

THE DYNAMICS OF WOMEN'S PSYCHOLOGICAL WELL-BEING IN TAARUF MARRIAGES

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Abstract

This study aims to describe the psychological well-being of women who marry through the taaruf process and the factors that influence it. This study focuses on four main themes of psychological well-being: self-acceptance, positive relationships with others, environmental mastery, and life goals, using a qualitative approach. The four participants were selected through purposive sampling. The results show that the psychological well-being of women in taaruf marriages is strongly influenced by positive self-acceptance, the ability to establish good relationships with partners and families, and the ability to manage stress and adjustment. This study is expected to provide a deeper understanding of the psychological challenges of taaruf marriages to improve the psychological well-being of women in taaruf marriages.

Keywords: Psychological Well-Being, Women, Taaruf Marriage, Psychology Of Marriage, Psychological Dynamics.

INTRODUCTION

Marriage represents an important phase in the human life cycle that encompasses not only biological and social dimensions, but also psychological and religious meanings. One effort that can be undertaken in preparing for marriage is taaruf. Marriage through the taaruf process has increasingly become a phenomenon embraced by Muslim generations as a form of endeavor to establish a sakinah, mawaddah, warahmah household (Ahyadin, 2023). Within the context of taaruf marriage amid modernization and shifting values in the construction of romantic relationships, this phenomenon has emerged as an alternative for individuals seeking to build relationships grounded in religious values, seriousness, and commitment.

Unlike conventional marital approaches that often involve extensive interaction between prospective partners, taaruf emphasizes an introduction process conducted through intermediaries, characterized by brevity, structure, and an orientation toward worship, without prolonged romantic involvement. It prioritizes readiness and alignment in religious vision over emotional familiarity prior to marriage (Irsan, 2022). Although this approach is considered more effective in preserving the dignity and honor of prospective spouses, the limited time available for understanding one another's character, habits, and personal preferences may result in insufficient mutual comprehension. This unique process places strong emphasis on commitment from the outset, as couples entering marriage through taaruf are confronted with complex dynamics of adjustment, ranging from differences in mindset and role expectations to communication styles that have not yet been fully established (Dyah, 2025).

In taaruf-based marriages, women are often confronted with disproportionate emotional, social, and cultural demands which, if not balanced by healthy psychological conditions, may lead to prolonged stress, dissatisfaction, and even other psychological disturbances. Individuals with high psychological well-being tend to be more productive, better able to manage stress, possess healthier social relationships, and contribute more optimally within the family and society (Deviana, 2023). Women frequently carry more complex roles within marital structures, encompassing emotional, social, and religious dimensions (Abdullah, 2024). In the context of taaruf marriage, women tend to experience greater psychological burdens due to minimal emotional interaction with their spouses prior to marriage, while simultaneously being expected to adapt quickly afterward.

Literally, taaruf means "to know one another," referring to a guided introduction process between a man and a woman with the honorable intention of marriage and conducted according to Islamic law. In practice, individuals engaging in taaruf are able to learn about one another and understand the background of their prospective partners through intermediaries such as religious leaders (ustadz) or guardians. If compatibility is established during the initial

introduction, limited communication may follow with the purpose of marriage, thereby avoiding unrestricted direct interaction and ensuring compliance with religious principles. The primary function of taaruf is to preserve personal dignity, uphold the sanctity of marital intentions, and strengthen individuals' readiness to proceed toward marriage (Tri, 2021). The foundational basis of the taaruf process lies in the Islamic encouragement to know one another, as reflected in the Qur'an, Surah Al-Hujurat verse 13, which emphasizes that mutual acquaintance is part of human nature ordained by Allah SWT. This perspective is supported by the findings of Utami and Ashari (2023), who argue that taaruf plays an important role in enabling prospective couples to understand each other's personalities, characters, and values honestly and appropriately, thereby helping to minimize future conflicts.

Although women who marry through taaruf face various challenges, particularly psychological ones, not all women are hindered in fulfilling these roles. This finding is consistent with the preliminary study conducted by the researcher. The preliminary study involved interviews conducted on July 20, 2025, with two participants who met the criteria of having married through taaruf, having no prior acquaintance before marriage, not yet having children, and having been married for one to five years. The first participant, a woman who had been married for two years through a taaruf process facilitated by her ustadz within a religious study community, explained that during the early stages of marriage she encountered difficulties adjusting to her husband's character and habits, which were not yet fully familiar to her. However, through religious coping approaches such as increasing *istighfar* (seeking forgiveness), performing night prayers, and engaging in gentle discussions with her spouse in accordance with the teachings of Allah in Surah An-Nahl verse 125, she was able to navigate these challenges. The second participant, who had been married for three years, stated that openness in communication was the key to marital harmony. She realized that although taaruf marriage does not involve a dating phase, communication developed after marriage can actually strengthen the relationship when grounded in sincere intentions for the sake of Allah. The preliminary findings indicate that women who marry through taaruf possess the potential to achieve psychological well-being when they are able to interpret marriage as a form of worship, apply healthy religious coping strategies, and maintain effective communication.

The primary objective of the taaruf process is to establish a family characterized by *sakinah*, *mawaddah*, and *warahmah*, which is directly connected to efforts aimed at achieving individual psychological well-being within marriage (Ahyadin, 2023). The concept of *sakinah*, which serves as the main pillar, essentially reflects a stable, peaceful, tranquil, and prosperous psychological condition. The taaruf process is intended to build a strong marital foundation through *kafa'ah* compatibility and harmony in religious vision and character which can help minimize household conflict. Marriage signifies a commitment to live together within a sacred bond, where both individuals continuously interact in various aspects of life with the noble aim of avoiding immoral behavior and attaining a higher status before Allah (Irsan, 2022). From the Islamic perspective, individual happiness in marriage constitutes one of the objectives of Islamic law, as emphasized in the principle of *maqashid al-shari'ah*, namely the attainment of *maslahah* (benefit and goodness) for both the heart and religion (Isyanto, 2022).

Psychological well-being is an important aspect of human life associated with an individual's ability to function optimally, feel satisfied with life, and cope with life's challenges in healthy ways (Ryff, 1989). Within the context of marriage, psychological well-being becomes a crucial indicator for establishing harmonious and happy relationships (Fadhila, 2023). Psychological well-being encompasses not only subjective happiness but also the capacity to handle pressures and maintain healthy interpersonal relationships. Ryff (1989) explains that psychological well-being is not merely the absence of mental disorders, but also includes self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. These latter dimensions are particularly relevant when individuals must adapt within marriages based on the taaruf process, where adaptation to one's spouse tends to be highly intensive during the early stages of marriage. In marriage, women's psychological well-being is strongly influenced by the extent to which they feel emotionally fulfilled. When women feel loved, appreciated, and maintain healthy relationships with their spouses, they tend to experience higher psychological well-being. This is reinforced by Papalia (2008), who states that women tend to achieve higher psychological well-being when supported by emotional support and effective communication with their partners. Furthermore, this is supported by Surah Asy-Syura verse 38, in which Allah describes believers as "those whose affairs are conducted through mutual consultation among themselves," indicating that communication is a religious aspect that supports the realization of a *sakinah* family.

Research concerning women's psychological well-being in taaruf marriages has become increasingly important as this form of marriage is more frequently chosen by Muslim couples seeking marital practices aligned with Islamic law. Although taaruf is regarded as a means of preserving religious values, the process itself also creates psychological challenges, particularly for women who must adapt to spouses they previously did not know deeply.

The limited introduction phase prior to marriage may give rise to emotional dynamics, differences in expectations, and significant adjustment demands, all of which influence psychological well-being. On the other hand, studies regarding psychological well-being in taaruf marriages remain highly limited, meaning that women's experiences in this context have not been extensively explored scientifically. Therefore, this research is urgently needed to provide a more comprehensive understanding of how women navigate life in taaruf marriages, build healthy relationships, develop coping strategies, and achieve psychological well-being within the framework of Islamic values and modern family dynamics.

This study specifically focuses on women who marry through the taaruf process, a phenomenon that has become increasingly popular among younger generations. As previously explained, women in taaruf marriages often face psychological challenges, especially those related to self-adjustment and role expectations. Consequently, this issue is highly relevant for investigation because taaruf marriage differs substantially from conventional forms of marriage commonly practiced by individuals. The taaruf process, with its emphasis on religious values, frequently creates difficulties in adjusting to a spouse who has not been deeply known beforehand. As a result, women in taaruf marriages often encounter greater challenges in achieving psychological well-being, particularly in terms of emotional regulation, communication, and coping strategies (Deviana, 2023).

Based on the background presented above, it becomes evident that women's journey toward achieving psychological well-being in taaruf marriage is a complex and dynamic process. The attainment of the ideal condition of *sakinah* depends greatly on how individuals actively address challenges through the interaction of positive religious coping and effective interpersonal communication. Therefore, this study aims to understand and explore in depth the subjective experiences of women in utilizing these two aspects to construct and interpret their psychological well-being. Specifically, this research seeks to examine women's phenomenological experiences in order to provide a rich and comprehensive portrayal of their struggles, strategies, and successes in achieving psychological well-being within the framework of taaruf marriage.

METHOD

This study employed a qualitative approach with a case study design to gain an in-depth understanding of the experiences of women who entered marriage through the *taaruf* process in achieving psychological well-being. Data were collected through semi-structured in-depth interviews with participants selected using purposive sampling techniques. The participants met specific criteria, namely women who had undergone their first marriage through *taaruf* within 1–5 years of marriage and were willing to openly share their experiences. The study involved four participants with diverse marital durations and family conditions, as well as several significant others who served as supporting data sources. Data collection was conducted through in-depth interviews while maintaining research ethics, building rapport, and utilizing voice recording devices to support documentation. Data analysis employed the model developed by Miles et al. (1994), consisting of data reduction, data display, and conclusion drawing and verification in a cyclical and interactive process. The research focused on the dimensions of psychological well-being proposed by Ryff (1989), including self-acceptance, autonomy, positive relationships with others, environmental mastery, purpose in life, and personal growth. To ensure the credibility and trustworthiness of the findings, this study applied member checking and data triangulation techniques, enabling the results to be scientifically accountable.

RESULTS AND DISCUSSION

Self-Acceptance

The dimension of self-acceptance among the four participants illustrates that becoming a wife is not an instant process completed immediately after marriage, but rather a gradual psychological journey characterized by emotional dynamics, self-reflection, and the process of constructing meaning about oneself and life. During the early stages of marriage, all participants experienced periods marked by identity confusion, pressure to adapt to a new environment, and emotional discomfort. They often felt overwhelmed by the demands of their new roles as wives and members of a new family system, and frequently responded to conflict with heightened emotional reactions, such as crying, withdrawal, silence, or emotional distancing.

Over time, however, these experiences became the foundation for the development of a more mature form of self-acceptance. Participant IK, for instance, described a transition from emotional instability during the early period of marriage to a more stable, reflective, and realistic understanding of married life. This transformation was not only perceived by IK herself but was also recognized by her husband and biological mother, both of whom observed that she had become calmer, more independent, and more responsible in fulfilling her roles as a wife and

mother. For IK, self-acceptance in marriage emerged through a lengthy process that initially involved tears, complaints, and a strong desire to return to her parents' home, particularly when the responsibilities of being a wife and mother felt overwhelming. Her narrative revealed feelings of inadequacy, impatience, and self-doubt, as though her efforts were never sufficient. Nevertheless, after becoming a mother and eventually living independently apart from her parents, IK began to reinterpret these experiences. She gradually understood that exhaustion, anger, and helplessness were natural components of adaptation rather than indicators of personal failure. This finding aligns with Ryff's (1989) perspective that self-acceptance involves not only acknowledging oneself as one truly is, but also interpreting life experiences as opportunities for growth and personal development.

IK's journey demonstrates a shift from focusing primarily on her shortcomings to appreciating her ongoing efforts. While she continued to recognize her limitations, she also acknowledged that she was learning to regulate her emotions, manage household responsibilities, and raise children. Positive reinforcement from her husband and mother further strengthened her self-acceptance, as her personal growth was validated by those closest to her. This finding is consistent with the study by Putri (2024), which showed that self-acceptance accompanied by emotional regulation significantly contributes to psychological well-being because individuals no longer expend energy resisting their weaknesses, but instead use them as resources for adaptation and growth. In IK's experience, once she accepted that perfection was unattainable, she became calmer, more realistic, and more capable of carrying out her responsibilities effectively.

Additionally, IK's experience of living with her in-laws during the early years of marriage closely connected her self-acceptance process with adaptation to her husband's family. This situation introduced additional domestic expectations, new family norms, and unfamiliar interaction patterns that initially caused emotional pressure and fatigue. Over time, however, IK was able to develop adaptive coping patterns, regulate her emotional responses, and communicate more openly with her husband.

The process of accepting her new roles as a wife, daughter-in-law, and mother functioned not merely as situational adaptation, but also as a means of strengthening her self-acceptance. As IK increasingly viewed her personal transformation positively and perceived every challenge as part of a learning process, she demonstrated healthy self-acceptance characterized by acknowledging her weaknesses while simultaneously recognizing her capacity for growth. This finding is supported by Kesumawardhani (2023), who explained that adjustment within the context of living with in-laws not only serves as a survival strategy, but also becomes a space for developing emotional maturity in marriage. Improved self-acceptance is likewise associated with more adaptive marital adjustment and lower levels of role-related distress. Thus, IK's experience reflects not merely endurance within marital life, but also the gradual development of self-acceptance through interpersonal adaptation over time.

Similarly, participant EE demonstrated that self-acceptance evolved through emotional regulation, changes in her perceptions of herself, her husband, and marital realities, as well as the reinterpretation of post-marital changes as part of a learning process. At the beginning of marriage, EE tended to react impulsively, became easily angered, and expressed conflict directly. Over time, however, she no longer responded excessively to role-related pressures, but instead developed greater emotional stability that enabled her to interpret marital experiences more positively. This reflects mature self-acceptance consistent with Ryff's (1989) theory, in which individuals are able to acknowledge their limitations and life circumstances without rejecting the realities they face.

This finding is in line with Pratiwi (2024), who found that emotional maturity among married women plays a significant role in the development of self-acceptance because emotional regulation encourages more adaptive self-evaluation within marital relationships. Stable emotions help individuals reinterpret role demands not as burdens, but as opportunities for personal growth. EE's willingness to accept fatigue, domestic responsibilities, and the demands of being a wife further reflects acceptance of her life circumstances. She no longer viewed post-marital changes as oppressive, but rather as part of a process of becoming more mature. This finding is also supported by Gopalakrishnan (2025), who reported that women capable of adjusting to marital dynamics tend to exhibit stronger emotional regulation, greater life control, and more positive experiences of well-being.

EE's self-acceptance was also reinforced by her ability to express gratitude for her marital condition and reorganize her emotional responses to pressures arising from her new role as a wife. Rather than perceiving exhaustion, lifestyle changes, and domestic responsibilities as burdens exceeding her capacity, she interpreted them as components of psychological adaptation. This demonstrates that EE did not merely tolerate difficult situations, but actively constructed a more positive perspective on her life experiences. Valencianari (2025) similarly found that gratitude and self-control play important roles in developing self-acceptance among women experiencing psychological pressure. Individuals who are able to regulate their emotional responses tend to develop more stable self-acceptance.

A similar process was observed in participant UP. Her self-acceptance gradually developed through reflection on her familial role and the religious meaning she attached to marriage. During the early stages of marriage, UP experienced confusion, discomfort, and emotional difficulty, especially because of linguistic and cultural differences within her husband's family. These circumstances created feelings of inadequacy and uncertainty regarding her ability to function as both a wife and daughter-in-law. Nevertheless, UP chose to suppress her ego and adapt gradually. She demonstrated the ability to regulate her emotions and interpret these changes as part of the adaptation process, which aligns with Fatmawati (2024), who explained that individuals capable of emotional regulation tend to exhibit more stable psychological conditions and adapt more effectively to new life roles. Once the changes accompanying marriage were no longer perceived as sources of pressure, but rather as stages of psychological development, UP began to demonstrate healthy self-acceptance.

The gratitude that emerged within UP functioned as an adaptive mechanism strengthening emotional satisfaction and psychological resilience. Gratitude enabled her to interpret household experiences more positively and reduced the emotional burden associated with role demands. This finding aligns with Valencianari (2025), who reported that gratitude contributes significantly to the development of self-acceptance and psychological well-being among women. Overall, UP's experience demonstrates that self-acceptance develops through a combination of emotional regulation, gratitude, and adaptation to new roles. This process did not emerge instantly, but evolved gradually through the complex and dynamic experiences of marital adjustment.

Participant IS likewise demonstrated a gradual development of self-acceptance throughout her marital journey. During the early stage of marriage, IS struggled with emotional regulation, expressing sadness related to her mother-in-law, difficulty controlling emotions during communication with her husband, and emotional reactions to post-marital role changes. Over time, however, she began to interpret these experiences as part of psychological adaptation and eventually accepted her personal transformation while developing more positive self-evaluations. This finding is consistent with Fatmawati (2024), who emphasized that emotional regulation plays an important role in maintaining psychological well-being during transitional phases of life, including the acceptance of personal changes while confronting life challenges. These findings indicate that self-acceptance does not emerge immediately, but develops through emotional reflection and adaptation to lived experiences.

IS's awareness of her role as a wife, including the physical and psychological exhaustion associated with it, further strengthened her acceptance of her life circumstances. She no longer perceived these responsibilities as burdens, but rather as conscious life choices. This finding is consistent with Gopalakrishnan (2025), who explained that self-acceptance within long-term relationships involves not passive resignation, but active adaptation to relational and role-related demands. IS demonstrated the capacity to accept her reality while simultaneously adjusting her personal expectations to the realities of marriage.

Gratitude also emerged as an important mechanism in IS's process of self-acceptance. By interpreting marital experiences and household dynamics as part of a spiritual journey, IS was able to view difficult situations more positively. Gratitude functioned as a mechanism of emotional regulation that helped maintain her psychological stability and strengthened her sense of meaning within marriage. This finding aligns with Safitri (2022), who demonstrated that gratitude significantly contributes to marital satisfaction and emotional stability because it helps individuals interpret life experiences more positively. Consequently, difficult experiences can be reinterpreted constructively by individuals who cultivate gratitude, thereby supporting self-acceptance.

Across all four participants, self-acceptance did not emerge as an immediate realization, but rather as a process shaped through experience, reflection, and supportive interpersonal relationships. The transformations they experienced were consistently accompanied by validation from significant others, making self-acceptance not only a subjective experience but also a visible change in attitudes and daily behavior. Over time, these experiences encouraged the participants to reflect on themselves, regulate their emotions, and reconstruct their perspectives on themselves and married life. This pattern was evident in IK, EE, UP, and IS, all of whom gradually moved from emotionally vulnerable conditions toward more stable, realistic, and mature understandings of themselves and their roles as wives. This finding is supported by Gopalakrishnan (2025), who explained that marital adjustment is positively associated with women's psychological well-being, such that better adaptation to married life leads to greater self-acceptance and long-term relational satisfaction. This concept is consistent with Ryff's (1989) theory, which identifies self-acceptance as a central dimension of psychological well-being. Individuals who possess self-acceptance are able to view their past experiences, strengths, and weaknesses proportionally and transform them into meaningful life lessons.

Notably, the process of self-acceptance in this study was strongly shaped by religious meaning-making. The participants perceived marriage as a long-term act of worship, a path toward divine blessing, and a means of drawing

closer to Allah. These religious values provided meaning to the difficulties they encountered, allowing conflicts and challenges to be interpreted not merely as sources of suffering, but also as opportunities for personal growth. This finding is consistent with Rifayanti (2025), who found that social and spiritual support including gratitude, acceptance, and emotional resilience can enhance psychological well-being, with spirituality functioning as an important resource for the development of self-acceptance within marriage. The participants in this study demonstrated that self-acceptance was strengthened through religious coping strategies such as prayer, surrender to God (*tawakal*), and the belief that Allah would provide assistance and protection to those who remain on His path. These strategies helped the participants maintain resilience while navigating marital dynamics. This finding is further supported by Faradilla (2023), who reported that religious coping plays a significant role in strengthening psychological resilience in individuals facing demanding life situations.

Overall, the theme of self-acceptance in this study demonstrates that marriage became a space for the reconstruction of personal identity among the participants. They underwent a developmental process from emotional vulnerability toward greater psychological stability, realism, and maturity. Self-acceptance did not merely involve reconciling with personal shortcomings, but also encompassed the ability to reflect upon experiences, construct spiritual meaning, and redefine their identities as wives and mothers. This process ultimately became the foundation for the development of each participant's self-acceptance and psychological well-being.

Positive Relations with Others

The theme of positive relations with others demonstrates how the participants interpreted marriage as a space for building emotional closeness, cooperation, and mutual support with both their spouses and nuclear families. These positive relationships did not emerge instantly but were formed gradually through role adjustment, communication, and interpersonal learning within married life. The participants' experiences revealed that relationship quality was characterized by empathy, acceptance of a partner's weaknesses, and commitment to maintaining harmony within the household.

IK's experiences showed that her husband's emotional support became the primary source of security and psychological stability in marriage. IK perceived her husband's presence as a calming figure, particularly when facing domestic role pressures and family dynamics. Emotional attachment functioned not only as a form of affective closeness but also as a protective mechanism that strengthened psychological resilience and enhanced feelings of connectedness within the household. This finding is consistent with Budiman (2022), who states that emotional support strongly influences marital satisfaction among early adults because it enhances feelings of security, relational closeness, and psychological well-being between partners. Research conducted by Gopalakrishnan (2025) also indicates that emotional support from spouses contributes to women's sense of security, emotional resilience, and psychological well-being in marriage. Supportive relationships were shown to reduce marital stress while strengthening satisfaction and emotional bonding. Thus, emotional attachment in IK's relationship may be understood as an important factor supporting psychological well-being.

Open communication was also evident in IK's approach to resolving marital conflicts. IK viewed conflict not as a threat to the relationship, but rather as an opportunity to align mutual needs and roles. Open communication enabled the couple to identify common ground, minimize misunderstandings, and maintain the long-term quality of their relationship. This finding aligns with Zaenab (2025), who emphasizes that open communication between husband and wife, particularly during the early stages of marital adjustment, plays a crucial role in building a healthy and harmonious relationship foundation.

In addition to her relationship with her husband, IK also faced challenges in interacting with her extended family. Initially, she experienced pressure due to differences in expectations and comments from extended family members that caused discomfort. However, over time, IK became calmer and less concerned about others' judgments. She gradually learned to regulate her emotions, accept existing conditions, and maintain healthy relationships. The support of her husband and mother-in-law significantly facilitated this adjustment process. Their support increased her confidence, sense of protection, and reduced feelings of isolation. This emotional support provided a sense of security that enabled IK to maintain healthier and more balanced relationships with the extended family. This finding is consistent with Safitri (2022), who explains that spousal support helps individuals cope with social and family pressures, thereby strengthening psychological resilience.

Participant EE demonstrated strong attachment to the dynamics of positive relationships. This dimension emphasizes interpersonal relationship quality characterized by warmth, trust, empathy, and the ability to build emotional closeness (Ryff, 1989). For EE, emotional support from her husband played a central role in establishing warm and psychologically secure relationships. Attention, empathy, and emotional validation from her spouse

reflected fulfillment of emotional closeness within the relationship. This finding is supported by Prasiska (2024), whose research showed that emotional support from husbands significantly contributes to wives' subjective well-being. Such support helps wives manage psychological pressures and fosters emotional security, thereby enhancing marital harmony and stability. This is also consistent with Ryff's (1989) theory, in which support quality, emotional attachment, and trust are essential indicators of psychological well-being.

Open communication in conflict resolution also reflected EE's and her husband's ability to manage relational dynamics maturely. EE explained that honest communication, mutual listening, and openness in expressing emotions helped prevent misunderstandings and prolonged tension. This finding aligns with Zaenab (2025), who argues that open communication among couples, particularly in the early stages of marriage, serves as the foundation of a harmonious family because it enables both individuals to express their needs and expectations more easily. Ryff (1989) similarly explains that the ability to discuss issues, understand each other's perspectives, and resolve conflicts without damaging the relationship represents a key characteristic of positive relationships with others. Effective communication therefore not only resolves situational problems but also strengthens long-term emotional connectedness between spouses.

EE's marital relationship also demonstrated increasing harmony over time. Marriage was perceived as a developmental process in which couples gradually came to better understand each other's personalities, habits, and perspectives. This harmony developed slowly through role negotiation and shared experiences. Kesumawardhani (2024) found that longer marital duration is associated with improved marital adjustment because couples gradually establish more stable, supportive, and complementary relationship patterns. Within Ryff's (1989) framework, this development reflects individuals' ability not only to maintain relationships but also to nurture them through empathy, tolerance, and emotional understanding. The increasing harmony within EE's marriage indicates that she had developed a mature relationship in which emotional support and psychological growth became central elements.

Participant UP demonstrated that relationship quality with her spouse developed progressively through emotional support, open communication, and relational adaptation throughout married life. During the early stages of marriage, emotional support from her spouse became an important source of psychological security and reinforced feelings of appreciation within the relationship. The support provided by her spouse included not only direct assistance but also acceptance, empathy, and emotional presence when UP faced domestic pressures and family role demands. This finding is reinforced by Zain (2023), who demonstrated that social support from husbands plays a significant role in reducing emotional stress among wives experiencing psychological pressure in marriage. The study emphasized that spousal support contributes not only to relationship quality but also to emotional resilience, security, and overall psychological well-being. Ryff (1989) likewise explains that psychological well-being is characterized by emotional warmth, interpersonal closeness, and healthy relational bonds.

UP also described open communication as a key strategy in maintaining relationship quality. She and her husband routinely engaged in discussions whenever differences in perspectives emerged, enabling conflicts to be resolved constructively without creating prolonged tension. UP explained that openly expressing feelings, needs, and perspectives reduced misunderstandings and prevented conflicts from escalating. Communication functioned not only as a problem-solving mechanism but also as a means of strengthening trust and emotional attachment within the relationship. In Ryff's (1989) theory, the ability to establish warm, supportive, and open relationships reflects positive relations with others. This finding is consistent with Desiana (2024), who identified open communication as a primary strategy in maintaining marital harmony. The study concluded that relationship success depends not merely on physical closeness but also on emotional honesty and mutual understanding between partners.

UP's adjustment process with her extended family represented one of the more visible relational dynamics in her marriage. She experienced broader social interaction demands after marriage because she was required to build relationships not only with her spouse but also with parents-in-law and extended family members. These conditions required emotional regulation and compromise in order to preserve harmonious relationships. During the early stages, UP encountered adaptation pressures due to differences in language and cultural background within her husband's family. Over time, however, she developed adjustment strategies, expanded communication, increased understanding, and fostered mutual respect. This adaptation process contributed to interpersonal stability and improved family relationships. This finding is consistent with Prasiska (2024), who found that support from spouses and family members plays an important role in maintaining emotional balance, particularly in relation to domestic role demands and interpersonal relationships.

For participant IS, emotional relationships with her husband were expressed through basic forms of care and attempts to provide security, although these efforts were not always sufficient to reduce the psychological pressures originating from her husband's extended family. IS continued to experience relational tension and struggled to adapt

to the cultural dynamics of her in-laws' family. Consequently, support from her husband functioned only as limited emotional reinforcement and was insufficient to fully counterbalance broader social stressors. This condition illustrates that psychological well-being in marriage depends not only on closeness with one's spouse but also on wider relational contexts. This finding is consistent with Ryff (1989), who argues that relationship quality depends on individuals' ability to establish warm interpersonal relationships while simultaneously managing broader family dynamics. Research by Maulana (2025) similarly found that while spousal support contributes to psychological resilience, its effectiveness may decline when individuals are exposed to highly stressful social conditions. In IS's experience, support from her husband remained present but operated within limited capacity because social pressures outweighed the emotional resources available within the marital relationship.

IS described her relationship dynamics as unstable and fluctuating according to the situations she encountered. Harmony within the marriage sometimes felt strong, but at other times weakened, especially when pressure from the extended family increased, such as demands from in-laws, family rules, or differing perspectives regarding household matters. Under these conditions, the couple did not necessarily experience major conflict, but rather periods of emotional sensitivity and instability. When family pressure intensified, emotional closeness between spouses was also disrupted. However, once the situation improved, the relationship became harmonious again. The presence and support of her husband were particularly important in stabilizing the relationship, although environmental pressures occasionally triggered conflict. This finding aligns with Ryff's (1989) explanation that emotional attachment and reciprocal support allow individuals to feel accepted and valued within close relationships. Sarash (2025) similarly found that women in the early stages of marriage rely heavily on emotional support from their husbands as a primary resilience strategy in coping with marital pressures. Spousal support helped wives manage stress, regulate emotions, and preserve marital harmony. Thus, emotional support functions not only as psychological protection but also as the foundation of relational well-being within marriage.

IS's relationship with her extended family, particularly her mother-in-law, involved considerable pressure. Differences in values and unspoken family expectations often caused her to feel uncertain and compelled to continuously adapt herself. These circumstances generated relational stress, which IS responded to primarily through coping strategies involving endurance and accommodation. She attempted to follow her husband's family traditions, withheld comments that could provoke conflict, and adjusted her behavior to remain respectful and polite. At the same time, IS maintained a certain degree of emotional distance to avoid becoming psychologically overwhelmed by family dynamics. Despite these challenges, she continued to maintain respectful relations with her mother-in-law by fulfilling responsibilities and avoiding open conflict. This finding is consistent with Situmeang (2025), who explains that relationships between mothers-in-law and daughters-in-law frequently involve role conflict, cultural differences, and feelings of pressure. The study found that women living with or near their in-laws tend to experience higher psychological stress due to dominant parental roles, supervision, and family expectations. This supports the participant's experience in which relationships with in-laws became a significant source of stress affecting psychological well-being.

However, research by Abiyyu (2024) demonstrated that active interpersonal communication between daughters-in-law and mothers-in-law can help foster positive relationships. Communication emphasizing empathy and warmth may improve family harmony. Nevertheless, IS's relationships with her extended family were often characterized by imbalance, leading her to rely heavily on emotional support from her husband and her family of origin in order to maintain emotional stability. This finding indicates that social support outside the husband's extended family served as a psychological safe space that helped IS preserve emotional balance.

Overall, the findings indicate that the participants' positive relationships with their spouses were characterized by emotional support, open communication, and relational adaptation processes that developed over time. Emotional support from husbands served as a source of psychological security and helped wives cope with external pressures, thereby enhancing emotional stability and relational attachment. This finding is consistent with Prasiska (2024), who emphasized that spousal support contributes significantly to emotional well-being and individual resilience within marriage.

Furthermore, open communication functioned as the primary strategy for resolving differences and preventing conflict. However, the effectiveness of such communication was strongest within the husband-wife relationship, whereas interactions with extended family members still involved limitations and tensions. This condition demonstrates that harmony within marriage is dynamic and unstable, especially when influenced by social pressures. Overall, the participants' experiences reflect Ryff's (1989) concept of positive relations with others, namely the ability to establish warm, supportive, and mutually strengthening relationships while simultaneously adapting and enduring external relational demands beyond the core marital relationship.

Environmental Mastery

Environmental mastery refers to the ability of individuals to adapt, manage the demands of life after marriage, and take responsibility for organizing household activities and the roles they currently occupy. According to Ryff (1989), environmental mastery encompasses an individual's ability to effectively manage life circumstances, resolve emerging problems, and utilize available resources to support family life. In marriages established through the *taaruf* process, this ability extends beyond the management of domestic responsibilities to include adaptation to changing roles, adjustment to shared lifestyles with spouses, economic dynamics, and interactions with the social environment and extended family. Thus, environmental mastery reflects how participants develop independence, establish coping strategies, and organize household life in order to maintain both emotional and functional stability.

For participant IK, environmental mastery was reflected in her ability to manage her role as a wife, regulate emotional burdens, and maintain self-control within her social environment. IK demonstrated that she was able to adapt effectively to domestic responsibilities. Her ability to manage household demands, both in her role as a wife and as a member of the extended family, reflected self-acceptance regarding her responsibilities and obligations. This ability not only contributed to a more harmonious household but also enhanced her overall psychological well-being. Environmental mastery may therefore be understood as the capacity to manage demands arising from multiple aspects of life. IK showed positive adaptation to her role and responsibilities as a wife. This finding is consistent with Dewi (2021), who states that social relationships within the family significantly influence psychological well-being, while educational background contributes to an individual's adaptation strategies in mastering domestic roles.

The management of emotional burdens also constitutes an important component of effective environmental mastery. IK appeared capable of managing stress and pressures originating from various sources, including household life, family responsibilities, and other obligations. Many wives experience emotional strain due to the multiple roles they are expected to fulfill, such as being mothers, wives, and workers simultaneously. However, IK was able to carry out these roles without feeling overwhelmed and instead perceived them positively, believing that actions carried out with sincere intentions would ultimately lead to positive outcomes. The application of adaptive coping strategies in fulfilling her role as both wife and family member demonstrated psychological strength that supported her psychological well-being and ability to position herself appropriately within the family structure. This finding aligns with Sophia (2025), who explains that emotional management is a critical factor when individuals experience emotional pressure. Thus, the management of burdens and emotions plays an essential role in maintaining psychological well-being.

In terms of personal space and self-control, IK demonstrated the importance of maintaining balance between social demands and personal needs. Effective self-control over both the environment and emotional responses reflected a high level of self-competence. This indicates that IK possessed strong self-regulation abilities, enabling her to maintain emotional stability in various circumstances. According to Ryff (1989), environmental mastery refers to an individual's ability to effectively control their environment and manage challenges encountered in everyday life. In this context, self-control refers to IK's ability to regulate emotional reactions and decision-making processes when facing external pressures, including social expectations and household demands.

Participant EE demonstrated strong abilities in managing household demands and domestic roles, as reflected in her capacity to maintain emotional balance despite experiencing considerable burdens. EE developed adaptive coping strategies to manage stress and exhaustion resulting from the complexities of domestic responsibilities. According to Ryff (1989), individuals with high environmental mastery are not only capable of managing domestic roles effectively but are also able to regulate their emotional responses appropriately. This corresponds to EE's ability to maintain emotional stability through adaptive coping strategies despite facing significant role-related challenges. EE further demonstrated that mastery over domestic demands contributed to emotional balance and reduced the negative impact of stress. Consequently, EE's ability to manage stress indicated a high level of environmental mastery, enabling her to navigate married life in a more emotionally stable and healthy manner. Sophia (2025) similarly found that environmental mastery, through stress management and emotional stability, plays an important role in enhancing individual well-being, particularly within challenging family environments.

Participant UP demonstrated success in managing various domestic role demands while maintaining balance between individual and family needs. One of her primary achievements was her ability to independently adapt to domestic responsibilities. In line with Ryff's theory (1989), effective management of the household environment not only improves interpersonal relationships but also enhances individuals' sense of control over external factors affecting their lives. Furthermore, maintaining control over personal space and self-regulation became key elements

in preserving emotional balance and psychological stability. By managing time effectively between domestic demands and personal needs, UP was able to create an environment that supported her psychological well-being. This finding highlights the importance of self-control in achieving psychological well-being. Participant IS illustrated the process of adapting to a new household environment, particularly due to relocating to a place different from her previous living environment. This was reflected in her confusion when learning how to prepare hot water and adapt to unfamiliar household conditions. Such experiences illustrate domestic role adaptation as described by Ryff (1989) within the dimension of environmental mastery. The ability to adjust to new household demands represents an important aspect of managing and controlling the domestic environment, which significantly influences psychological well-being. Although IS experienced confusion and pressure, she was able to cope by learning from experience.

IS also explained how she managed her emotions, particularly when facing conflicts with her spouse. She often felt the need to apologize first in order to reduce tension. Additionally, she emphasized the importance of resolving conflicts before sleeping, which reflected the use of adaptive coping strategies. In this regard, IS demonstrated emotional coping management that helped maintain emotional balance and reduce the effects of stress. This indicates that emotional and conflict management constitutes an important element in preserving psychological well-being. IS further demonstrated awareness of the importance of personal space and personal time within marriage. This was evident in her statements regarding the importance of having time alone and resolving problems collaboratively with her spouse. IS understood the significance of maintaining emotional control and providing herself with personal space in handling domestic responsibilities. This reflects her ability to maintain control over daily life and sustain balance within her household.

Overall, all four participants demonstrated the ability to manage challenges arising within married life and effectively exercise environmental mastery. All participants showed adaptability toward new role demands. Most experienced changes related to domestic responsibilities, cultural expectations, and pressures from extended family systems. Participants also demonstrated the use of coping strategies to manage stress and domestic burdens while maintaining emotional control during relational conflicts. Collectively, these factors supported the participants' psychological well-being within married life. In this context, all participants demonstrated adaptive abilities in balancing family demands, domestic responsibilities, and personal well-being. According to Ryff's (1989) theory of psychological well-being, environmental mastery represents one of the most important dimensions, as individuals with strong environmental mastery are generally more capable of effectively managing both social and domestic roles.

Purpose in Life

Purpose in life refers to the direction established by individuals as guidance in achieving meaning and fulfillment in life. A sense of purpose provides direction, hope, and motivation in everyday living. Purpose in life is closely associated with life satisfaction and psychological well-being. According to Ryff (1989), purpose in life constitutes a dimension of well-being related to meaningfulness and the achievement of long-term goals aligned with individuals' personal and social values. In this study, purpose in life played a role in shaping quality of life, particularly in relation to interpersonal and family relationships. For the participants, life purpose was associated with aspirations to build happy, harmonious, prosperous, and spiritually fulfilling families while also achieving success.

Participant IK expressed her perspective on life purpose as centered on both personal and family achievements. She described family life and long-term goals as important components that provide direction in her life. She explained that "life is lived with a clear direction and long-term purpose, where family life becomes the primary foundation for achieving happiness and prosperity." IK's life purpose focused on building a stable family and establishing clear life direction. This reflects Ryff's (1989) concept that purpose in life helps individuals find meaning in their existence. In this regard, IK emphasized the importance of family values as her primary life goal, particularly the aspiration to build a harmonious household and raise righteous children. This demonstrates how she viewed marriage as part of a broader life purpose involving both spiritual fulfillment and preparation for the afterlife. Her goals extended beyond worldly achievements and incorporated strong religious values. This finding aligns with Khumairoh (2025), who found that spiritually grounded meaning in life enhances psychological well-being. Thus, IK interpreted life purpose through the lens of family happiness and religion, illustrating how spiritually oriented life goals strengthen self-concept, happiness, and psychological well-being.

Participant EE stated that her life orientation was strongly influenced by her relationship with her spouse and family. According to EE, marriage was not merely a union between two individuals but also part of a religious

purpose and long-term commitment. EE described life purpose as part of a long journey centered on family and shared happiness with a spouse. For EE, marriage represented a form of worship that provided deeper meaning in life and guided her closer to Allah. This finding is consistent with Nabil (2025), who argues that marriage in Islam constitutes a sacred commitment aimed not only at fulfilling religious obligations but also at building a peaceful and loving family.

In addition to family-oriented goals, EE emphasized the importance of spirituality in life. For her, life meaning was deeply connected to devotion to Allah through marriage and family life. Marriage strengthened her spiritual life and provided meaning beyond worldly dimensions. According to Ryff (1989), purpose in life plays a significant role in shaping psychological well-being. Individuals with clear life goals tend to cope more effectively with life challenges and achieve greater happiness.

Participant UP explained several important aspects of her life purpose that reflected both future aspirations and spiritual dimensions underlying her life decisions. UP stated that her primary goal in life was to create a happy and harmonious family. This reflects a strong orientation toward family and demonstrates how marriage provided direction for her future. According to Ryff (1989), purpose in life is crucial for psychological well-being because it gives individuals a profound sense of meaning and direction. For UP, life purpose was reflected in the intention to achieve a meaningful life in personal relationships, family, and religion. She believed that family and spirituality were key foundations of psychological well-being. Achieving these goals provided clarity and meaning in her daily life and strengthened her relationships with her spouse and family.

Participant IS explained that her life purpose was strongly influenced by the meaning she attributed to marriage. According to IS, the purpose of marriage included maintaining family harmony, providing direction in life, and strengthening meaningfulness. IS viewed marriage not merely as a social relationship but as a form of worship directed toward deeper spiritual and social goals. In this regard, she perceived marriage not only in worldly terms such as happiness and financial stability but also in religious terms, namely seeking the pleasure of Allah and building a *sakinah, mawaddah, warahmah* family. According to IS, marriage through the *taaruf* process represented a form of worship in accordance with Islamic teachings and carried the noble goal of eternal happiness together in both this world and the hereafter. Ryff (1989) similarly explains that meaningful marriage contributes to emotional stability and enhances psychological well-being. Participants also perceived marriage as a means of building a greater and more meaningful life purpose. As couples, they were committed to preserving their marriages based on sincere intentions and faith. This finding aligns with Zuhdi (2025), who argues that marriages founded on sincere and righteous intentions create relationships that are stable, healthy, and fulfilling.

IS also expressed aspirations related to raising her children with positive values, providing them with education, and giving them clear life direction. She hoped to provide opportunities for her children to pursue higher education abroad, which she viewed as one of the best ways to fulfill her parental responsibility and ensure a bright future for them. In this context, IS's worldly aspirations within marriage were not limited to happiness or financial stability but also involved moral and social responsibilities as a parent in providing the best possible education for her children. Furthermore, her intention to provide the best for her children aligns with Ryff's (1989) emphasis on balancing personal goals, positive relationships, and spiritual self-development. Thus, IS's purpose in marriage encompassed two essential dimensions: worldly aspirations and spiritual intentions. Her desire to provide the best education and stable life for her children, combined with spiritual values aimed at building a family in accordance with Allah's pleasure, mutually reinforced one another in creating a meaningful, happy, and blessed marital life.

Overall, all four participants shared similar perspectives regarding life purpose, although each expressed unique individual differences. All participants emphasized the importance of marriage as the foundation for creating a stable and meaningful life, with the primary goal of building harmonious families and raising children with positive values. Participant IK focused on achieving family happiness grounded in strong social and spiritual values. EE viewed marriage as a means of strengthening life purpose through spirituality and family responsibility. UP regarded marriage as a path toward achieving peace in both personal and social life while emphasizing sincere intentions in raising future children. Meanwhile, IS incorporated worldly aspirations by emphasizing the importance of raising children and providing them with quality education, including opportunities to study abroad, as part of her parental responsibility. All participants agreed that their life purposes were intertwined with loving family relationships, strong spiritual goals, and aspirations to create a better future for their families.

CONCLUSION AND SUGGESTION

Conclusion

This study aims to explore and gain a deeper understanding of the psychological well-being of women who entered marriage through the *taaruf* process, with a particular focus on four main dimensions proposed by Ryff (1989), namely self-acceptance, positive relationships with others, environmental mastery, and purpose in life. In this context, marriage through the *taaruf* process is not merely viewed as a social bond, but also as an important medium for achieving women's psychological well-being. Overall, this study concludes that the psychological well-being of women in *taaruf* marriages can be understood as a dynamic process influenced by each individual's mental, spiritual, and social readiness. Every participant in this study described *taaruf* marriage as bringing a deeper sense of inner peace and tranquility, despite the challenges encountered throughout the process, because the intention established at the beginning of the marriage was clear: to build a *sakinah, mawaddah, warahmah* family. Consequently, whatever obstacles arise within the marriage are faced with gratitude and faith that Allah will provide the best for His servants.

Self-acceptance emerged as a central theme in the formation of women's psychological well-being within *taaruf* marriages. All participants demonstrated that accepting themselves, including both their strengths and weaknesses, was a key factor in building healthy relationships with their spouses. This self-acceptance was also associated with self-confidence and the freedom to express personal feelings and desires without fear of judgment. Furthermore, this process was strengthened by the positive influence of the participants' religious beliefs, which provided them with a sense of peace and resilience in navigating married life. According to Ryff's theory (1989), self-acceptance is considered one of the primary indicators of stable psychological well-being. This was clearly reflected in all participants, who experienced inner peace after marriage because they were able to accept themselves as individuals growing together with their spouses toward a more meaningful and blessed family life.

Positive relationships with spouses and extended family members also emerged as an important theme influencing women's psychological well-being in *taaruf* marriages. Participants indicated that the social support received from both spouses and extended family played a significant role in maintaining their mental and emotional well-being. Open communication and mutual support between spouses in managing household life became essential foundations for creating harmony within the relationship. These relationships also fostered mutual respect, where each partner felt valued and supported. This finding is consistent with the study by Zuhdi (2025), which suggests that couples who build marriage based on sincere intentions and religious values tend to develop stronger and more stable relationships compared to couples whose marriages are motivated primarily by worldly considerations.

Environmental mastery was also found to be a key factor contributing to successful marriages and women's psychological well-being in *taaruf* marriages. Participants demonstrated that possessing the ability to manage everyday challenges—whether related to family, work, or social life—increased their sense of control over their lives. Each individual felt capable of facing present and future challenges, including those associated with employment, changes in social status, and societal expectations, with confidence derived from the support of both spouses and family members. This concept of environmental mastery aligns with Ryff's (1989) explanation that an individual's ability to manage and utilize surrounding resources effectively is a crucial aspect of achieving psychological well-being. In this regard, the ability to face various household and occupational challenges calmly and systematically contributes to greater psychological stability and enhances women's psychological well-being.

A clear sense of purpose in life emerged as the final theme contributing significantly to women's psychological well-being in *taaruf* marriages. All participants described that having clear life goals within marriage, particularly spiritual goals and the aspiration to achieve a happy life with their spouses, provided them with stronger direction and deeper meaning in their daily lives. The goal of establishing a *sakinah, mawaddah, warahmah* family became the primary foundation that enabled participants to endure and overcome marital difficulties. This finding is also consistent with Zuhdi's research (2025), which emphasizes that sincere intentions and clearly defined life goals within marriage strongly influence relationship quality and marital happiness.

Among the four themes identified, spirituality emerged as a highly prominent aspect in the experiences of women who married through the *taaruf* process. Every participant stated that marriage conducted through a process approved by Allah, such as *taaruf*, despite the absence of deep prior acquaintance, provided a greater sense of emotional stability and inner peace. They believed that a spouse and all aspects of life are trusts (*amanah*) bestowed by Allah that must be preserved responsibly. Consequently, all participants sought to maintain their marriages in accordance with Islamic principles and teachings. Marriage was perceived not only as a social institution but also as a form of worship that brought them closer to Allah, gave deeper meaning to their lives, and strengthened their commitment to maintaining harmonious relationships with their spouses. In the Islamic perspective, marriage

functions not merely as a social contract but also as a profound act of worship. Therefore, women's psychological well-being is viewed not only from emotional and social dimensions, but also from a spiritual dimension that enables them to feel more fulfilled and blessed in their lives.

This study successfully provides a comprehensive description of how self-acceptance, positive relationships with others, environmental mastery, and purpose in life play important roles in shaping the psychological well-being of women in *taaruf* marriages. Spirituality also emerged as a profound force in shaping individuals into better persons and offering broader insights into the meaning of marriage and happiness within married life.

Suggestion

Based on the findings presented in this study, several important considerations and practical implications should be acknowledged and implemented by various parties, including individuals, families, and the wider community, in order to ensure that the results contribute positively to both the research participants and the future development of this field of study.

1. Enhancing Social Support and Emotional Communication

Based on the findings regarding the importance of social support in improving the psychological well-being of women who marry through the *taaruf* process, it is essential to establish more structured support systems from both families and close social communities. Family members, especially spouses, should work collaboratively to provide greater attention to the psychological well-being of individuals, particularly women who have recently entered marriage through *taaruf*. This may be achieved through continuous communication and by creating opportunities for women to openly express their feelings and experiences regarding marriage. Strengthening emotional communication and providing more intensive support are expected to enhance psychological well-being. This can be facilitated through open discussions about the challenges faced by women in marriage and by providing safe spaces where women may express their emotions without fear of judgment. Ryff (1989) also emphasizes that high-quality social relationships strengthen emotional resilience in coping with stress and conflict. Therefore, stronger social support systems may reinforce the psychological resilience of women in *taaruf* marriages.

2. Developing Self-Acceptance and Environmental Mastery

The development of self-acceptance is highly important for women who marry through the *taaruf* process. This study demonstrates the significant role of self-acceptance in reducing anxiety and emotional distress while simultaneously improving psychological well-being. As a practical step, women in *taaruf* marriages should be encouraged to actively participate in self-development programs focusing on self-acceptance, stress management, and coping skills enhancement. According to Ryff (1989), self-acceptance and environmental mastery are strongly associated with psychological well-being. By strengthening self-acceptance, women may become better equipped to cope with the challenges arising within married life and consequently experience greater psychological stability and inner peace.

3. Strengthening Life Purpose and the Meaning of Marriage

This study found that having a clear and spiritually oriented life purpose is highly important for women who marry through *taaruf*. Therefore, it is necessary to cultivate a deeper understanding that marriage is fundamentally a form of worship and not merely oriented toward worldly goals. A more profound understanding of marriage as a lifelong act of worship may enhance the meaning of married life and provide individuals with clearer direction. Ryff (1989) also argues that having a clear life purpose and spiritual focus plays a major role in strengthening psychological resilience. In this context, women who perceive marriage as part of their spirituality and devotion to Allah are more likely to feel satisfied and experience a deeper sense of connection with their lives as a whole.

4. Expanding Premarital Preparation and Psychological Education

Based on the findings of this study, premarital preparation is highly important in reducing anxiety, minimizing pressures, and improving the psychological readiness of women entering *taaruf* marriages. Premarital education programs should therefore be expanded and enriched by incorporating psychological aspects such as emotional regulation, effective communication, and conflict management strategies. Such preparation may focus on developing women's skills in dealing with marital challenges while also providing insights into stress and emotional management.

5. Developing Further Research with Broader Samples and Themes on Taaruf

This study has limitations in terms of sample size and the relatively narrow geographical scope concerning women who marry through *taaruf*. Therefore, future research should involve more diverse participants from

broader social and cultural backgrounds. Further studies should also consider external factors influencing psychological well-being, including the impact of social media, the role of extended family, and broader social pressures.

6. Integrating Spiritual Values into Premarital Education

Considering the findings of this study, which highlight the importance of spiritual values in maintaining psychological resilience within marriage, it is recommended that religious and spiritual education be integrated into premarital programs and self-development training. This integration may strengthen psychological resilience while also providing spiritual guidance that can assist couples in coping with marital challenges. This recommendation is consistent with Ryff's (1989) perspective that the spiritual dimension of psychological well-being provides individuals with a meaningful framework for understanding life. Consequently, such spiritual grounding is particularly important for individuals undergoing *taaruf* marriages as they navigate their roles and responsibilities within family life.

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