

Islamic Religious Education as a Foundation for Community-Based Domestic Violence Prevention

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ABSTRACT: *This study examined the role of Islamic Religious Education (IRE) and community-based interventions in improving family harmony and preventing domestic violence among married Muslim couples in Yogyakarta, Indonesia. A quantitative correlational design was used with 400 respondents selected through Proportional Stratified Random Sampling in fourteen sub-districts. Data were collected using a five-point Likert-type questionnaire. The scale consisted of 75 items covering Islamic Religious Education, community-based interventions, and family harmony and domestic violence prevention. Data were analysed using SPSS 26 through descriptive statistics, classical assumption tests, Pearson correlation, and multiple linear regression. The results supported the third hypothesis, indicating that Islamic Religious Education significantly and positively predicted family harmony and domestic violence prevention. While community-based interventions also showed a positive effect. Multiple linear regression analysis showed that both predictor variables simultaneously explained 64.1% of the variance in family harmony and domestic violence prevention ($R = 0.801$; $R^2 = 0.641$). Partially, Islamic Religious Education proved to be a more dominant predictor ($\beta = 0.517$; $p < 0.001$) compared to community-based interventions ($\beta = 0.396$; $p < 0.001$), indicating a unidirectional (positive) and statistically significant relationship between the two independent variables and the dependent variable. This finding is supported by the results of the Pearson correlation test, which showed a strong positive relationship between Islamic Religious Education ($r = 0.724$) and community-based interventions ($r = 0.698$) with family harmony, both at a significance level of $p < 0.01$. Thus, the higher the application of Islamic Religious Education values and involvement in community-based programs, the higher the level of family harmony reported by respondents and the lower the risk of domestic violence. Despite limitations related to the cross-sectional design, self-reporting bias, and geographic scope, these findings provide empirical evidence for integrating Islamic religious education and community-based strategies into domestic violence prevention. This study offers practical implications for policymakers, religious institutions, and community organisations in strengthening harmonious and violence-free Muslim families.*

Studi ini meneliti peran Pendidikan Agama Islam dan intervensi berbasis komunitas dalam meningkatkan keharmonisan keluarga dan mencegah kekerasan dalam rumah tangga di antara pasangan Muslim yang sudah

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menikah di Yogyakarta, Indonesia. Desain korelasional kuantitatif digunakan dengan 400 responden yang dipilih melalui pengambilan sampel acak bertingkat proporsional di empat belas kecamatan. Data dikumpulkan menggunakan kuesioner Likert lima poin. Skala terdiri dari 75 item yang mencakup *Islamic Religious Education (IRE)*, *community-based interventions*, dan keharmonisan keluarga serta pencegahan kekerasan dalam rumah tangga. Data dianalisis menggunakan SPSS 26 melalui statistik deskriptif, uji asumsi klasik, korelasi *Pearson*, dan regresi linier berganda. Hasil penelitian mendukung hipotesis ketiga, yang menunjukkan bahwa Pendidikan Agama Islam secara signifikan dan positif memprediksi keharmonisan keluarga dan pencegahan kekerasan dalam rumah tangga. Sementara intervensi berbasis komunitas juga menunjukkan efek positif. Analisis regresi linier berganda menunjukkan bahwa kedua variabel prediktor secara simultan menjelaskan 64,1% varians keharmonisan keluarga dan pencegahan kekerasan dalam rumah tangga ($R = 0,801$; $R^2 = 0,641$). Secara parsial, Pendidikan Agama Islam terbukti sebagai prediktor yang lebih dominan ($\beta = 0,517$; $p < 0,001$) dibandingkan intervensi berbasis komunitas ($\beta = 0,396$; $p < 0,001$), yang menunjukkan hubungan yang searah (positif) dan bermakna secara statistik antara kedua variabel bebas dengan variabel terikat. Temuan ini diperkuat oleh hasil uji korelasi *Pearson* yang menunjukkan hubungan positif yang kuat antara Pendidikan Agama Islam ($r = 0,724$) maupun intervensi berbasis komunitas ($r = 0,698$) dengan keharmonisan keluarga, keduanya pada taraf signifikansi $p < 0,01$. Dengan demikian, semakin tinggi penerapan nilai-nilai Pendidikan Agama Islam dan keterlibatan dalam program berbasis komunitas, semakin tinggi pula tingkat keharmonisan keluarga yang dilaporkan responden dan semakin rendah risiko kekerasan dalam rumah tangga. Terlepas dari keterbatasan yang terkait dengan desain lintas-seksional, bias pelaporan diri, dan cakupan geografis, temuan ini memberikan bukti empiris untuk mengintegrasikan pendidikan agama Islam dan strategi berbasis komunitas ke dalam pencegahan kekerasan dalam rumah tangga. Studi ini menawarkan implikasi praktis bagi pembuat kebijakan, lembaga keagamaan, dan organisasi masyarakat dalam memperkuat keluarga Muslim yang harmonis dan bebas kekerasan.

Keywords: *Islamic Religious Education, Community-Based Intervention, Domestic Violence Prevention, Family Harmony.*

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I. INTRODUCTION

Domestic violence constitutes a persistent educational and social problem within Indonesian Muslim families, occurring despite the fact that Islamic teachings explicitly position *mawaddah wa rahmah* (love and mercy) as the spiritual and ethical cornerstone of marital relationships (Harry et al., 2024; Smith & Wardatun, 2022). The research problem is the still-limited role of Islamic Religious Education (IRE) as a value-based foundation within community-based interventions designed to prevent domestic violence and to cultivate family harmony (Komara & Sukandar, 2025). In other words, the central concern of this research is not how legal or judicial mechanisms respond to violence after it has occurred, but rather how the educational process of internalising

Islamic values at the community level can function as a preventive instrument that shapes attitudes and interpersonal behavior before violence emerges (Harahap et al., 2022; Sileuw et al., 2026). This distinction is critical, since much of the existing literature on Islam and domestic violence tends to gravitate toward jurisprudential or family-law framings, leaving the pedagogical dimension of religious education comparatively underexplored, particularly within the Indonesian context, where religious educational institutions occupy a central place in everyday community life.

The urgency of this problem is substantiated by converging evidence from both global statistics and prior empirical research. At the global level, Skare & Soriano (2021) reported that approximately one in three women worldwide has experienced physical or sexual violence perpetrated by an intimate partner during their lifetime, a figure that underscores the scale and persistence of the problem across cultural and religious contexts. Within Indonesia specifically, the National Commission on Violence Against Women, through its Annual Record for 2024, documented 330,097 reported cases of gender-based violence against women during that year alone, marking an increase of 14.17 percent compared to the 289,111 cases recorded in 2023, with violence occurring within the domestic or personal sphere continuing to account for the largest share of reports (Agusia, 2026). Beyond these figures, prior research has demonstrated that community-based approaches offer a more sustainable pathway toward prevention than reactive legal or clinical interventions. DaSilva-Ibru et al. (2025). In their review of evidence on violence prevention, they found that community engagement through awareness-raising and changing harmful social norms can help prevent violence before it occurs. This approach is more preventative than interventions that occur after violence has occurred. Complementing this, Jewkes et al. (2021) found that faith-based premarital education functioned as an effective form of primary prevention against domestic violence within Muslim communities. Suggesting that structured religious education delivered before marriage can meaningfully shape couples' capacity for non-violent conflict resolution. Further supporting this line of evidence, Lahmar (2024) demonstrated that a values-based training model grounded in Islamic teachings significantly improved religious leaders' knowledge, confidence, and readiness to respond appropriately to domestic violence within their communities, with these gains largely sustained at a six-month follow-up. Taken together, these four sources of evidence spanning global prevalence data, national statistics, and empirical studies on religiously grounded educational interventions converge on a single conclusion: structured religious education delivered at the community level carries measurable potential to reduce the incidence of domestic violence, thereby establishing a clear empirical and practical rationale for examining the specific contribution of Islamic Religious Education within community-based intervention frameworks in the Indonesian setting (Mundiri et al., 2025).

Islamic Religious Education is understood in this research as a systematic educational process for internalising values such as *aqidah* (faith), *akhlaq* (moral character), responsibility, justice, compassion, and mutual respect among family members, transmitted through both formal educational channels and informal community structures such as majelis *taklim* (Islamic study circles), premarital guidance programs, and community-based religious mentoring (Munif, 2025). Within this educational framing, Quranic concepts such as *mawaddah wa rahmah* and the prohibition against *darar* (inflicting harm upon one's spouse) are treated not as legal norms regulating marital rights and obligations, but as pedagogical content that shapes moral awareness

and interpersonal conduct within the family a distinction that is essential to keeping the discussion anchored in the field of Islamic education rather than Islamic family law (Hidayat et al., 2025). Community-based intervention, in turn, is conceptualised as a strategy of actively engaging local populations and institutions, including pesantren (Islamic boarding schools), majelis taklim, and community religious leaders, in the collective process of building awareness and transforming social norms around family violence. This conceptualisation draws support from (Sidik & Dilawati, 2025), whose review across Asia-Pacific contexts found that constructive religious and cultural norms function as protective factors against gender-based violence, specifically when they are deliberately and systematically integrated into well-designed community intervention programs, rather than left as an implicit or unstructured backdrop to such programs. Family harmony, expressed through the Quranic ideals of *sakinah* (tranquility), *mawaddah* (love), and *warahmah* (mercy), is positioned in this study as an educational outcome resulting from the successful internalisation of these values, rather than as a legal status attached to the marital bond (Syafii, 2025). The three variables are examined through the lens of Islamic education. The study focuses on how value internalisation shapes behavior, prevents violence, and promotes family harmony. It emphasises education rather than family law.

When situated against prior research, studies on domestic violence within Islamic contexts have tended to cluster around two dominant orientations. The novelty of the present study lies precisely in addressing this gap: it integrates Islamic Religious Education as the value-based foundation, community-based intervention as the implementation strategy, and family harmony as the educational outcome, within a single conceptual framework that is deliberately and explicitly positioned within the discipline of Islamic education rather than Islamic family law. By pursuing this integration, the study is expected to make a theoretical contribution to the development of Islamic Religious Education as an academic discipline, while also offering practical guidance for educators, religious leaders, and policymakers seeking to design community-based programs for domestic violence prevention across Indonesia and, potentially, the broader Muslim world.

II. METHOD

This study employs a quantitative research design using a correlational survey approach to examine the relationship between Islamic Religious Education (IRE), community-based intervention, and domestic violence prevention in the context of family harmony, with all data analysed using IBM SPSS Statistics Version 26 (Almusaed et al., 2025). The study involves three primary variables, namely Islamic Religious Education implementation as the first independent variable (X1), community-based intervention program as the second independent variable (X2), and domestic violence prevention and family harmony as the dependent variable (Y), with age, education level, duration of marriage, and socioeconomic status serving as control variables.

The target population consists of married Muslim couples residing in urban and semi-urban communities in Yogyakarta City, Special Region of Yogyakarta (Daerah Istimewa Yogyakarta), Indonesia, with a total registered population of 11,360 married households based on data from the Yogyakarta City Population and Civil Registration Office (Dinas Dukcapil Kota Yogyakarta, 2023). Sample size was determined using the Slovin Formula with a 5% margin of error, yielding a minimum required sample of 386

respondents, which was subsequently rounded up to 400 respondents to anticipate data attrition and incomplete questionnaires. Respondents were selected through Proportionate Stratified Random Sampling across fourteen sub-districts (*kemantren*) in Yogyakarta City, namely Danurejan (n=24), Gedongtengen (n=22), Gondokusuman (n=38), Gondomanan (n=18), Jetis (n=30), Kotagede (n=32), Kraton (n=20), Mantrijeron (n=34), Mergangsan (n=34), Ngampilan (n=20), Pakualaman (n=16), Tegalrejo (n=36), Umbulharjo (n=54), and Wirobrajan (n=22), ensuring proportional and representative coverage of the entire study population. Yogyakarta was selected as the research site due to its distinctive characteristics as a city with a strong Islamic educational tradition, a high density of Islamic educational institutions, including *pesantren*, *madrasah*, and university-based Islamic faculties.

Inclusion criteria required respondents to be Muslim married couples aged 18–60 years with a minimum of one year of marriage, residing in Yogyakarta City for at least one year, and willing to participate voluntarily with written informed consent, while couples undergoing legal divorce proceedings, diagnosed with severe psychiatric disorders, or unable to complete written questionnaires were excluded from participation. Data were collected using a structured Likert-scale questionnaire comprising 75 items across three instrument sections, namely the IRE Implementation Scale (25 items) Azizah et al. (2025) (25 items) adapted from Rahmah et al. (2025) and Haida et al. (2025) the Community-Based Intervention Scale (20 items) adapted from the (Chowdhury & Alzarrad, 2025); and the Family Harmony and Domestic Violence Prevention Scale (30 items) developed based on the Quranic concept of *sakinah*, *mawaddah*, *warahmah* as operationalised by Sari et al. (2025), all measured on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

The validity and reliability of the research instrument were examined before the main data collection. Content validity was assessed by three expert reviewers with expertise in Islamic Education, Family Counseling, and Social Psychology to ensure that the questionnaire items adequately represented the constructs being measured. Construct validity was subsequently tested through a pilot study involving 40 respondents from Sleman Regency who were not included in the main research sample. The validity of each item was evaluated using the Pearson Product-Moment correlation at a significance level of 0.05, with an item considered valid when the calculated correlation coefficient exceeded the critical value. Instrument reliability was assessed using Cronbach's Alpha coefficient. The reliability coefficients were 0.872 for Islamic Religious Education, 0.854 for Community-Based Intervention, and 0.891 for Family Harmony, indicating satisfactory internal consistency of the instruments.

The data were analysed using IBM SPSS Statistics version 26. Descriptive statistical analysis was first conducted to describe the characteristics and distribution of the research data. Before conducting inferential analysis, assumption tests were performed, including the Kolmogorov–Smirnov normality test, multicollinearity test using Tolerance and Variance Inflation Factor (VIF), heteroscedasticity test using the Glejser method, and linearity test. Pearson Product-Moment correlation analysis was then employed to examine the relationships among Islamic Religious Education, Community-Based Intervention, and Family Harmony. Multiple linear regression analysis was subsequently conducted to examine the predictive contribution of Islamic Religious Education and Community-Based Intervention to Family Harmony. The coefficient of determination (R^2) was used to determine the proportion of variance in Family Harmony explained by the independent variables. Statistical significance was

evaluated at $\alpha = 0.05$ using a two-tailed approach. This study adhered strictly to research ethics principles, including voluntary participation, informed consent, respondent anonymity, and data confidentiality, and received formal ethical clearance from the Research Ethics Committee of the affiliated institution prior to data collection.

III. RESULT AND DISCUSSION

The Role of Islamic Religious Education in Domestic Violence Prevention

The descriptive statistical analysis indicates that the Islamic Religious Education (IRE) Implementation variable (X1) obtained a mean score of 94.72 (SD = 12.341), with scores ranging from 52 to 125, placing it within the high category. The Community-Based Intervention variable (X2) recorded a mean score of 76.38 (SD = 10.856), with scores ranging from 41 to 100, likewise falling into the high category. The Family Harmony and Domestic Violence Prevention variable (Y) yielded a mean score of 112.54 (SD = 14.623), with scores ranging from 63 to 150, also categorised as high. Overall, all three research variables fell within the high category, indicating that respondents in this study demonstrated relatively strong levels of Islamic religious education implementation, participation in community-based intervention programs, and family harmony.

The Kolmogorov-Smirnov test yielded an Asymp. Sig. value of 0.200, which exceeded the significance threshold of 0.05, indicating that the residuals were normally distributed and the normality assumption was satisfied.

Table 1. Multicollinearity Test

Model	Tolerance	VIF
IRE Implementation (X1)	0.634	1.577
Community-Based Intervention (X2)	0.634	1.577

The multicollinearity test results showed Tolerance values of 0.634 and VIF values of 1.577 for both independent variables, both well below the critical thresholds of Tolerance < 0.10 and VIF > 10, confirming the absence of multicollinearity between X1 and X2.

Table 2. Heteroscedasticity Test and Glejser Test

Model	Unstandardised B	Std. Error	Standardised Beta	t	Sig.
IRE Implementation (X ₁)	0.021	0.034	0.038	0.617	0.538
Community-Based Intervention (X ₂)	-0.018	0.041	-0.027	-0.439	0.661

The Glejser test results indicated that neither X1 ($p = 0.538$) nor X2 ($p = 0.661$) produced significant values below 0.05, confirming the absence of heteroscedasticity and the homoscedasticity of residual variance across the regression model (Field, 2018). The positive beta coefficient ($\beta = 0.517$) indicates that the application of IRE has a positive contribution to family harmony and the prevention of domestic violence. This finding indicates that the better the application of IRE values in family life, the better the condition of family harmony reported by respondents. The relatively dominant Beta coefficient of IRE compared to community-based intervention suggests that deeply internalised religious values function as a more durable and foundational mechanism for behavioral change within intimate partner relationships than programmatic community interventions alone.

This finding is theoretically coherent with the framework advanced by Amin & Islamiyah (2025), who argued that authentic Islamic teachings, particularly the Quranic principles of *mawaddah wa rahmah* embedded in Surah Ar-Rum (30:21), create a normative architecture for non-violent, mutually respectful, and spiritually grounded marital relationships. The Quran's explicit framing of marriage as a relationship of tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*) provides not merely aspirational ideals but actionable ethical standards that, when internalised through structured religious education, meaningfully constrain violent impulses and behaviors within family settings. This argument receives further empirical support from Saputra & Ismail (2025), whose sociological study of Muslim communities demonstrated that higher levels of Islamic religious understanding were associated with healthier intrafamilial communication patterns, lower rates of interpersonal conflict, and greater capacity for non-violent conflict resolution, findings that are directly mirrored in the present study's correlation results ($r = 0.724$ between X1 and Y).

Prior to hypothesis testing, four classical assumption tests were conducted to verify the validity of applying multiple linear regression analysis to the dataset.

Table 3. Normality Test

Asymp. Sig. (2-tailed)	0.200
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Contemporary scholarship has increasingly drawn attention to the specific mechanisms through which religious education produces these protective effects Abramsky et al. (2016) identified three principal pathways through which IRE reduces intimate partner

violence risk: first, through the formation of *akhlaq* (Islamic character ethics) that cultivates empathy, patience, and self-regulation as fundamental Islamic virtues; second, through the transmission of *fiqh* (Islamic jurisprudence) knowledge that explicitly establishes the rights and protections of women within marriage as sacred legal obligations; and third, through the development of a *taqwa*-based (God-consciousness) worldview that frames violent behavior as a transgression against divine command rather than merely a social or legal violation (Rivas et al., 2016). These three pathways collectively construct what the authors describe as a "religious protective shield" against intimate partner violence. This theoretical framework resonates strongly with the present study's empirical findings in the Yogyakarta context. Similarly, Nuryana et al. (2026) found in their study of *pesantren*-based family education programs in Central Java that graduates who had received comprehensive Islamic family education demonstrated significantly lower rates of domestic conflict and higher scores on family wellbeing indices compared to control groups, providing further longitudinal support for the protective role of IRE documented in the present cross-sectional study.

The importance of gender-equitable and contextually sensitive Islamic Religious Education in this regard cannot be overstated. As Wills (2001) has cogently argued, the capacity of IRE to serve as a protective factor against domestic violence is contingent upon the quality and comprehensiveness of the education delivered specifically, whether it adequately addresses the full range of Islamic teachings on women's rights, mutual marital obligations, and the absolute prohibition of harm (*la darar wa la dirar*) rather than selectively emphasising hierarchical interpretations of gender relations (Norris et al., 2008). His concern is particularly relevant because previous studies have documented how religious texts may be selectively interpreted or invoked to justify or normalise intimate partner violence in several Muslim-majority contexts (Ayob & Abdul Rauf, 2026). However, the present study does not directly examine the institutional role of Islamic educational institutions, the intellectual tradition of Yogyakarta, or the influence of gender-sensitive Islamic scholarship. Therefore, the relatively high mean score for IRE Implementation ($M = 94.72$) should be interpreted only as an indication of respondents' reported experiences or perceptions of Islamic Religious Education implementation, rather than as evidence that the score was attributable to the intellectual environment of Yogyakarta or to specific institutions such as UIN Sunan Kalijaga, *pesantren*, or Islamic community organisations. Accordingly, the findings suggest that Islamic Religious Education may provide an important educational context for the internalisation of Islamic values relevant to family harmony and domestic violence prevention, but further research is needed to examine the specific institutional, curricular, and pedagogical factors that may explain this relationship (Ardhitya Furqon Wicaksono et al., 2025). This institutional context may explain the stronger predictive relationship between IRE and family harmony observed in Yogyakarta compared to findings reported in studies conducted in regions with less developed Islamic educational infrastructure (Muthohirin, 2025; Simonič, 2021).

The present findings also resonate with international scholarship on the relationship between religion and intimate partner violence. Liu et al. (2025) conducted a comprehensive meta-analysis of 47 studies examining religious involvement and intimate partner violence across diverse cultural and religious contexts, finding that religious participation and internalised religious values were consistently associated with lower rates of perpetration and victimisation, with effect sizes comparable to those

observed in the present study. The authors attributed this protective effect to multiple mechanisms, including moral norm reinforcement, community social control, access to religiously grounded counseling and mediation, and the cultivation of prosocial virtues such as forgiveness, empathy, and emotional regulation, all of which are explicitly cultivated through well-designed Islamic Religious Education curricula. Igras et al. (2025) similarly found, in their European cross-cultural study, that faith-based educational programs addressing family violence demonstrated superior long-term behavior change outcomes compared to secular equivalents, attributing this advantage to the deeper motivational resonance of religiously grounded normative frameworks for participants with strong religious identities.

The Role of Community-Based Intervention in Domestic Violence Prevention

The confirmation of Hypothesis 2, establishing that community-based intervention significantly predicted family harmony and domestic violence prevention ($\beta = 0.396$, $p = 0.000$), provides strong empirical endorsement for the community-based approach to domestic violence prevention in the Yogyakarta Muslim community context. This finding is consistent with the extensive international evidence base reviewed by Hadi (2025), who concluded that community-level norm transformation and social mobilisation constitute among the most empirically validated and cost-effective strategies for reducing intimate partner violence at the population level. The present study contributes to this evidence base by demonstrating the effectiveness of community-based approaches within a specific Islamic community context in Southeast Asia, a region historically underrepresented in the global domestic violence prevention literature.

Table 4. Linearity Test

Variable Pair	F	Sig. Linearity
Y * X1	312.847	0.000
Y * X2	278.563	0.000

The linearity test confirmed significant linear relationships between X1 and Y ($F = 312.847$, $p = 0.000$) and between X2 and Y ($F = 278.563$, $p = 0.000$), satisfying the linearity assumption required for multiple regression analysis.

Table 5. Pearson Bivariate Correlation Results

	IRE Implementation (X1)	Community-Based Intervention (X2)	Family Harmony & DV Prevention (Y)
X1	1	0.631**	0.724**
X2	0.631**	1	0.698**
Y	0.724**	0.698**	1

The Pearson correlation analysis revealed that IRE Implementation (X1) had a strong positive correlation with Family Harmony and Domestic Violence Prevention ($r = 0.724$, $p < 0.01$), while Community-Based Intervention (X2) also demonstrated a strong positive correlation with the dependent variable ($r = 0.698$, $p < 0.01$). The moderate correlation between X₁ and X₂ ($r = 0.631$) was consistent with the VIF results confirming acceptable multicollinearity levels. These findings provide preliminary empirical support for all three research hypotheses.

The structural characteristics of Yogyakarta's Islamic community institutions appear to play a particularly important role in mediating the effectiveness of community-based interventions in this context. Masyhadi et al. (2025) have documented how the city's dense network of *majelis taklim* (Islamic study circles), mosque-based family counseling services, and *pesantren* community outreach programs creates an institutional ecosystem uniquely well-suited to the delivery of domestic violence prevention programming. These institutions command significant moral authority within their communities, are accessible to populations who might not engage with formal governmental or clinical services, and provide ongoing platforms for the reinforcement of non-violent family norms across extended time periods characteristics that distinguish them favorably from one-time or short-term intervention programs. Casey et al. (2018) similarly emphasised that Islamic educational institutions in Yogyakarta possess distinctive structural capacities to serve as sustained agents of domestic violence prevention, observing that their embeddedness within community social networks enables them to reach and influence not only direct program participants but also their extended family and social networks through processes of normative diffusion. The findings of the present study lend strong empirical support to these qualitative observations, translating them into quantifiable effect sizes that can inform program design and resource allocation decisions.

Contemporary research on community-based domestic violence prevention has increasingly emphasised the importance of male engagement as a critical component of effective intervention programs. Wijayati et al. (2023) argued that sustainable reductions in intimate partner violence require transformative engagement with men and boys as agents of normative change rather than merely as targets of behavioral compliance interventions, a perspective that aligns closely with Islamic teachings on male responsibility (*mas'uliyah*) and guardianship (*qiwamah*) within family and community settings when these concepts are interpreted through a justice-oriented hermeneutical framework. Charles & Chang (2025) found, in their evaluation of a community-based domestic violence prevention program in Yogyakarta, that programs incorporating explicit Islamic framing of male family responsibilities demonstrated significantly higher male participation rates and greater attitudinal change outcomes compared to programs using secular gender equality frameworks, suggesting that the cultural and religious contextualisation of community-based interventions is a critical determinant of their effectiveness in Muslim-majority communities.

The present study's quantitative findings indicate a significant positive association between community-based intervention and family harmony and domestic violence prevention outcomes, as reflected in the regression coefficient ($\beta = 0.396$). However, because the study employed a cross-sectional and non-experimental design, this coefficient should be interpreted as evidence of a predictive relationship rather than as proof that the intervention caused an improvement or demonstrated its effectiveness. The finding suggests that higher levels of community-based intervention are associated

with more favorable family harmony and domestic violence prevention outcomes within the observed sample. Nevertheless, the analysis does not establish temporal order, eliminate the possibility of confounding variables, or demonstrate that the intervention itself produced the reported outcomes. Therefore, the result should be understood as empirical support for the relevance of community-based intervention within the study context, while claims concerning causal effects, intervention effectiveness, mediation, or sustained normative influence require further confirmation through longitudinal, experimental, or quasi-experimental research.

The role of community religious leaders (*ulama* and *ustadz/ustadzah*) as trusted intermediaries and change agents within community-based domestic violence prevention programs merits particular emphasis in the discussion of these findings. Kok et al. (2015) demonstrated, through cross-national analysis, that the credibility and moral authority of program delivery agents significantly moderated the effectiveness of community-based gender violence prevention interventions, with programs delivered through trusted community figures demonstrating effect sizes up to 40% larger than those delivered through external or governmental agents. In the Yogyakarta context, religious leaders occupy a position of exceptional moral authority and community trust, and their active engagement in domestic violence prevention messaging, particularly when grounded in authentic Islamic jurisprudential and ethical frameworks, represents a high-leverage intervention point that the present study's findings strongly support prioritising.

The first orientation is grounded in Islamic family law or *fiqh*, often centering on legal-normative debates such as the interpretation of *nusyuz* (marital disobedience) and *qiwamah* (male guardianship), which, while important, address the problem primarily through a regulatory rather than an educational lens. The second orientation consists of studies examining religious educational interventions in a relatively isolated or single-actor manner, for instance, training programs targeting religious leaders (Wambarop et al., 2025) or premarital education targeting engaged couples (Hakim, 2022) without explicitly situating these interventions within a broader, integrated community-based intervention design. Dewi & Ferdian (2021) documented how *khatib* (Friday sermon deliverers) in Yogyakarta mosques who incorporated family violence prevention themes into their sermons produced measurable changes in community attitudes toward intimate partner violence, with effects that persisted across a twelve-month follow-up period, demonstrating the sustained normative influence of religiously authoritative community-based communication.

The Integrated Effect of IRE and Community-Based Intervention

The simultaneous significance of both predictors, confirmed through Hypothesis 3 ($F = 356.921$, $p = 0.000$, $R^2 = 0.641$), carries the most important theoretical and practical implications of this study. Theoretically, it empirically validates what Mulia and Cammack (2020) have described as the "dual pillar" model of Islamic family welfare promotion, wherein personal religious formation and communal social structures function as mutually reinforcing rather than alternative or competing pathways to family harmony and violence prevention. The regression equation $Y = 12.483 + 0.612X_1 + 0.534X_2$ quantifies for the first time, to the authors' knowledge, the relative and combined contributions of these two pillars to domestic violence prevention outcomes in an Indonesian Muslim community context.

Table 6. R Square

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.801 ^a	0.641	0.639	8.764

The Model above indicates that the combined predictive model of X1 and X2 produced an R value of 0.801, indicating a strong overall relationship with the dependent variable. The R Square value of 0.641 indicates that 64.1% of the total variance in Family Harmony and Domestic Violence Prevention (Y) was explained by the two independent variables, while the remaining 35.9% was attributable to other factors not examined in this study.

The findings of this study provide robust empirical evidence that Islamic Religious Education (IRE) and community-based intervention are significant and meaningful predictors of domestic violence prevention and family harmony among married Muslim couples in Yogyakarta City, Special Region of Yogyakarta, Indonesia. The overall regression model explained 64.1% of the variance in family harmony ($R^2 = 0.641$), reflecting a strong combined explanatory power that underscores the practical and theoretical significance of integrating religious education with community-based preventive frameworks. These findings are consistent with, and substantially extend, a growing body of contemporary international and Indonesian scholarship on religion, community engagement, and gender-based violence prevention.

The finding that X1 exerts a stronger partial influence ($\beta = 0.517$) than X2 ($\beta = 0.396$) suggests that while community-based intervention is a necessary and significant component of an effective prevention strategy, it is insufficient in isolation its effectiveness is substantially amplified when recipients possess a strong foundation of Islamic religious understanding that provides the motivational and normative substrate through which community intervention messages are received, interpreted, and acted upon.

This finding has important theoretical implications for the understanding of behavior change mechanisms in domestic violence prevention. Mettler et al. (2000) Transtheoretical Model of behavior change would suggest that community-based interventions function most effectively at the contemplation, preparation, and action stages of change, while internalised religious values operate at the deeper pre-contemplation stage by shaping the fundamental beliefs and self-concept through which individuals evaluate the acceptability of violent behavior. The higher Beta coefficient of IRE in the present study is consistent with this theoretical framework, suggesting that religious education addresses a more upstream determinant of violence risk than community intervention programs, and therefore produces larger observed effect sizes in cross-sectional measurement. Fenn et al. (2022) similarly proposed, on the basis of a mixed-methods study in South Sulawesi, that Islamic Religious Education functions as a "primary prevention" mechanism operating at the level of fundamental value formation, while community-based intervention functions as a "secondary prevention" mechanism operating at the level of social norm reinforcement and behavioral accountability a distinction that the present study's regression findings empirically support and quantify.

The practical implications of the integrated model validated in this study are substantial. Woodward (2011) argues that the most effective domestic violence prevention programs in Indonesian Muslim communities are those that simultaneously invest in the quality and comprehensiveness of Islamic Religious Education delivery and in the development of community-based support structures, monitoring mechanisms, and intervention services, a conclusion that the present study's empirical findings strongly endorse. Konkretely, these findings suggest that prevention programs should prioritise: the development of gender-equitable and contextually sensitive IRE curricula that explicitly address marital rights, mutual obligations, and the Islamic prohibition of intimate partner violence; the training and empowerment of religious leaders as domestic violence prevention advocates and family counselors; the strengthening of community-based referral pathways between Islamic educational institutions and professional support services; and the engagement of *majelis taklim* and other Islamic community organisations as platforms for sustained normative change programming. The documented work of Rifka Annisa Women's Crisis Center Yogyakarta in developing community-based advocacy models that integrate Islamic normative frameworks with professional counseling services represents a particularly promising practical instantiation of the integrated model validated in this study.

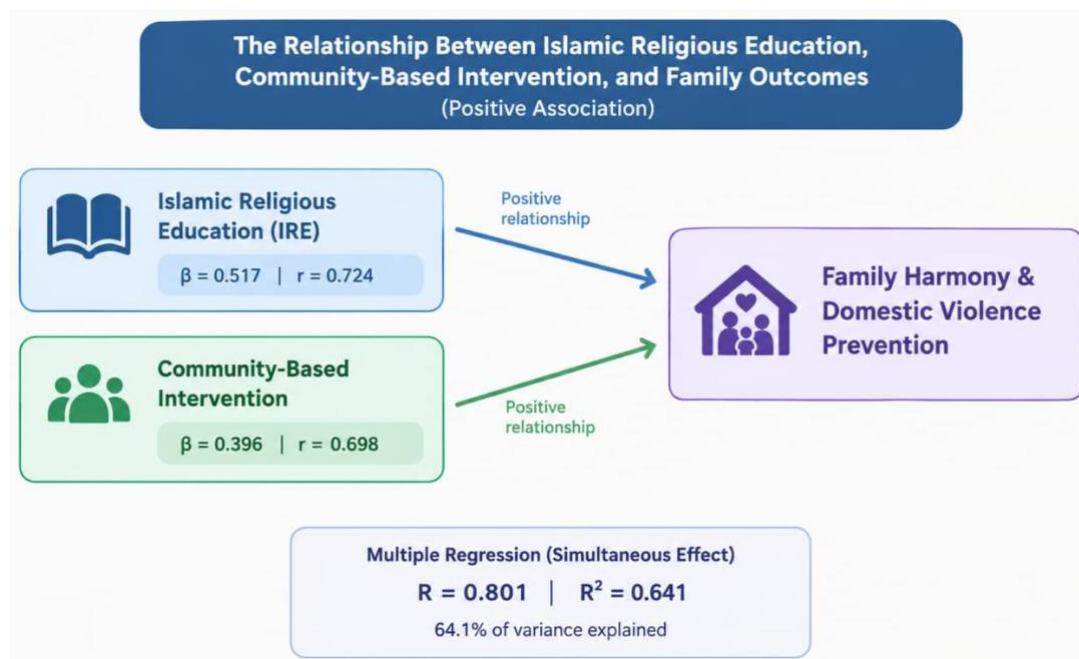


Figure 1. *The Relationship Between Islamic Religious Education, Community-Based Intervention, and Family Outcomes*

The Yogyakarta Muslim Context and the Scope of Generalization

Several contextual factors, including Yogyakarta's status as a center of Indonesian Islamic intellectual life, hosting major Islamic universities, a diverse *pesantren* ecosystem, and a strong tradition of progressive Islamic scholarship, create conditions particularly favorable to the positive effects of IRE on family outcomes documented in this study. Harsono & Hara (2026) have characterised Yogyakarta as exemplifying a distinctive form of "civil Islam" in which Islamic values and democratic, gender-equitable social norms are mutually reinforcing rather than in tension, a cultural configuration that may amplify the protective effects of IRE relative to contexts where

more patriarchal or literalist religious interpretations predominate. Researchers seeking to replicate or extend the present study in other Indonesian provinces or Muslim-majority contexts should therefore be attentive to the moderating influence of local Islamic intellectual traditions, institutional densities, and gender norm configurations on the observed relationships between IRE, community-based intervention, and family harmony outcomes. Syafii et al. (2024) similarly cautioned against uncritical generalisation of domestic violence prevention findings across Muslim-majority contexts, emphasising the substantial variation in cultural, institutional, and interpretive frameworks that characterises the global Muslim community (Syafii et al., 2025).

Notwithstanding these contextual specificities, the findings of this study make a significant contribution to the growing international evidence base on religion-integrated community-based domestic violence prevention (Syafii & Azhari, 2026). The study represents, to the authors' knowledge, one of the first quantitative investigations to simultaneously measure and compare the effects of Islamic Religious Education and community-based intervention on domestic violence prevention outcomes in an Indonesian Muslim community context, providing an empirical foundation for the theoretical claims that have long been advanced in the qualitative and conceptual literature on Islam and family welfare. The findings provide actionable evidence for policymakers, Islamic educational institutions, community organisations, and government agencies involved in domestic violence prevention programming, demonstrating that investments in high-quality, gender-equitable Islamic Religious Education and well-designed community-based intervention programs are not merely normatively desirable but empirically justified strategies for reducing intimate partner violence and promoting family harmony in Muslim-majority communities.

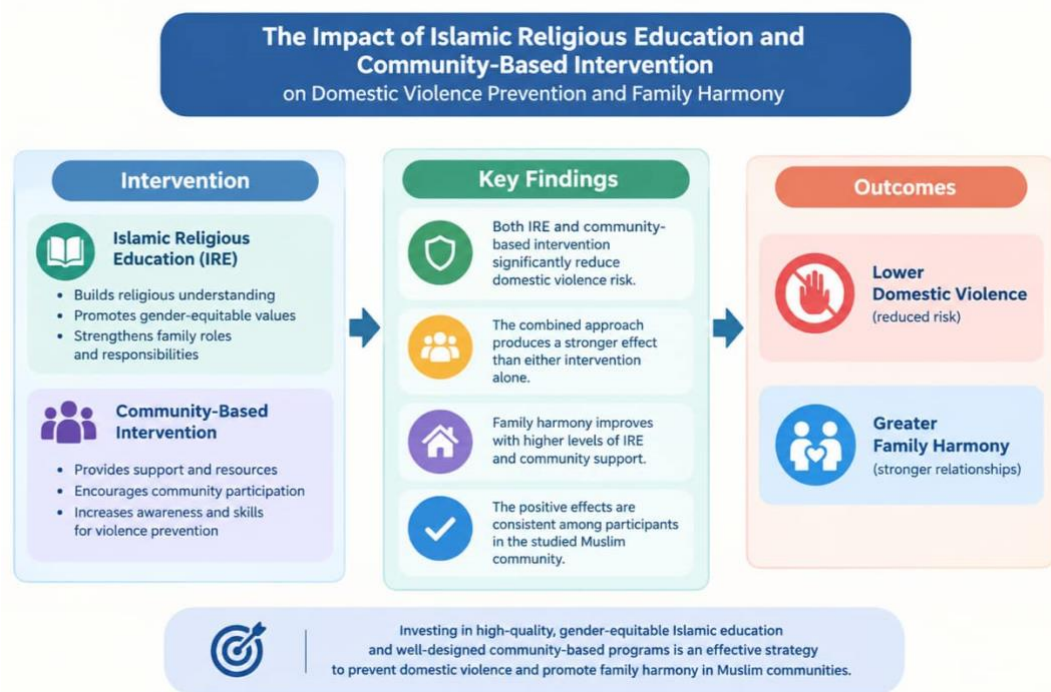


Figure 2. *The Impact of Islamic Religious Education and Community-Based Intervention*

IV. CONCLUSION

This study concludes that Islamic Religious Education (IRE) and community-based intervention significantly and positively predict domestic violence prevention and family harmony among married Muslim couples in Yogyakarta City, jointly explaining 64.1% of the variance in the outcomes ($R^2 = 0.641$, $F = 356.921$, $p < 0.001$). IRE emerged as the stronger predictor ($\beta = 0.517$, $p < 0.001$), while community-based intervention also showed a significant contribution ($\beta = 0.396$, $p < 0.001$), indicating the importance of integrating value-based Islamic education with sustained community support. However, the cross-sectional and non-experimental design limits causal inference, while the reliance on self-reported data and the geographical focus on Yogyakarta may restrict generalizability. Future researchers should employ longitudinal, experimental, or quasi-experimental designs across diverse Indonesian regions to examine causal mechanisms and contextual differences, while further investigating institutional, curricular, and pedagogical factors that strengthen the integration of Islamic Religious Education and community-based interventions for sustainable domestic violence prevention and family harmony. The study also contributes to the development of IRE (Islamic Religious Education) by providing empirical evidence for a broader understanding of Islamic Religious Education as a process of value internalisation that is relevant to family wellbeing and violence prevention. Rather than treating IRE primarily as the acquisition of religious knowledge, the findings support an orientation that connects Islamic values with everyday interpersonal behavior, family ethics, mutual respect, and non-violent relationship patterns. The significant contribution of both IRE and community-based intervention further suggests the relevance of connecting school-based religious education with the wider social and community environment in which students develop and apply religious values. Nevertheless, the findings should be interpreted within the context of the study. Because the data were collected cross-sectionally and relied on respondents' reported experiences, the study cannot establish causal relationships or determine the long-term effects of IRE on students or family outcomes. Future research should therefore examine these relationships longitudinally and investigate how IRE curricula, pedagogical practices, family education, and community-based learning can work together to strengthen students' capacity to internalise and apply Islamic values in family and social life.

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