

Relationship between Religiosity and Anger Control with Marital Satisfaction

DOI: <https://doi.org/10.47175/rissj.v4i2.661>.

| Maryam Bakhtiarvand¹ | Hassan Nokarizi² | Morteza Bakhtiarvand^{3,*} |

¹PhD. Student of Philosophy of Islamic Education, Allameh Tabataba'i University, Tehran, Iran

²M.A of Family Counseling, Shahid Chamran University, Ahvaz, Iran

³PhD. of Educational Technology, Allameh Tabataba'i University, Tehran, Iran

*bakhtiarvand@gmail.com

ABSTRACT

The purpose of this research is to investigate the relationship between religiosity and anger control with marital satisfaction. This research is the correlation type, which was carried out in the first term of academic year of 2012-2013. The instruments used were the Enrich Marital Satisfaction Questionnaire, the PACT Anger Control Questionnaire, and the Clark and Stark Religiosity Questionnaire, whose reliability was obtained according to Cronbach's alpha of 0.94, 0.81, and 0.92, respectively. The tests were carried out on 50 men and 50 married women of Shahid Chamran University of Ahvaz by random sampling, and finally 100 completed questionnaires were analyzed. Correlation research design and Pearson correlation method was used for data analysis in addition to descriptive statistics. The obtained results confirmed the research hypothesis and showed that there is a significant positive relationship between religiosity and anger control with marital satisfaction ($p \leq 0.000$).

KEYWORDS

religiosity; anger control; marital satisfaction

INTRODUCTION

The family, which is the oldest and most ancient social institution, has existed since the beginning of mankind, and it begins with marital relations and the union of husband and wife, and depending on the quality of this relationship, its stability or instability is determined (Mousavi, 2005, quoted by Khojastemehr, 2006). Marriage forms the main foundation of families. If the family is not stable, the society will be in a shaky state. Therefore, getting to know the factors that make marriage and family stable, for all classes who they think about the stability and survival of the society, it is a necessary and vital action (Khojastemehr, 2006). The study has shown that a high level of compatibility is seen among those in which couples have a good relationship with each other and a positive relationship between the relationship there are couples and marital compatibility (Ahmadi, 2003).

One of the factors influencing the strength and durability of the family is the satisfaction between the couples. Marital satisfaction is defined as one of the components that determine the functioning of a healthy family (Greef, 2000), the objective feeling of satisfaction, satisfaction and pleasures received by the husband or wife from all relationships (Ellis, 1989). The importance attached to marriage has made researchers pay more attention to the issue of marital satisfaction. Therefore, from the 1990s until now, compared to the previous decades, this problem has attracted the attention of a number of researchers, in different fields and with different goals (Bradbury, Fincham & Beach, 2004). Marital satisfaction is one of the effective factors in the stability and reliability of families and at the same time the mental health of spouses and children. If married life leads to satisfaction between the two parties, in which peace, stability and security prevail as important aspects of married life (Pour Hossein, 2006). It can be said that marital satisfaction is one of the most important

factors that affects not only the relationship between husband and wife but also the interactions of all family members. On the other hand, no exchange is absolutely acceptable and acceptable to other family members; one of the spouses may intentionally or unintentionally be aggressive or offend him. This violence and its lack of control is met with a request for punishment. Asking for punishment in turn leads to mutual retaliation. This spiral cycle can destroy relationships such as marriage (McCullough, Paragament & Thoresen, 2000).

Violence and aggression, which is one of the causes of couples' dissatisfaction, has a family background, and the inability to control anger between couples can cause serious and irreparable damage to the foundations of marriage and, consequently, to the foundation of the family. Obscenity, beatings, and more specifically, violence in the family have become one of the major social concerns (Salehi Faderdi, 2000). Therefore, trying to maintain and control it is an important factor in increasing marital satisfaction.

Durkheim (translated by Parham, 2004), Yinger (1996) and Berger (1974) have considered religion as a factor in reducing the occurrence of disputes. In any society, the first and most important fundamental principle is the regulation of relations between men and women based on appropriate moral principles and standards. The best practice for regulating these relationships is the sacred marriage bond and trying to maintain and continue it, which results in the union of man and woman for the improvement and development of the future and creating a life with peace and stability. Religion can control the feelings and emotions that have arisen and guide the aroused emotions of a person in the right direction (Bahrami, 2002). Yinger believes that by relying on the function of religion in responding to human problems, we are witnessing the elimination of anxiety and the reduction of human worries. In fact, by providing the three functions of determining the current state of the individual and society, the ultimate goal and the path of knowledge, religion plays the function of relaxing and removing anxiety in people (Yinger, 1996). Religion is a practical system based on beliefs that was sent by God to guide people in the realm of individual and social dimensions and includes ideas, beliefs, attitudes and behaviors that are linked together and provide a sense of completeness for the individual. He sees (Ariyan, 2001).

The religion of Islam, which is for guidance and providing health, has paid attention to the whole existence of a person in all stages of life and has always benefited a person with its guidance. Because religion originates from divine science and due to the existence of a creator who has a clear understanding of the human psyche, it can provide comprehensive information about humans and religious orders can be a complete guide for better family functioning and marital satisfaction. Human life is in a situation full of violence, anger and strife, which has affected people's relationships and interactions. There is no national, cultural, work or marriage foundation that is completely immune to the effects of anger and hatred and lack of understanding (Enright & North, 1998).

The existence of religious beliefs has a significant impact on family life. Belief in God makes a person's attitude towards the whole existence of human life purposeful and meaningful. Lack of faith in God causes a person to lack coherence and peace, and this causes weakness and the source of many differences in family life (Salari Far, 2001). And on the other hand, controlling anger refers to accepting and performing appropriate behavior and actions in accordance with the environment and environmental changes (Vafaei, 2009). Religious experiences often cause displacement and change in a person's moral values. A person who understands the philosophy of life and the purpose of creation by setting the example of the prophets and has a logical and rational analysis in the face of obstacles and problems in his personal and social life, and by relying on the grace of God and by

maintaining faith and His peace also finds ways to deal with these adversities. Such a person has realized that the remembrance of God are a source of peace, so he tries to reach the expansion of his mind by relying on the support and power of God and even reaches a point where He considers problems as a means for God to test humans and for his own evolution.

In a research, Marsh and Dallos (2002) came to the conclusion that religious practices provide conditions for a married person to control their anger physiologically, cognitively and emotionally and help them to accept the responsibility of their own actions in conflicts, and from an individual point of view, religious actions create conditions for a person to pay attention to God in the stage of anger and create support for both couples to avoid conflict with each other. The results of Schutte and Malouff's research (cited by Haji Abolzadeh, 2012) showed that couples with low levels of negative communication and aggression reported higher levels of marital satisfaction. In the research that Schutte and Malouff (2001) conducted on a sample of spouses, they found that people who scored higher in the ability to self-restrain and regulate and control emotions even in difficult and stressful situations. They were good and more successful in interacting with their spouses and establishing a relationship. Glenn (1988) showed that people who have lived together for a long time consider religion to be the most important factor in marriage satisfaction. Jerrigan and Nack (1978) concluded that religion is the most important factor of stability and stability in marriage and married life. Mullins et al. (2001) investigated the relationship between practice and religious beliefs and marital satisfaction and happiness; the results showed that religiosity has a direct relationship with marital compatibility in a meaningful way.

Mahoney et al. (2003) showed that practicing religious beliefs reduces verbal aggression and marital conflicts and disputes and affects marital satisfaction. Anthony (1993) studied religious orientation and marital satisfaction; the research results showed that spouses who were motivated by internal religion have higher marital satisfaction. In a research conducted by Hatami, Hobbi & Akbari (2008) under the title "Study of the effect of religiosity on marital satisfaction", the evidence showed that there is a significant and positive relationship between religiosity and life satisfaction with a correlation coefficient of 0.61. Nikooei and Seif (2005) and Mousavi (1995) showed that religious beliefs have a positive and significant relationship with marital satisfaction. In a survey, it was found that performing religious acts predicts marital satisfaction more than other variables (Weaver and Glenn, quoted by Ghobari Bonab 1995). On the other hand, it has been reported that having strong beliefs, regardless of church attendance, has a significant correlation with life satisfaction and satisfaction with each other (Ellison, 1991).

According to the results, the present research aims to determine the relationship between religiosity and anger control with marital satisfaction has been conducted in married students of Shahid Chamran University of Ahvaz, and it examines the hypothesis that there is a relationship between religiosity and anger control with marital satisfaction.

RESEARCH METHODS

The design of the current research method is descriptive and in terms of the method of data collection, it is in the category of correlational research. In this research, it has been tried to control the effect of gender by choosing an equal number of men and women.

Population, Sample and Sampling Method

The statistical population of this study was the married students of Shahid Chamran University of Ahvaz in the academic year of 2012-2013, from whom 50 married men and 50 married women were selected by random sampling. Marital Satisfaction Questioner of

ENRICH, PACT Anger Control Questioner and Religiosity Questioner of Clark and Stark were given and finally the completed questionnaires were analyzed.

Research instruments:

Marital Satisfaction Questionnaire (ENRICH):

The ENRICH Marital Satisfaction Questionnaire was created by Olson in 1989 in America with the aim of evaluating and identifying potentially problematic areas and identifying areas of strength and fruitfulness in marital relationships.

In this research, a short form of 47 questions was used due to better participation and increasing the accuracy of answers. For each of the questions in this questionnaire, five options (strongly disagree, moderately disagree, neither agree nor disagree, moderately agree & strongly agree) are intended in the form of Likert, which is scored as 1, 2, 3, 4, 5 respectively. Mousavi (2004) in a research he conducted on 400 married women in Tehran reported the Cronbach's alpha coefficient of the marital satisfaction questionnaire in its subscales to be 0.90.

Shamaei (2004) in a research that compared the marital satisfaction and mental health of working women and housewives; He calculated the correlation of this test with the marital compatibility test as 0.60, which is significant at the $p < 0.05$ level. The correlation coefficient of the long form of 115 questions of the Enrich questionnaire with the components of family satisfaction is from 0.41 to 0.60 and with the components of life satisfaction from 0.32 to 0.41, which indicates its construct validity. All the sub-scales of the Enrich questionnaire separate satisfied and dissatisfied couples, this questionnaire has a good validity criterion (Thanaei, 2000). Amanolahi (2005) used Marital Satisfaction Index Questionnaire to check the validity of this questionnaire and reported the correlation between these two tests as 0.77, which is significant at the $p < 0.0001$ level.

Anger Control Questionnaire:

This questionnaire belongs to PACT (Positive Adolescent Choices Training) program, which was first translated and used by Hajati, Akbarzadeh and Khosravi (2008). This questionnaire has 8 questions and its grading is 1-5 on a five-point Likert scale. Scores range from 8 to 40. A low score indicates a lower ability to control the subjects' anger. Hajati, Akbarzadeh and Khosravi (2008) reported its reliability as 0.58.

Clark and Stark Religiosity Questionnaire:

Religiosity Questionnaire was created by Clark and Stark in 1965 to measure religious attitudes and beliefs. This questionnaire is a five-dimensional scale that measures religiosity including belief, emotional, consequential, ritual and intellectual dimensions. In Iran, the intellectual dimension of religion has been removed due to the extent of propaganda. This questionnaire has 26 items that are scored on a five-point Likert scale from 0-4. Scores of 0-26 indicate weak religiosity, scores of 26-78 indicate moderate religiosity, and scores of 78-104 indicate high religiosity. Serajzadeh (1995) estimated the value of alpha for the variables of belief dimension 0.81, emotional dimension 0.75, consequence dimension 0.72 and ritual dimension 0.83.

RESULTS AND DISCUSSION

Descriptive findings include mean, standard deviation, number of subjects, minimum score, maximum score that are presented for the variables.

Table 1. Descriptive findings for religiosity, anger control and marital satisfaction

Statistical Indicators					Variables
Maximum score	Minimum score	Standard Deviation	Mean	Number	
92	37	1/38	70/2	100	Religiosity
40	14	6/2	28/3	100	Anger Control
221	89	3/06	1/6	100	Marital Satisfaction

As seen in the table, the number, mean and standard deviation of subjects in the religiosity criterion variable are 100, 70.2 and 1.38 respectively. The number, mean and standard deviation of the subjects in the anger control criterion variable are respectively from: 100, 3/28 and 2/6. The number, mean, and standard deviation of the subjects in the variable of marital satisfaction are: 100, 1.6, and 3.06, respectively.

Table 2. The number, mean, standard deviation, minimum score and maximum score of the subjects in the side variables

Statistical Indicators					Marginal Variable
Maximum score	Minimum score	Standard Deviation	Mean	Number	
2	1	0/5	1/5	100	Gender
32	0	4/92	3/78	100	Marriage span

As can be seen in the table, the number, mean and standard deviation of subjects in the variable of subject gender in the sample are equal to 100, 1.5 and 0.5 respectively, as well as the number, mean and standard deviation of subjects in the variable of duration. Marriage in the sample is equal to 100, 3.78 and 4.92 respectively.

Simple correlation coefficients between religiosity, anger control and marital satisfaction are presented in the table below.

Table 3. The correlation coefficients between religiosity, anger control and marital satisfaction

Significant level	Correlation coefficient	Number	Criterion variable	Predictive variable
0/000	0/89	100	Marital satisfaction	Religiosity
0/000	0/64	100	Marital satisfaction	Anger control
0/000	0/74	100	Anger control	Religiosity

As can be seen in the above table, the correlation coefficients between religiosity and marital satisfaction using Pearson's two-range test for subjects is obtained as 0.89, between anger control and marital satisfaction is obtained as 0.64, and between religiosity and anger control is obtained as 0.74. Is All correlation coefficients are significant at $P < 0.01$ level.

CONCLUSIONS

The purpose of this study was to investigate the relationship between religiosity and anger control with marital satisfaction in a sample of 100 people, 50 of whom were men and 50 of whom were women. The results of Pearson's correlation test showed that there is a significant positive relationship between religiosity and marital satisfaction, which is in line with the research of Hatami, Hobbi and Akbari (2008), Anthony (1993), Jerrigan and Nack (1978), Mullins et al. (2001), Marsh and Dallos (2002), Nikooei and Seif (2004) and Mousavi (1994). On the other hand, the results showed that there is a significant positive relationship between anger control and marital satisfaction, and this result can be found in

the researches of Scott and Lowe (cited by Abolzadeh, 2011) and Schutte and Malouff (2001). The correlation coefficient between the predictor variables, i.e. anger control and religiosity, also found a significant positive relationship, which reflects the same result of Mahoney et al.'s research (2003). It can be said that religious experiences bring about changes in a person's moral values. A person who understands the philosophy of life and the purpose of creation with regard to setting the example of the prophets has a logical and rational analysis in the face of obstacles and problems in his personal and social life and maintains his belief and faith. He will find ways to deal with his adversities and anger, and on the other hand, when a person can control his anger by using faith and religion, he will certainly be able to control challenging situations and marital conflicts in his married life will be and along with this ability of marital satisfaction will also change in a positive direction. The result obtained from this research will perhaps open a way to solve problems and marital conflicts in front of us, and that is to pay attention to the spiritual dimension and strengthen this dimension in humans and in this way achieve control of anger, which is in Finally, in married life, in the shadow of this religiosity and control of anger, marital satisfaction will increase significantly.

REFERENCES

- Ahmadi, Kh. (2003). Surrey of effective factor on marital adjustment and comparing of change of life style and family problem solving on decreasing marital distress (dissertation). Tehran: Allameh Tabataba'i university: Persian.
- Amanolahi, A. (2005). Investigating the relationship between personality traits and individual and family factors with marital satisfaction in employees of government offices in Ahvaz city. Master's thesis in counseling, Shahid Chamran University of Ahvaz.
- Anthony, M (1993). The relationship between marital satisfaction and religious maturity. *Journal of religious education*, 88, 97-108.
- Ariyan, Kh. (2008). The relationship between religiosity and mental health. Tehran: the first conference on the role of religion in mental health.
- Bahrami, E. (2002). The relationship between religious orientation, anxiety and self-esteem. *Journal of Psychology*: 6(4); 326-347.
- Berger, P. (1974). Some second thoughts on substantive versus functional definitions of religion, *Journal for the scientific study of religion*: 13(2): 129.
- Bradbury, T.N, Fincham, F.D, Beach, S.R.H (2004). Research on the nature and determinants of marital satisfaction: A decade in review. *Journal of marriage and family*: 62(4), 964-980.
- Durkheim, Emile (2000). The basic forms of religious life, translated by Baqir Parham (2005). Tehran: Nashre Markaz, Second edition.
- Ellis, A. (1989). Rational-Emotive couples therapy. New York: Bergamot press.
- Ellison, C. G. (1991). Religious involvement and subjective well-being. *Journal of health and social behavior* 68,100-123.
- Enright, R. D & North, J (1998). Introducing forgiveness. Exploring forgiveness, Madison: University of Wisconsin Press: 3-14.
- Ghobari Bonab, B. (1996). Religious beliefs and their effects on mental health. *Andisheh and Raftar Magazine*, 1: 4.
- Glenn, N. D. (1988). Annotation of family situation and global happiness. *Social forces*, 57, 957-960.
- Greef, A.P (2000). Characteristics of families that function well. *Journal of family issues*, 21, 948-962.3.

- Hajati, F., Akbarzadeh, N. & Khosravi, Z. (2008). The effect of teaching a combined program of cognitive behavioral therapy with a positivist approach on the prevention of violence among teenagers in Tehran. *Psychological Studies*, 4(3): 35-56.
- Haji Abolzadeh, N. (2002). Investigating the effect of communication skills training with a cognitive-behavioral approach on the marital compatibility of couples living in Karaj city, Al-Zahra University, master's thesis.
- Hatami, H. Hobbi, M. B. & Akbari, A. (2009). Investigating the effect of religiosity on marital satisfaction. *Military Psychology Quarterly*, 1(1): 13-22.
- Jerrigan, F. A & Nack, N (1978). Emotions status measurement. Abingdon, UK: Radcliffe medical press.
- Khojastemehr, R. (2004). Examining personality traits, Social skills, attachment styles and demographic characteristics as predictors of success and failure of marital relationship in divorced and normal couples in Ahvaz city. *Journal of Educational Sciences and Psychology*: 3 (13); 1.
- Mahoney, A., Jackson, M., Toty, N. & Bakhi, A. (2002). Marriage and the spiritual realm: the role of proximal and distal religious constructs in marital functioning. *Journal of family psychology*, 13(3): 17.
- Marsh, R. & Dallos, R. (2002). Religious beliefs and practices and Catholic couples' management of anger and conflict. *Journal of clinical psychology & psychotherapy*, 7, 1, 22-36.
- McCullough, M. E, Paragament, K. L & Thoresen, C. E (2000). Forgiveness Theory, Research, and Practice. New York: Guilford Press.
- Mullins, L. C., Proett, D., Breckett, K. & Harrison, D. (2001). Marital adjustment and religiosity: A comparison of those under age 65 with those age and order. *Journal of social science research*. 2: 1.
- Nikooei, M. & Seif, S. (2004). Investigating the relationship between religiosity and marital satisfaction. *The Scientific-Research Quarterly of Consulting Research Updates*, 4 (13).
- Pour Hossein, R. (2005). The effect of social media on emotional bonds in families. Tehran: New Design Publications.
- Salari Far, M. (2000). Comparison of Minuchin's family therapy theories with Islam's view on family. Master's thesis: Hawzah Research Institute and Qom University.
- Salehi Faderdi, M. (1378). A report on the compilation and standardization of marital satisfaction questionnaires on a sample of Ferdowsi University of Mashhad students, research report. Khorasan Research Council.
- Sanaei, B. (2000). Family and marriage measurement scales. Tehran: Roshd Publications.
- Schutte, N & Malouff, J (2001). Emotional intelligence and interpersonal relationship. *The journal of social psychology*, 141(4), 523-536.
- Shamaei, A. (2013). Comparing marital satisfaction and general health and examining the relationship between these two variables in working and non-working women in Ahvaz. Master's thesis in counseling, Shahid Chamran University of Ahvaz.
- Vafaei, M. (2009). The relationship between identity styles and religiosity. *Journal of Psychiatry and Clinical Psychology*, 15: 4.
- Yinger, J. Milton (1996). A structural examination of religion. *Journal for the scientific study of religion*; (8): 88-99.