

## BAB

# 5

## MARITAL ATTITUDE AS A MEDIATOR IN THE RELATIONSHIP BETWEEN MARITAL SPIRITUALITY AND MARITAL COMMITMENT

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### 5.1 INTRODUCTION

Marriage is a fundamental institution in many societies, that unites a male and a female to create offspring, and family and to nurture future generations (Larson & Holman, 1994; Naghibi & Hamidi, 2015; Reich & Kalantar, 2018). To add on, marriage is a sacred union, that is governed by laws, beliefs, and customs that establish the rights and responsibilities of both husband and wife (Britannica, 2024). Marriage is often influenced by a complex interplay of spiritual beliefs, personal attitudes, and social commitments. A married relationship is a commitment between spouses, and maintaining a sustainable marriage is essential because it provides stability and support for both partners and their families (Azadarmaki, et al., 2003; Juhari et al., 2019). AbdAleati et al., (2016) suggest that religious and spiritual beliefs often play an important role in shaping a quality and stable marriage. Many

studies on human well-being, including marital relationships, have highlighted the importance of the spiritual aspect (Fachrunnisa, et al., 2019; Salman, & Lee, 2019). A positive impact in all areas of human life has been observed when individuals have a strong spiritual dimension (Khurana & Joshi, 2017; Khakpour et. al., 2018). Moreover, in the context of marriage, existing evidence suggests that a strong spiritual orientation is associated with greater marital satisfaction (Robles et al., 2014).

According to Rusbult's investment model (Rusbult, 1980, 1983), high marital commitment predicts marital stability. A highly committed individual in marriage is likely to experience greater marital satisfaction, which, in turn, fosters dedication and contributes to the sustainability of the marriage. Thus, the literature suggests that individuals with a stronger spiritual orientation towards marriage hold more positive views about the marriage institution. This will contribute to a heightened sense of commitment to their partner. By integrating spiritual beliefs into their understanding of marriage, individuals may find additional motivation and meaning in their marital commitment. Thus, this will support and sustain their partnership through various challenges in turn making couples have a higher satisfaction in marriage (Aman et al., 2019; Kasapoğlu & Yabanigül, 2018; Rajabi, et al., 2017).

On top of that, another factor believed in maintaining commitment in a married relationship is having a positive marital attitude. Positive marital attitudes are important for engaging in a long-term relationship, as they impact happiness, satisfaction, health, and psychological well-being Musick & Bumpass, 2012; Umberson, et al., 2010; Vanassche, et al., 2012). These attitudes reflect an individual's perceptions and desires regarding their marital life (Wood, Avellar, & Goesling, 2008). Whitton et al., (2013) reported having a positive marital attitude can positively influence an individual's behavior in the relationship. This encourages them to work through challenges and maintain high marital quality. In contrast, a negative marital attitude can undermine trust and faithfulness which leads to less marital satisfaction and commitment (Etcheverry & Le, 2005; Riggio & Weiser, 2008).

Therefore, this study aimed to explore the mediating effect of marital attitude in the relationship between marital spirituality and marital commitment. Studying these variables is important due to the lack of research and published materials focusing on the role of spirituality and how attitudes toward marriage can influence marital commitment among Malaysians.

## **5.2 LITERATURE REVIEW**

### **5.2.1 Marital Spirituality and Marital Commitment**

Major world religions have emphasized the importance of maintaining a happy and well-functioning marriage (Mahoney, 2013). For most religions, marriage is believed to be a sacred union between two individuals, created and defined by God (Goodman et al., 2013). For example, in Islamic teachings on marriage, as stated in the Quran, it is mandated for husbands to be kind and compassionate towards their families, and for married couples to live harmoniously. It is believed that by adhering to these teachings, Allah's blessings will be abundant (Juhari et al., 2019). Thus, the concept of spirituality was chosen in this study. This study will focus on spirituality rather than religiosity. Spirituality encompasses the exploration of deeper meanings and purposes of life and the individual's experience of connection to a higher power (Peteel, 1994). In contrast, Giblin (1997) proposed that religiosity refers to following the rules and practices of a particular organized religion or faith system.

Marital spirituality is the connection of an individual's self, nature, and transcendence within the context of marriage (Kasapoglu & Yabanigul, 2018). Prayer is a significant aspect of spirituality (Reich & Kalantar, 2018). Across different religions, worship manifests in various ways. One of the most fundamental and common forms of worship is prayer (Lambert, et., 2010). According to Fincham et al., (2010), it has been suggested that behaviors leading to marital conflicts and infidelity can be reduced when couples engage in prayers together. In the context

of marriage, a correlation has been found between praying together as a couple and higher levels of trust within the relationship (Lambert et al., 2012). This suggests that heightened spirituality, such as engaging in prayer, can enhance unity within a relationship, ultimately resulting in greater trust and closeness between partners. Problem-solving skills, a positive communication style, sexuality, and decision-making were reported as dimensions of spirituality that significantly influence marital life (Hunler & Gencoz, 2005; Kasapoğlu & Yabanigül, 2018). These various factors can disrupt the harmony of a marriage, such as a lack of trust, misunderstandings, and poor communication. The role of spirituality in marriage is important and it is believed that spiritual practices can help couples understand each other better and reduce misunderstandings (Aman et al., 2022; Kamali et al., 2020; Khezri et al., 2020).

Marital commitment can be enhanced by strong religious beliefs and practices (Lambert & Dollahite, 2008). When individuals explore a deeper connection and believe in the presence of God in their marriage, they are more likely to have faith in the sustainability of their relationship (Reich & Kalantar, 2018). A study by Faghihi and Rafi Moghadam (2017) reported that positive effects and emotions in marriage are enhanced when individuals deeply understand and internalize their beliefs and attitudes in line with their religious teachings. This is because understanding their responsibilities as a partner based on religious teachings fosters values such as respect, integrity, and moral behavior, which are important in a marital context. Another study by Goodman et al. (2013) reported that fostering a sense of presence and connection with God creates a sacred bond between spouses, leading to a stronger sense of commitment to their marriage. This divine connection instills in them a deep sense of commitment not only to their spouse but also to the institution of marriage itself. Therefore, there are reasons to believe in the association between marital spirituality and marital commitment.

Marital commitment is a crucial factor in an individual's married life and it is defined as an individual's dedication to maintaining the

continuity of the marriage (Nemati et al., 2022). Marital commitment fosters a strong desire for persistence, encouraging individuals to work towards maintaining a long-lasting relationship and nurturing a sense of psychological attachment (Juhari et al., 2019; Lin et al., 2022). Developing a stable and successful marital relationship is largely driven by the level of commitment within the relationship. This commitment enhances the overall happiness and satisfaction experienced by both partners (Aman et al., 2019). Hosseini et al., (2015) proposed that the absence of marital commitment can weaken the foundation of the family, potentially leading to divorce. Marital commitment comprises three types: personal commitment, moral commitment, and structural commitment.

Exploring the role of marital spirituality in marital commitment is important in family and marriage studies today, especially given the increasing number of divorce cases attributed to a lack of understanding and infidelity in Malaysia. According to the National Population and Family Development Board Malaysia (NPFDB), the leading cause of divorce reported by men is a lack of understanding with their partner, followed by infidelity (11.8%). Similarly, women reported that the primary reason for divorce is also a lack of understanding (38%), with infidelity being the second most common reason (20.5%) (Bernama, 2023).

This study aims to fill the existing research gap and expand the body of knowledge by examining a potential mediator in the relationship between marital spirituality and marital commitment. Specifically, it hypothesizes that marital attitude mediate the association between marital spirituality and marital commitment.

### **5.2.2 Marital Attitude as a Mediator**

Marital attitude refers to the personal beliefs, expectations, and desirability that an individual holds about marriage, whether before getting married or in anticipation of a future marital relationship (Wood et al., 2008; Park, 2013; Uğur, 2016). Throughout the lifespan, these

beliefs and expectations may change and shift constantly according to one's experiences (Willoughby, 2010). This can be further explained by noting that marital attitude can change due to various factors such as parental conflict, divorce, the media, culture, and religious values (Cui & Fincham, 2010; Xiaohui, 2014; Fam et al., 2017). In addition, Uğur (2016) explains that the experiences that will have marital attitude develop based on such different experiences. Thus, marital attitude can be viewed as positive or negative depending on an individual's experiences. Individuals who hold a positive marital are likely to demonstrate a stronger commitment and greater dedication to their relationship (Wood, 2008). In contrast, those with a negative marital attitude may experience a decline in marriage quality and sustainability.

This is further supported by studies on adolescents, which found that a positive marital attitude reduces the desire for divorce and helps preserve the marriage (Bachman et al. 2014; Martin et al. 2003; Fam et al., 2017). Previous studies indicate that attitudes toward marriage can significantly influence an individual's commitment to the relationship. However, research exploring the impact of these attitudes on marital commitment among Malaysians remains limited and largely unexplored.

Referring to Ajzen's (2020) Theory of Planned Behavior (TPB), the theory suggests that human behavior is largely driven by intentions. These intentions are influenced by three main factors. First, behavioral beliefs, shape an individual's attitude toward a behavior. Second, normative beliefs, reflect the perception of subjective norms. Lastly, control beliefs, determine an individual's sense of perceived behavioral control (Ajzen, 1985). Behavioral beliefs refer to the expected outcomes of a behavior. For example, if an individual believes that marriage brings happiness, this positive belief contributes to a favorable marital attitude. Normative beliefs involve perceptions of social pressures or expectations regarding behavior. For instance, if someone feels that their religion expects them to maintain a strong marital relationship, this creates subjective norms that influence their intention to sustain a long-term marriage. Finally, control beliefs can be understood as the confidence

level of an individual in their ability to manage challenges in marriage and demonstrate resilience. If a person feels capable of handling marital difficulties, this confidence strengthens their intention to commit to a lasting marriage (Ajzen, 2020; Madden et al., 1992; Hrubes et al., 2001).

Building on the explanation above, the current study is focused on examining whether marital attitude mediates the relationship between marital spirituality and marital commitment. Thus, the present study aims to investigate the relationships among marital spirituality, marital commitment, and marital attitude as a potential mediator.

### **5.3 METHODOLOGY**

#### **5.3.1 Study design**

The study adopts a non-experimental correlational design featuring two independent variables: marital attitude and marital spirituality, with marital attitude acting as a mediator. Marital commitment is identified as the dependent variable in this framework.

#### **5.3.2 Participants and Procedure**

A total of 537 lower-income married individuals in Malaysia participated in this study, comprising 220 males and 317 females. The participants' ages ranged from 21 to 46 years ( $M = 29.06$ ,  $SD = 3.847$ ), as determined by survey results. Due to the challenge of identifying individuals who met the specific criteria, non-probability convenience sampling and snowball sampling techniques were employed to recruit respondents. The inclusion criteria for this study are as follows: 1) respondents' household income must be less than RM 4850; 2) respondents must be married less than five years; 3) in the first marriage. To recruit participants, the research team developed a poster targeting individuals who met the specified criteria. For convenience sampling, the researchers shared the survey link across several social media platforms, including Facebook, Instagram, Twitter, and WhatsApp. In

addition, for snowball sampling, respondents were encouraged to share the study link with others who met the study requirements after completing the survey. The questionnaire took approximately 15 to 20 minutes to complete. Upon accessing the study link, participants were presented with an informed consent form and a brief overview of the study. This section detailed the study's purpose, respondents' right to withdraw, and the measures taken to ensure confidentiality.

### **5.3.3 Materials**

The present study's questionnaire consisted of four sections. It began with a demographic form, which required respondents to provide their demographic information. This was followed by the Commitment Level Items, the Marital Spirituality Scale, and the General Attitudes Towards Marriage Scale. The Commitment Level Items and the General Attitudes Towards Marriage Scale were translated into Bahasa Malaysia by the researchers. They employed a back-translation technique, translating the items into Bahasa Melayu and then back into English, with confirmation by other researchers involved in the study. All key variables in this study demonstrated high reliability, as indicated by Cronbach's alpha values.

#### ***5.3.3.1 Demographic information.***

The demographic information including the respondents' age, gender, race, location, formal education, employment status, monthly household income, and number of children were asked in this first section of the questionnaire.

#### ***5.3.3.2 Commitment Level Items.***

The Commitment Level Items from the Investment Model Scale developed by Rusbult et al. (1998) were utilized to measure respondents' levels of marital commitment. The scale encompasses four distinct



constructs: investment size, quality of alternatives, commitment level, and satisfaction level. However, to achieve its specific objective, this study focused exclusively on the commitment level construct. The Commitment Level Items consist of seven items, each rated on a 9-point Likert scale, where 0 indicating “do not agree at all” to 8 indicating “agree completely”. A higher total score on the Commitment Level Items indicates a greater level of marital commitment within the married relationship. Examples of items include, “I am committed to maintaining my relationship with my partner,” “I would not feel very upset if our relationship were to end in the near future,” and “I want our relationship to last forever.” This instrument demonstrated high reliability, with a Cronbach’s Alpha of 0.707 in this study.

### ***5.3.3.3 Marital Spirituality Scale.***

The Marital Spirituality Scale was developed for this study, drawing on two dimensions of Islamic religiosity as outlined by Azimi et al. (2006). The scale comprises 13 items rated on a 5-point Likert scale. It is divided into two sections reflecting the two dimensions of Islamic religiosity: the general spiritual understanding of events and the level of commitment to ritualistic practices (‘ibadah).

The first section of the questionnaire to addresses perspectives on spirituality within marriage ranged from 1 (strongly disagree) to 5 (strongly agree). Meanwhile, the second section, which ranges from 1 (never) to 5 (always), focuses on the frequency of engaging in spiritual activities with one's spouse. Examples of the items include, "I believe that the happiness of my marriage depends on the depth of my devotion to my religion" and "How often do you and your partner engage in obligatory worship activities together?" The Marital Spirituality Scale demonstrated a Cronbach's alpha of 0.865 in this study, indicating high reliability.

**5.3.3.4 General Attitudes Towards Marriage Scale (GAMS).**

Marital attitudes were assessed using the General Attitudes Towards Marriage Scale developed by Park and Rosen (2013). This scale consists of 10 items rated on a 7-point Likert scale, ranging from 0 (strongly disagree) to 6 (strongly agree). A higher total score indicates a more positive marital attitude. Example items include, “Marriage makes people happy” and “Marriage is important.” The GAMS exhibited strong reliability, with an overall Cronbach's alpha of 0.792.

**5.4 RESULTS**

**5.4.1 Descriptive Statistical Analyses**

**5.4.1.1 Profiles of Respondents**

The results provided a general profile of respondents' characteristics, including age, gender, race, origin, education level, employment status, household income, and the presence of child/children. Table 5.1 the personal characteristics collected in the study.

**Table 5.1** Respondent characteristics

Variables	n	%
<i>Age (years)</i>		
21-29	306	57
30-38	227	42.3
39-46	4	7
<i>Mean</i>	29.06	
<i>Sd.</i>	3.840	
<i>Min</i>	21	
<i>Max</i>	46	
<i>Gender</i>		
Male	220	41

Female	317	59
<i>Race</i>		
Malay	404	75.2
Chinese	67	12.5
Indian	51	9.5
Others	15	2.8
<i>Originate</i>		
Perlis	24	4.5
Kedah	24	4.5
Pulau Pinang	29	5.4
Perak	45	8.4
Kelantan	58	10.8
Pahang	49	9.1
Selangor	75	14.0
Wilayah Persekutan Kuala Lumpur	44	8.2
Negeri Sembilan	55	10.2
Melaka	25	4.7
Johor	34	6.3
Sabah	27	5.0
Sarawak	48	8.9
<i>Education level</i>		
SPM and below	54	10.1
Above SPM	483	89.9
<i>Employment status</i>		
Working	496	92.4
Not working	41	7.6
<i>Monthly household income</i>		
> RM2500	44	8.2
RM 2,500-RM 3,170	108	20.1
RM 3,171- RM 3,970	179	33.3
RM 3,971- RM 4,849	206	38.4
<i>Presence of Child/Children</i>		
Yes	443	17.5
No	94	82.5

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*Note. Sd. =Standard deviation*

Table 5.1 presents the demographic results of the 537 respondents who participated in this study. The youngest participants were aged 21 to 29, while the oldest fell within the 39 to 46 age range. The mean age of the respondents was 29.06 years, with a standard deviation of 3.85. The findings reveal that nearly half of the respondents (304, or 56.6%) were aged 21 to 29, followed by 227 respondents (42.3%) aged 30 to 38, and 4 respondents (0.7%) aged 39 to 46. Additionally, the sample comprised 317 female respondents (59%) and 220 male respondents (41%).

Moreover, in terms of race, Malay respondents recorded the highest number, 404 (75.2%), followed by Chinese respondents, which was 67 (12.5%), 51 (9.5%) of the respondents were Indian, and only 17 (2.2%) was in the others category. Respondents were from all around Malaysia, with the highest number from Selangor and the lowest from Perlis and Kedah, totaling 24 respondents respectively. Additionally, among the respondents, 483 have an education level above SPM, while 54 have an education level of SPM and below. Most of the respondents are employed and have a household income ranging between RM3971 and RM4849. On top of that, 443 respondents reported having children, while 94 respondents reported having no children.

#### ***5.4.1.2 Descriptive Analyses of the Variables***

The results in Table 5.2 indicate that more than half of the respondents reported low levels of marital spirituality (73.7%), attitudes towards marriage (64.4%), and marital commitment (60.9%). The distribution of scores for respondents in all key variables, except for marital spirituality, did not vary significantly. Most respondents reported low marital spirituality, suggesting the respondents either do not prioritize spirituality in their relationship or do not consider it a significant aspect of their marriage.

**Table 5.2** Marital spirituality, marital attitude, and marital commitment (N=537)

Variables	n (%)	Mean	SD	Min	Max
MS		56.6	3.87	24.00	60.00
Low	396 (73.7)				
High	141 (26.3)				
MA		54.01	4.340	24.00	59.00
Low	346 (64.4)				
High	191 (35.6)				
MC		51.73	5.696	21.00	56.00
Low	327 (60.9)				
High	210 (39.1)				

Note: SD = Standard Deviation; MS = Marital Spirituality; MA = Marital Attitude; MC = Marital Commitment

### 5.4.2 Correlation Analysis

A Pearson correlation analysis was conducted to examine the relationships among marital spirituality, marital attitude, and marital commitment. The results of the correlation analysis are summarized in Table 5.3 below. The findings show that marital spirituality is positively associated with both marital commitment ( $r = .707$ ,  $p < 0.01$ ) and marital attitude ( $r = .543$ ,  $p < 0.01$ ). Additionally, marital commitment and marital attitude also demonstrated a significant positive relationship. ( $r = .668$ ,  $p < 0.01$ ).

**Table 5.3** Means, standard deviations, and correlation among variables

Variables	Mean	SD	Correlation		
			MS	MA	MC
MS	56.624	3.870	1		
MA	54.013	4.340	.707**	1	
MC	51.695	5.755	.543**	.668**	1

Note: N = 537

SD = Standard Deviation; MS = Marital Spirituality; MA = Marital Attitude; MC = Marital Commitment

\*\* $p < 0.01$

### **5.4.3 Marital Attitude as a Mediator**

The mediating effect of marital attitude was analyzed using ordinary least squares path analysis conducted with the Process SPSS Macro (Hayes, 2022). Table 4 presents the results of the mediation analysis. Initially, the researcher tested the effect of the predictor, (marital spirituality) on the mediator, (marital attitude). The findings indicated that marital spirituality is a significant predictor of marital attitude ( $b = .793, p < 0.001$ ).

The effect of the predictor, (marital spirituality), on the dependent variable, (marital commitment), was tested and is displayed in the second model. The findings revealed a significant predictive power on marital spirituality and marital commitment ( $b = .807, p < 0.001$ ).

In the third model, both marital spirituality and marital attitude were entered simultaneously into the regression analysis for marital commitment. The findings indicated that marital attitude significantly predicted marital commitment ( $b = .754, p < 0.001$ ). Furthermore, the predictive power of marital spirituality on marital commitment decreased ( $b = .210, p < 0.001$ ) after controlling for marital attitude, suggesting that the association between marital spirituality and commitment weakened. In conclusion, the results of the mediation analysis propose a potential mediating role for marital attitude in the relationship between marital spirituality and marital commitment. A graphical representation of the mediation model is provided in Figure 1 for clarity.

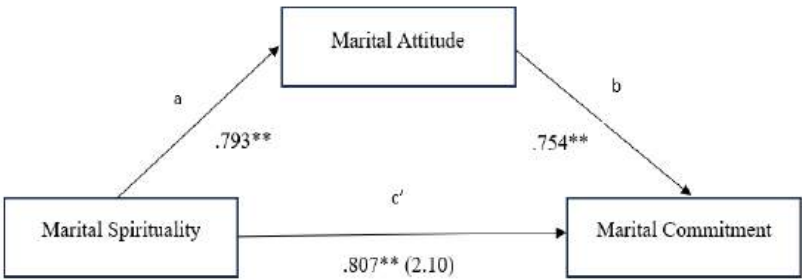
**Table 5.4**     Standardized and unstandardized coefficients

Model	b	Standard Error	t
Model 1			
Marital Spirituality → Marital Attitude	.793**	.034	23.126
Model 2			
Marital Spirituality → Marital Commitment	.807**	.054	14.958
Model 3			
Marital Spirituality → Marital Commitment	.210**	.067	3.127
Marital Attitude → Marital Commitment	.754**	.060	12.602

Note: b= Unstandardized coefficients; Beta = Standardized coefficients

\*\*p < 0.001

The mediation model was tested using the Sobel test (1982). The results indicated attitude toward marriage mediates the relation between marital spirituality and marital commitment ( $z = 15.456$ ,  $p=0.000$ ). Additionally, bootstrapping was performed in this study to further explore the mediator effect, with 5000 bootstrap samples set. The results showed the indirect effect of marital spirituality on marital commitment. The effect size was reported as 0.598, with a 95% BC confidence interval ranging from 0.433 to 0.758, indicating that the direct effect is above zero. The effect size for the direct effect was 0.210 ( $p = 0.002$ ), with a 95% BC confidence interval between 0.078 and 3.42. In summary, the findings suggest that marital attitude partially mediates the relationship between marital spirituality and marital commitment among B40 married individuals in Malaysia.



**Figure 5.1** Mediation model

**5.5 DISCUSSION**

This study aimed to explore the relationships among marital attitude, marital spirituality, and marital commitment, with a specific focus on examining marital attitude as a mediator between marital spirituality and marital commitment. The purpose of the present study was to investigate marital attitude as a mediator in to relationship between marital spirituality and marital commitment. The findings revealed that the relationship between marital spirituality and marital commitment was partially mediated by marital attitude. Firstly, marital spirituality was positively related to marital attitude. Previous studies have found that marital attitudes significantly impact behavior within marital relationships, thereby affecting the quality of marital life (Huang & Lin, 2014). According to Willoughby (2010), marital attitude can predict behavior in marital relationships, as they reflect individuals' meanings and expectations of marriage. Hence, couples with positive marital attitudes are more likely to derive meaningful connections from their relationship, as guided by their faith and religious teachings.

Next, a marital attitude has been reported to be positively associated with marital commitment. An increase in marital spirituality may be driven by positive marital attitude (Kusner et al., 2014). Individuals with high marital spirituality tend to exhibit higher marital commitment. This study revealed a strong association between marital spirituality and



marital commitment among B40 married individuals, aligning with the findings of McDonald et al. (2017). This is because the spiritual relationship with God influences marital quality and commitment indirectly (David & Stafford, 2015). While this connection does not directly alter marital quality or commitment, it impacts other factors such as faithfulness, forgiveness, and joint communication, which in turn affect the marriage (Aman et al., 2019). Studies found that married couples with high spiritual levels reported high marital commitment and overall satisfaction in their relationship (Mahoney et al., 2001; Baussano et al., 2017; Sorokowski et al., 2017; Mosqueiro et al., 2020). Individuals are motivated to sustain and nurture their marital bonds due to the positive influences derived from the spiritual meanings conveyed by their religion. They perceive their relationship as an investment, which contributes to higher levels of marital commitment (Alghaffli, 2014; Aman et al., 2021). The strength and satisfaction in a marital relationship seem to be enhanced by religious beliefs and practices, which provide a solid foundation for the relationship (Ahmadi, 2009; Chung, 2014). Allgood et al., (2009) proposed that a positive impact on a marital relationship occurs when individuals are involved in religious activities and find meaning in their faith.

Moreover, the findings of the current study have shown that marital attitude partially mediates the relationship between marital spirituality and marital commitment. These results extend the understanding of how marital attitude are connected to marital spirituality and highlight their function as a mediator. Increasing positive marital attitude could facilitate the development of interventions to enhance communication between couples about their spiritual practices, thereby strengthening marital commitment. There may be a strong positive association among positive marital attitude, marital spirituality, and marital commitment. In relationships lacking these positive attitudes, partners may feel unhappy with their marriage (Healey, 2012).

This study demonstrates that marital attitude, marital spirituality, and marital commitment share similar aspects and are all related to the quality and well-being of the marital relationship. It underscores that

marital spirituality is an important aspect of a marital relationship. As previously mentioned, marital attitude a crucial role in enhancing spirituality because having positive attitudes fosters love, supportiveness, caring, and equality in the relationship (Gowen et al., 2014; Fletcher, Simpson, & Thomas, 2000). This, in turn, brings positive feelings and behaviors towards marriage, helping couples find deeper meaning in their relationship.

## **5.6 CONCLUSION**

This current study investigated marital attitude as a mediator in the relationship between marital spirituality and marital commitment. The findings suggest that marital spirituality significantly influences marital commitment, and this relationship is partially mediated by individuals' marital attitudes. Specifically, higher levels of marital spirituality are associated with a more positive marital attitude, which in turn leads to stronger marital commitment. These results highlighted the importance of both spirituality and marital attitudes in fostering and sustaining committed marital relationships. These findings contribute to the understanding of the relationships among marital attitude, marital spirituality, and marital commitment. Therefore, marriage counselors and therapists can use the results of this study to incorporate discussions on strengthening marital spirituality and marital attitude in their sessions with clients. Emphasizing the role of spirituality in fostering positive marital attitude can significantly enhance marital commitment. Next, premarital programs should emphasize the components of positive marital attitudes and their impact on marital commitment because fostering these attitudes can significantly enhance relationship quality and stability.

Additionally, married individuals need support to improve their knowledge and spirituality in marriage. Hence, religious and spiritual leaders can promote marital commitment by encouraging practices that enhance marital spirituality between husband and wife. Next, premarital programs should emphasize the components and importance

of marital spirituality in sustaining a marriage relationship. In these programs, they should also ensure participants develop positive marital attitude and understand why such attitudes are important. Both spirituality and a positive marital attitude contribute significantly to fostering marital commitment.

It is also important to highlight some limitations of the present study. Most importantly, the present study used a cross-sectional study, which limits the causality among the variables. Longitudinal studies should be considered to establish causality and gain a deeper understanding of this issue.

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