, a wife can influence her husband to restore and strengthen his spiritual relationship with Allah Almighty. A study

¹ Eni Kusriani, "Concept of Family Education in Islamic Perspective," *International Proceedings of Nusantara Raya* 1 (2022): 194–99.

² NASRULLOH NASRULLOH, "IMPLEMENTASI KONSEP PENDIDIKAN KELUARGA SAKINAH: AL-QUR'AN SURAT AR RUM AYAT 21 PERSPEKTIF PSIKOLOGI KELUARGA ISLAM," *JOURNAL OF SCIENTIFIC INTERDISCIPLINARY Учредители: PT. Banjarese Pacific Indonesia* 1, no. 4 (2024): 66–73.

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shows that religious support from the wife—such as inviting the husband to worship together and demonstrating patience—can significantly improve the husband's level of religiosity.³

Apart from being a role model, active religious communication also plays a significant role in shaping the spirituality of both partners. It is stated that families who make religious discussions part of their daily interactions tend to exhibit higher levels of harmony and worship commitment. This demonstrates that a wife who can initiate spiritual communication, gently remind her husband, and create a religious home environment acts as a catalyst in enhancing her husband's religious commitment.⁴

Furthermore, the wife's role in nurturing her husband's religiosity is not merely a moral responsibility but also an act of devotion to Allah Almighty and a form of *dakwah bil hal* (preaching through exemplary behavior). This aligns with the saying of the Prophet Muhammad (peace be upon him): "The best of you are those who are best to their families, and I am the best among you to my family." (*Hadith narrated by Tirmidhi*).

This hadith emphasizes that a husband's religiosity cannot be separated from the influence of a spiritually grounded family environment. Therefore, examining the wife's role in enhancing her husband's religiosity is essential for strengthening the spiritual foundation of the household and building a more religious society. The importance of the wife's role in supporting her husband's spirituality reflects the function of the family as an institution that fulfills not only material needs but also spiritual needs in accordance with Islamic teachings.⁵

In this context, the wife serves as a spiritual guide who not only provides emotional support to her husband but also strengthens the family's religious bond.⁶ According to Emile Durkheim, religion plays an essential role as a means of fostering solidarity and social cohesion in human life. At the family level, the wife holds a central position in maintaining family cohesion through the application of religious values in daily life. She plays an important role in nurturing an atmosphere of compassion (*rahmah*) and inner peace (*sakinah*), as explained in *Surah Ar-Rum* [30]:21.

Moreover, the wife acts as a transmitter of spiritual values through empathy, patience, and religiously inspired communication—such as encouraging her husband to pray before work or to forgive one another after disagreements. Thus, religion functions as a unifying and binding force in family life, where the wife serves as the key agent in preserving and cultivating these values.

Therefore, strengthening the wife's role in the family's spiritual life is crucial for creating a harmonious environment that supports the moral and character development of all family members.⁷ Enhancing the wife's role in supporting her husband's religiosity can strengthen marital harmony, which ultimately has a positive impact on the overall well-being and stability of the family. By reinforcing the wife's contribution to her husband's spiritual development, not only does the quality of the marital relationship improve, but a more harmonious and spiritually prosperous family atmosphere is also established.

2. METHOD

This study employs a descriptive qualitative approach, with data collected through two primary techniques: library research and in depth interviews.⁸ The library research involves a review of various scholarly sources such as books, journals, and Qur'anic exegesis, while the in-depth interviews were conducted with five Muslim married couples residing in Padangsidempuan City. The combination of these two techniques provides a comprehensive picture of the phenomenon under study from both theoretical and empirical perspectives.

This approach also takes into account the socio cultural context of the Padangsidempuan community, where religious practices and family dynamics are strongly influenced by traditional values and distinctive Islamic understandings. The researcher aims to present the reality as it is, without intervention or data manipulation. This is consistent with the view that qualitative research is naturalistic, focusing on the meanings derived from participant's lived experiences. Therefore, the researcher functions as the main instrument in the process of data collection and interpretation.

All analyses were conducted inductively, meaning that themes and categories were not predetermined by theory but emerged naturally from the field data. This approach allows the researcher to understand participants' realities in a more authentic

³ Devi Sela Eka Selvia et al., "Learning Strategies for Islamic Religious Education in the Internalization of Religious Moderation in Indonesia," *Attanwir: Jurnal Keislaman Dan Pendidikan* 15, no. 1 (2024): 29–46.

⁴ Ruoxi Yuan, "The Positive Influence of Religion on Marriage," in *Connecting Ideas, Cultures, and Communities* (Routledge, 2025), 235–40.

⁵ Muhamad Zainul Abidin, "PEMENUHAN KEBUTUHAN SUAMI DAN ISTRI DALAM KELUARGA RASULULLAH PRESFEKTIF AL-QURAN DAN HADIST," *La Zhulma/ Jurnal Ekonomi Dan Bisnis Islam* 6, no. 1 (2025): 94–107.

⁶ Putri Amalia Putri and Lilik Andaryuni, "MENGUATKAN IKATAN: MEMAHAMI HUBUNGAN SUAMI ISTERI DALAM KELUARGA," *The Juris* 8, no. 2 (2024): 404–13.

⁷ Muhammad Faqih and Abdul Yusuf, "Peran Ayah Dan Ibu Sebagai Pemimpin Spritual Di Rumah," *Chatra: Jurnal Pendidikan Dan Pengajaran* 1, no. 2 (2023): 63–71.

⁸ John W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative* (Prentice Hall Upper Saddle River, NJ, 2002).

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and contextual manner.⁹ Consequently, the thematic analysis provides a rich understanding of the wife's role enhancing the husband's religiosity and the spiritual relationship within Muslim household's in Padangsidempuan City. Methods should be appropriate for solving the problem, clearly described, and supported by references; relevant modifications should be explained. Data analysis procedures and techniques should be emphasized in the literature review article. The research stages and analysis should be explained in detail.

3. RESULT AND DISCUSSION

3.1. Result

The Concept of Religiosity

The study of religiosity is an important theme in the sociology of religion, maintaining its relevance in understanding the religious behavior of both individuals and social groups. The reality that religiosity comprises multiple dimensions indicates that it is not a singular concept but rather a combination of interrelated dimensions forming a unified spiritual experience. The five main dimensions belief, practice, religious experience, knowledge, and moral consequence demonstrate that religion is not merely a set of doctrines, but also a way of life that influences human social and moral behavior.

In Islamic teachings, religiosity is reflected through a balance between the vertical relationship with Allah (*ḥablun min Allāh*) and the horizontal relationship with fellow human beings (*ḥablun min an-nās*). These two aspects strengthen one another in shaping the character of a complete Muslim. As the Prophet Muhammad (peace be upon him) said: "The best of people are those who are most beneficial to others." (Narrated by Ahmad)

The dimension of belief is the core of all forms of religiosity. It refers to faith in the fundamental teachings of religion, such as belief in Allah, angels, scriptures, prophets, the Day of Judgment, and destiny (*qadar*). According to a study titled *The Role of Islamic Education in the Family Environment* (Intiqad), belief serves as an internal moral compass that forms the foundation of a person's religious behavior. Within the family context, the strong faith of a wife plays a vital role in shaping the spiritual character of her husband and children through example, gentle advice, and religiously infused communication. A wife who upholds her faith becomes a source of tranquility and moral strength for the family, especially when facing household challenges or life trials.¹⁰

Meanwhile, the practice dimension represents the tangible manifestation of faith. It encompasses both ritual worship — such as prayer, fasting, and zakat — and social worship, including charity and mutual assistance. *The Juris* notes that performing worship together within the family setting strengthens spiritual and emotional bonds among family members. Husbands and wives who regularly perform acts of worship collectively are more likely to develop empathy, mutual respect, and unity in navigating household dynamics. In the digital era, religious practices have evolved through online platforms such as virtual religious gatherings and collective prayers, extending the reach of family spirituality without diminishing the essence of togetherness.¹¹

The religious experience dimension focuses on the inner and emotional aspects of religious life. This experience reflects one's sense of closeness to God and awareness of His presence in everyday life. Mahoney's research emphasizes that religious experience represents the depth of one's faith, which cannot be measured solely by the frequency of ritual activities. Within the family, religious experience can be seen when a husband and wife pray for each other, express gratitude together for Allah's blessings, and support one another through difficult times.¹² According to the *Journal of Social Science and Religion*, couples who share religious experiences tend to develop greater spiritual resilience, enabling them to face life's pressures with calmness and gratitude. This shows that religiosity is not merely formal religious activity, but also a psychological strength that sustains family harmony.¹³

Furthermore, the knowledge and moral consequence dimensions indicate that true religiosity must be accompanied by a deep understanding of religious values and the application of ethics in daily life. Shah states that a person demonstrates mature religiosity when they can interpret religious teachings contextually and use them as a guide for being fair, honest, and responsible. In the family setting, the wife plays a strategic role in instilling these moral values in her husband and children for instance, by encouraging diligence, simplicity, and honesty in earning a livelihood. Such religiosity ensures that spiritual values do not stop at ritual practice but are embodied in ethical and social behavior that benefits the family and the wider community.¹⁴

⁹ Sugiono, *Metode Penelitian Kombinasi (Mix Methods)* (Bandung: Alfabeta, 2015).

¹⁰ Fajar Satria Putra, Amirudin Amirudin, and Iqbal Amar Muzaki, "The Role of Islamic Education in the Family Environment," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 15, no. 2 (2023): 319–26.

¹¹ Putri and Andaryuni, "MENGUATKAN IKATAN: MEMAHAMI HUBUNGAN SUAMI ISTERI DALAM KELUARGA."

¹² Annette Mahoney et al., "Religion and the Sanctification of Family Relationships," *Review of Religious Research*, 2003, 220–36.

¹³ Meli Fauziah, Vera Octavia, and Anis Malik Toha, "Understanding the Role of Spiritual Resilience in Maintaining Marital Stability: Preventing Divorce," *Analisa: Journal of Social Science and Religion* 9, no. 2 (2024): 248–67.

¹⁴ Maulana Akbar Shah and U Tun Aung, "Spiritual Development in Family Management," *AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES* 5, no. 4 (2022): 89–107.

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Scientific Analysis and Contextual Relevance

In contemporary developments, the theory of religiosity has expanded through the approaches of psychology of religion and digital religiosity. This framework emphasizes that modern religiosity should be understood as a balance between spiritual, social, and emotional aspects, as well as individual engagement in the increasingly broad digital religious space.¹⁵

Meanwhile, the reality of religious life shows that families who cultivate meaningful religious values rather than focusing solely on ritual formality tend to have stronger emotional and social resilience. These findings indicate that effective religiosity in the modern era is flexible, dynamic, and contextually responsive to social change, while still maintaining the fundamental values of Islam.¹⁶

Therefore, Glock and Stark's theoretical model remains relevant for understanding religious behavior within contemporary Muslim households. In the Muslim family context—particularly through the wife's role religiosity functions as a means of moral formation for the husband, spiritual communication strengthening, and emotional-social balance based on Islamic values. By emphasizing three core dimensions knowledge, experience, and morality religiosity serves as a solid foundation for realizing a family that embodies *sakinah*, *mawaddah*, and *rahmah* in accordance with Islamic ideals.

Although Glock and Stark's five-dimensional framework continues to be widely applied as a primary theoretical model, recent studies highlight necessary contextual adaptations of each dimension to align with contemporary social and cultural realities. Research findings in Indonesia, such as Guntoro's study in *Jurnal Kajian Islam dan Budaya*, indicate that social-religious dimensions including community participation in worship and religious gatherings have a stronger influence than personal belief in shaping religiosity among youth. This implies that, within family life, collective religious practices such as performing congregational prayer, attending *majelis taklim* together, or reading the Qur'an as a couple are more significant in enhancing religiosity than merely strengthening cognitive or theoretical belief.¹⁷

Beyond social factors, technology and digital media have transformed how individuals experience and practice religion. Millennials and Generation Z demonstrate a more flexible pattern of worship, extending beyond physical spaces through online activities such as live-streamed sermons, virtual Qur'an recitations, or sharing religious reflections on social media. The study "Gen Z's Religiosity Level: A Comparative Study between Indonesia and the United Kingdom" notes that digital-based religious literacy significantly affects the depth of spiritual experience, though not always directly correlated with the intensity of formal worship. In the household context, this means that a wife can actively strengthen the family's worship and spiritual experience by using digital tools such as religious apps, family prayer groups, or virtual discussions as a medium of guidance and spiritual reminder for her husband.¹⁸

Contemporary studies also emphasize that religious knowledge (knowledge) does not automatically produce behavioral or moral transformation (consequence). Several studies in Indonesia highlight the gap between high levels of religious literacy and low consistency in worship practices and ethical behavior. This phenomenon reinforces that within family life, a wife's religious knowledge must be translated into practical moral action, not merely conceptual understanding. When religious values are embodied in moral behavior—such as honesty, patience, and compassion—the husband is more easily inspired to enhance his own religiosity.¹⁹

A similar view was expressed by Zaprul Khan, who argued that scientific knowledge often becomes detached from ethical and religious values.²⁰ Furthermore, recent empirical findings reveal a positive correlation between religiosity and family well-being. Research in Tasikmalaya found that Muslim families with high religiosity tend to have better well-being, particularly through moderate consumption and lifestyle patterns. Thus, a wife's role in enhancing her husband's religiosity is not only measured by increased ritual activity—such as prayer or remembrance (*dhikr*)—but also by its impact on family quality, including harmonious communication, wise financial management, and socially courteous behavior. In this sense, the moral consequence dimension in Glock and Stark's framework can be expanded into a social-family consequence, representing how religiosity manifests as real blessings within family life.²¹

¹⁵ Aliya Arystanbaeva and Zebo Kasimova, "Research on Religiosity and Spirituality in the Context of Interdisciplinary Integration," *JETE-JOURNAL OF PHILOSOPHY, RELIGIOUS AND CULTURAL STUDIES* 150, no. 1 (2025): 93–106.

¹⁶ Ifa Datuzuhriah, "Pendidikan Agama Islam Dalam Membangun Ketahanan Keluarga Di Era Digital," *TAUJIH: Jurnal Pendidikan Islam* 6, no. 02 (2024): 68–85.

¹⁷ Guntoro Guntoro and Noorhaidi Hasan, "Religious Culture Reflection of Young Muslims Community," *IBDA: Jurnal Kajian Islam Dan Budaya* 21, no. 1 (2023): 125–36.

¹⁸ Jamilah Jamilah et al., "Gen z's Religiosity Level: A Comparative Study between Indonesia and the United Kingdom," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 307–18.

¹⁹ Jamilah et al.

²⁰ Zaprul Khan Zaprul Khan, "Membangun Relasi Agama Dan Ilmu Pengetahuan," *Kalam* 7, no. 2 (2013): 259–72.

²¹ Aris Nurul Muiz et al., "The Impact of Religiosity and Income on Muslim Family Wellbeing in Tasikmalaya: The Mediating Role of Consumption Pattern," *Review of Islamic Economics and Finance* 8, no. 1 (2025): 55–72.

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3.2. Discussion

The Role of the Wife in Islam

In Islamic teachings, the wife is positioned as an equal partner to the husband in building a family characterized by *sakinah*, *mawaddah*, and *rahmah*. Allah's command in Qur'an 4:1 and the Prophet's saying: "The best of you are those who are best to their families, and I am the best among you to my family." (Narrated by Muhammad), affirm that the quality of faith and character within the family deeply influences both its spiritual and social dynamics. The wife's role extends beyond emotional support to become a key contributor to her husband's spiritual and moral growth, making a pious wife a vital factor in shaping a God-conscious husband.

1. Equal Partnership and Spiritual Contribution

The concept of equal partnership between husband and wife in Islam originates from the principle of equality in creation and shared moral-spiritual responsibility before Allah (Qur'an 4:1). Equality here does not mean identical roles but rather complementary functions that strengthen spiritual and social resilience within the family. Findings by Siti Maesaroh & Nata Sutisna in *Journal of Theology and Humanity* highlight that households built on spiritual partnership tend to be more solid and harmonious, as both spouses are actively involved in decision-making and shared responsibilities.²²

The wife's involvement in her husband's spiritual growth is evident in her support for religious activities, cultivation of religious values, and creation of a spiritual atmosphere at home. When a wife participates actively in joint worship such as congregational prayer, Qur'an recitation, and moral discussions it strengthens her husband's spiritual awareness. Such shared religious practices reinforce both emotional intimacy and faith.²³

In the sociocultural sphere, the wife plays an essential role as her husband's spiritual stabilizer, helping maintain emotional balance and inner peace. Her gentle communication and empathetic guidance can reinforce her husband's faith and patience amid life's trials, making her a true source of *sakinah* spiritual tranquility as described in the Qur'an.²⁴

Overall, equal partnership in Islam transcends economic or social collaboration—it embodies spiritual balance. A wife who actively nurtures *tawhid* and good character (*akhlaq*) within the home transforms the family into a center of faith formation. From this role emerges a household that strengthens faith and nurtures her husband's spirituality as the family's moral leader.

Moreover, this partnership reflects social justice and reciprocity, core principles in Islam. Husbands and wives are not competitors but collaborators within a divine framework of mutual respect and moral responsibility. Together, they uphold family harmony and moral integrity, contributing to social cohesion and ethical progress. Thus, spiritual partnership is a tangible expression of Islamic teachings that reject gender domination and affirm that true religiosity is realized through mutual spiritual cooperation.

This partnership also provides the foundation for balancing worldly and spiritual aspects within family life. When both spouses place religious values at the center of their daily activities from financial management to parenting every act becomes an act of worship. This aligns with Durkheim's functionalist theory, which views the family as a primary agent of religious socialization that transmits norms, morals, and spiritual beliefs to the next generation. Hence, a religious marital relationship not only strengthens inner life but also enhances moral and social resilience in society.²⁵

Furthermore, a wife's spiritual contribution within this partnership has a transformative impact on her husband's character formation. Through her example, prayers, and gentle advice, she becomes a moral mirror that helps him grow in faith. This aligns with the classical Islamic view of women as *umm al-madrasah* the first school for the transmission of spiritual and moral values. When a wife fulfills this role with deep religious consciousness, the household becomes not merely a residence but a living spiritual space, radiating blessings for all its members.

2. The Wife's Educative and Exemplary Role in Family Life

The wife's educative role in Islam derives from the concept of *umm al-madrasah* (the mother as the first school of the family). This responsibility, however, extends beyond child education to include the spiritual development of the husband through example and the habituation of religious values. Maulana in *Deconstructing the Domestic Role of the Wife in Community*

²² Siti Maesaroh and Nata Sutisna, "The Role of Husband and Wife in Maintaining Family Resilience: Study of Takhrij Hadith," *Journal of Takhrij Al-Hadith* 4, no. 1 (2025): 33–45.

²³ Shah and Aung, "Spiritual Development in Family Management."

²⁴ Saman Ali Ehsan and Farooq Abbas Nooraldeen, "Religious Analysis of Women's Sociological and Cultural Concerns," n.d.

²⁵ Mukarromatun Nisa Nisa and Siti A'isyah, "IMPLIKASI PENDIDIKAN AGAMA WANITA TERHADAP KEHARMONISAN KELUARGA: Studi Kasus Di Desa Wonokerso Pakisaji Malang," *Jurnal Penelitian Ilmiah INTAJ* 6, no. 2 (2022): 128–51.

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Tradition argue that the wife's educational influence is most effective through behavioral example rather than verbal instruction.²⁶

A wife's consistency in performing worship such as prayer, Qur'an recitation, and maintaining noble conduct becomes a non-verbal form of education that shapes the home's religious atmosphere. Exemplary behavior (*al-uswah*) is the most powerful Islamic educational method in fostering religious awareness within the family. When a husband witnesses his wife's steadfastness in faith and moral integrity, he is inspired to deepen his spirituality out of self-awareness rather than obligation.²⁷

Spiritual communication characterized by gentleness and affection also serves as an effective medium for imparting religious values. Empathy-based religious dialogue between spouses enhances moral responsibility, emotional intimacy, and faith consciousness. Thus, communication founded on love and respect becomes an educative means that touches the husband's spiritual dimension.²⁸

Holistically, the wife's educative and exemplary role fosters a family environment oriented toward *tazkiyah an-nafs* (the purification of the soul). In Islam, this process involves continual efforts to eliminate vices and cultivate virtuous character. A wife who actively educates and guides her family morally and spiritually not only conveys values verbally but demonstrates them through daily action. With honesty, patience, and compassion, she becomes a living example of *tazkiyah* within the family.

A pious wife profoundly influences her husband's psychological and spiritual state. Her modesty, moral integrity, and sincere companionship motivate him to improve himself and strengthen his relationship with Allah. The Prophet Saw., said: "A righteous woman is the best treasure of this world." (Muslim, No. 1467). This statement affirms that a wife is not merely a companion in marriage but the moral and spiritual compass of the household.

Furthermore, exemplary behavior serves as the most effective non-verbal education method. In Islamic pedagogy, *al-uswah* is considered the most impactful learning model, as real actions are more easily internalized than verbal advice. A wife who is steadfast in worship, careful in speech, and displays noble character cultivates a peaceful religious atmosphere at home. Ultimately, this nurtures the family's faith-based character (*syakhsiyyah imaniyyah*).²⁹

Thus, education through example is the cornerstone of spiritual and moral life in Muslim families. Such families produce intelligent, virtuous, and faithful generations, serving as microcosms of an Islamic society that upholds monotheism, justice, and compassion. Therefore, a wife's educative and exemplary role not only fosters spiritual tranquility within the household but also contributes significantly to the strengthening of Islamic civilization as a whole.

As for the wife's role, which theoretically can assist the husband in enhancing the quality of his religiosity, it can be described as follows:

1. The Wife's Exemplary Role in Worship and Morality

A wife's exemplary conduct in worship and virtuous behavior is a fundamental element in building a harmonious and spiritually grounded family. The study found that wives who are disciplined in performing prayers, regularly recite the Qur'an, and demonstrate gentle and respectful behavior become moral role models for their husbands and children. Such piety not only influences the husband's spiritual development but also creates a religious atmosphere within the household. In the culturally religious community of Padangsidempuan, the wife's example is often regarded as a symbol of family morality.

According to the *International Journal of Academic Research in Business and Social Sciences*, individuals acquire new behaviors through observation and imitation of others, particularly those with whom they have emotional bonds. Within the family context, the wife serves as a spiritual model, whose conduct is observed and internalized by the husband. When a wife consistently performs acts of worship, she not only fulfills her personal duty to Allah but also establishes a spiritual environment that motivates her husband to strengthen his faith.³⁰

Islam considers exemplary behavior as the most effective form of da'wah (moral propagation). The Prophet Muhammad said: "The best among you are those who are best to their families, and I am the best among you to my family". (HR. Tirmidhi)

This hadith emphasizes that good character within the family is a reflection of genuine faith. Hence, a patient, kind, and devout wife not only brings peace to her household but also becomes a preacher through her actions. A pious wife strengthens

²⁶ Moh Irham Maulana, Dzulfikar Rodafi, and Nur Hasan, "Deconstructing the Domestic Role of the Wife in Community Tradition: An Analysis of Maqāṣid Al-Sharī'ah and Marriage Law," *Bulletin of Indonesian Islamic Studies* 4, no. 2 (2025): 418–31.

²⁷ Nisa and A'isyah, "IMPLIKASI PENDIDIKAN AGAMA WANITA TERHADAP KEHARMONISAN KELUARGA: Studi Kasus Di Desa Wonokerso Pakisaji Malang."

²⁸ Edison Edison and Yanto Paulus Hermanto, "Peran Komunikasi Yang Efektif Dalam Membangun Hubungan Suami-Istri Guna Meningkatkan Pertumbuhan Spiritual," *Integritas Jurnal Teologi* 5, no. 1 (2023): 66–79.

²⁹ Riska Susanti, "Peran Ibu Mendidik Anak Dalam Al-Qur'an Dan Implikasinya Terhadap Kehidupan Kontemporer," *Tamaddun Journal of Islamic Studies* 1, no. 2 (2022): 165–77.

³⁰ Jamiah Manap, "The Conceptual Framework of Spiritual Role Model of the Muslim Mothers," *International Journal of Academic Research in Business and Social Sciences* 12, no. 4 (2022).

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taqwa (God-consciousness) within the family. Taqwa is not merely the fear of Allah but the awareness to align life with divine guidance. This aligns with the Qur'anic verse: "Protect yourselves and your families from the Hellfire." (QS. At-Tahrim: 6)

Research by Nisa, published in *Jurnal Penelitian Ilmiah INTAJ*, supports these findings, noting that a wife's religiosity significantly impacts her husband's spiritual motivation. The wife's worship becomes a process of spiritual imitation, where the husband is inspired to emulate her sincerity and devotion.³¹

From a Sufi perspective, a wife's steadfastness in worship reflects the essence of *ihsan* worshipping as though one sees Allah. When worship is performed sincerely, it transforms into noble character, radiating peace and compassion within the home. Thus, the wife's exemplary behavior serves as a living embodiment of *dakwah bil hal* propagation through actions strengthening her position as a moral pillar and spiritual guide in the Muslim family.

2. Positive Religious Communication

Religious-based communication plays a crucial role in maintaining harmony and spiritual serenity within marriage. The study revealed that wives who convey religious advice with gentleness, empathy, and without a condescending tone are better received by their husbands. Such a peaceful approach fosters open, loving dialogue, allowing religious messages to be understood as acts of affection rather than criticism.

According to the theory of interpersonal communication, effective communication occurs when there is *positive regard*—the acceptance of the interlocutor without negative judgment.³² In the Qur'an, this principle aligns with: "Invite to the way of your Lord with wisdom and good instruction." (QS. An-Nahl: 125). Gentle speech reduces resistance and enhances emotional openness. Research by Gottschlich found that soft-spoken religious communication increases empathy and marital commitment.

In Islamic ethics, gentleness is a reflection of deep faith. The Prophet said: "Gentleness is not found in anything except that it beautifies it, and it is not removed from anything except that it makes it defective." (HR. Muslim).

Thus, positive religious communication transforms the household into a *madrasah ruhaniyyah* a spiritual school that nurtures faith and character through mutual advice, tenderness, and understanding.

3. Moral and Spiritual Support

A wife's moral and spiritual support for her husband manifests the Qur'anic principle of *ta'awun 'ala al-birr wa al-taqwa* mutual assistance in righteousness and piety (QS. Al-Ma'idah: 2). The study found that when a husband faces stress or hardship, a patient and prayerful wife provides vital spiritual strength. This support is not merely emotional affection but an expression of faith and obedience to Allah. Psychologically, such emotional support enhances spiritual resilience, helping individuals cope with life's difficulties with gratitude and faith.³³

A moral wife also shapes her husband's ethical conduct outside the home. Her empathy and advice help him act wisely and righteously in social interactions. Spiritually, she strengthens her husband's connection with Allah through shared worship, gentle reminders, and sincere prayers.

For example, a wife may invite her husband to pray together, read the Qur'an, or attend religious gatherings. These shared spiritual activities nurture both emotional intimacy and religious consciousness. Moreover, creating a religious home environment—such as through Qur'anic recitations and maintaining Islamic etiquette—fosters peace and strengthens faith within the family.

As³⁴ notes, religious environments generate positive social pressure that encourages individuals to uphold moral conduct and religious obligations. Hence, moral and spiritual support from a wife is not merely worldly affection but a form of worship (*ibadah*). It embodies the values of patience, sincerity, and faith, building a household rooted in *sakinah*, *mawaddah*, and *rahmah*—tranquility, affection, and divine mercy.

4. CONCLUSION

This study stems from a socio-religious phenomenon among Muslim families in Padangsidempuan, focusing on the wife's role in enhancing her husband's religiosity. In a community that upholds religious values while facing modern challenges, the wife's spiritual influence becomes increasingly vital. The findings highlight that: The wife's exemplary worship and moral conduct profoundly shape her husband's religiosity; Positive religious communication nurtures spiritual awareness and emotional harmony, and Moral and spiritual support reinforces the husband's faith and emotional stability.

³¹ Nisa and A'isyah, "IMPLIKASI PENDIDIKAN AGAMA WANITA TERHADAP KEHARMONISAN KELUARGA: Studi Kasus Di Desa Wonokerso Pakisaji Malang."

³² Edgar José and Catarina Nunda, "Impact of Empathy on Interpersonal Communication," *Revista Academicus: Revista Multidisciplinar* 3, no. 1 (2025): 95–110.

³³ Mohd Manawi Mohd Akib, Farah Mohd Ferdaus, and Hamdi Ishak, "Spiritual Strengthening of Man Through Prayer of Worship," *Afkar: Jurnal Akidah & Pemikiran Islam* 24, no. 1 (2022): 381–408.

³⁴ Kamaluddin Kamaluddin, "KONTRIBUSI AJARAN AGAMA DALAM MELESTARIKAN INTERAKSI SOSIAL," *Studia Sosia Religia* 5, no. 1 (2022): 1–9.

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Together, these three elements exemplary behavior, communication, and support form the pillars of a *sakinah, mawaddah, wa rahmah* family. In Islamic thought, the wife is not merely a domestic companion but a guardian of morality and spirituality, illuminating the household with faith and compassion.

From a socio-cultural perspective, this research also demonstrates how Islamic values interact with local traditions in Padangsidempuan, which emphasize harmony, respect, and religiosity. Wives who integrate Islamic teachings with local virtues such as modesty, patience, and courtesy embody a balanced expression of faith, culture, and love. Thus, the study contributes not only to Islamic family studies but also offers a new paradigm of the Muslim woman as a spiritual agent in the social transformation of the family.

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