



Predicting marital commitment based on Internal religious orientation with the mediation of sexual satisfaction and self-control

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ABSTRACT

Background and Aim: The present study was conducted with the aim of predicting marital commitment based on Internal religious orientation with the mediation of sexual satisfaction and self-control. **Methods:** The research method was correlational and structural equations type. The statistical population is all women who referred to counseling centers and health homes in Tehran in 2020-21 and 380 people were selected as a sample using a simple random sampling method. The data collection tool was Adams and Jones' Marital Commitment Questionnaire (1997), Allport Religious Orientation Questionnaire (1950), Larson et al.'s Sexual Satisfaction Questionnaire (1998), and Tanji et al.'s Self-Control Questionnaire (2004). For data analysis, structural equation modeling was used using AMOS 14 and SPSS 24 software. **Results:** The results showed that the direct effect of Internal religious orientation on sexual satisfaction ($\beta=-0.31$), self-control ($\beta=-0.40$) and marital commitment ($\beta=-0.28$) is significant. The direct effect of sexual satisfaction on marital commitment ($\beta=0.17$) and self-control on marital commitment ($\beta=0.64$) is also positive and significant. Meanwhile, self-control can play a mediating role in the relationship between Internal religious orientation and marital commitment ($P\geq 0.001$). **Conclusion:** Internal religious orientation, communication patterns, sexual satisfaction and self-control, if formed in positive and efficient dimensions, can increase and maintain couples' commitments.



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Introduction

In recent times, people have preferred to live in better societies and choose the best partners to ensure a happy and peaceful life. Marriage is a traditional social and ceremonial affair of partners with known duties and rights. The standard description of marriage varies by culture and region, as marriage is recommended as a religious obligation. As a result, marriage is an agreement between a couple to show love, commitment, and enjoyment and commitment to a healthy family relationship (Nelson, Kirk, Anne, Ceres, 2011). This is the basis of better mental preparation in women. Therefore, emotional and legal satisfaction is vital in the life of every married man and woman. In addition, choosing a spouse and getting married is considered one of the personal interests in adulthood. Choosing a spouse is actually one of the most difficult decisions in a person's life. People get married for various reasons such as pleasure, love, the desire to create a family, sexual need or the desire to escape from isolation and social difficulties (Aman et al., 2021).

Among various interactions, commitment to marital relations is the most important qualitative aspect of a relationship (Nawabinejad et al., 2023). Every person is committed to certain kinds of things in his life. One of the traits of a successful long-term partner is marital commitment. Marital commitment is defined as a cognitive process that reflects the decisions people make about their life partners (Gabi, 2018). Commitment in marital relations is a special concept for which several definitions have been provided. Marital commitment can be defined as a sense of endurance that is found in attraction and restraint (Nelson et al., 2011). As a result, as Johnson believes, marital commitment includes three dimensions of personal, moral and structural commitment. Personal commitment is a person's desire to maintain a marital relationship. This commitment expresses a person's perceptions of his life partner and his relationship, as well as the importance of the relationship for each of the spouses. Another dimension of marital commitment is a person's commitment to maintain their relationship. Personal values and basic beliefs about correct behavior in relationships are the core of moral commitment (Halpern-Meakin & Touche, 2013).

Structural commitment means that the person feels they must stay in the relationship because of external factors. Both commitment to the spouse and marriage are the keys to the success of the marriage. Every successful marriage has three main pillars: commitment, passion and understanding. Marital commitment is the strongest and most stable predictor of marriage quality and stability (Ashkazari et al., 2017). High levels of marital commitment are correlated with greater expression of love, marital adjustment and adjustment, appropriate problem-solving skills, and marital satisfaction (Lam et al., 2016). These three components combine to create a satisfying relationship between people. Personal commitment refers to a person's interest in continuing a marital relationship based on marital attraction and marital satisfaction. Moral commitment refers to the responsibility that people believe they have to stay connected and enjoy life. Structural commitment implies the existence of social relations (Aman, Abbas, Lella and Shi, 2021).

Marital commitment shows the long-term view of the couple towards their marriage (Terry, Leary, Mehta, 2013) and shows the nature of the dependence of each couple in the marital relationship. It is an important element in the stability and cohesion of any marriage (Todesco, 2012). Adams and Jones (1997) express marital commitment in three dimensions: personal, moral and structural. From this perspective, personal commitment expresses a person's desire to maintain a marital relationship and his romantic attitude towards his life partner and their relationship. Moral commitment reflects a person's moral beliefs to stay in a relationship and appropriate behavior, and structural commitment comes from a person's external beliefs to stay in a relationship so that external factors such as cultural and customary factors force him to stay in a relationship. (Ernberg et al., 2012). In the triangular theory of love, Sternberg (1986) introduces commitment as an important and constructive component and a side of the love triangle. Commitment is the cognitive component of this relationship, and several cognitive structures that couples enter into marital relationships commit them to maintaining a long-term relationship with each other. Marital commitment is important for the health of the family system and it is necessary to know the factors affecting it. As research evidence shows, marital intimacy and personal

and religious factors affect it (Zarei, 2020). Marital commitment of couples has a constructive role in creating stability in the family, and various factors, including the personality characteristics of couples, can affect the amount of marital commitment (Sadeghi, Kadirjavid, Shalani, 2019). Fincham and his colleagues also introduce the cognitive and individual components of the underlying factors of disruption or lack of disruption in marital relationships and believe that dysfunctional cognitions cause tension, followed by covenant breaking and the collapse of marital life. Two important cognitive structures are communication beliefs and communication patterns. The influence of both variables is among the main sources of influence on marital commitment (Fincham et al., 2007). Understanding the factors that affect marital stability helps to create a theory of marital stability. A factor that may affect marital stability is religiosity. In relation to married life, when people can manage themselves in stressful marital situations, their marriages will be more stable than people who do not have the ability to manage themselves in stressful situations (Latifeh, Salsabila and Yulianto, 2022). The findings of Latifah et al. (2022) showed that religiosity and marital commitment have a significant effect on marital stability. In addition, Latifah and Amelia (2018) found that commitment to Islamic values significantly predicts marital stability. Brown et al.'s (2008) study found a relationship between religiosity and marital stability in White Americans and Black Americans. Using religiosity theory, it increases the ability to solve problems in difficult situations and stressful situations (Ellison 1991), such that when people are able to manage themselves in stressful situations, their marriages are more stable than those without the ability. Chinitz and Brown (2001) point out that a high level of religiosity reduces the level of marital conflict. In this regard, marital stability will also increase. Research conducted by Lambert and Dulahithe (2006) shows that individual religiosity enhances the desire to maintain a permanent relationship (in other words, affects marital commitment), which in turn helps couples deal with conflicts that arise. Sullivan (2001) found that with high levels of religiosity, commitment increases and marital instability decreases (increased marital stability). Latifah

and Amelia (2018) also found that commitment to religiosity (assessed through religious participation and religious belief) significantly predicted marital stability, especially for Muslims. Participating in religious activities can encourage people to survive and fight successfully in difficult situations during their married life, thus reducing the tendency to divorce.

Meanwhile, sexual activity and satisfaction play a major role in the intimacy of couples. Dissatisfied sex of couples leads to frustration, deprivation, feeling of insecurity, decreased mental health, and as a result, decreased marital satisfaction and life collapse (Smith, 2015). Sexuality has three main dimensions, which are "sexual self-concept", "sexual relations" and "sexual performance" (Woods, 1987). Gender self-concept refers to how a person evaluates their adequacy as a man or a woman in their masculine or feminine roles and includes body image, sexual self-schema, and self-esteem. Sexual relations are a part of interpersonal relations in which a person shares his sexual desires with another person. Sexual performance is related to a person's ability to exchange sexual pleasure and healthy functioning in the physical and psychological sexual cycle (Tao, Coates, & Maycock, 2011). At its best, sex can bring great pleasure and satisfaction to both men and women and is a sensitive part of human life. In this way, many empirical studies have reported a positive and significant correlation between sexual satisfaction and marital quality (Yang et al., 1998) and better marital quality predicts a more stable married life (Yeh et al., 2006). The results of several longitudinal studies have shown that sexual satisfaction predicts the stability of married life (Ahmad et al., 1996). Research findings have shown that there is a positive and significant relationship between the quality of married life and physical and mental health (Robles et al., 2014) and sexual satisfaction can play a mediating role between physical health and high quality of married life (Galinski & Witt, 2014).

And finally, in the relationship between the variables of external religious beliefs and marital commitment, as well as the mediating role of self-control in this relationship, and in line with the results of the research, the findings generally confirm that self-control is indeed positively related to the satisfaction of one's simultaneous

relationship. (Donlan et al., 2007; Launer et al., 2017; Mead, 2005; Tan et al., 2017; Yang, 2017). It has been argued that self-control is the driving force that directs destructive gut-level impulses toward constructive responses that are aligned with long-term relationship goals (Finkel & Campbell, 2001), a process called motivational switching (Yutich & Rossbolt, 1994). Consistent with this argument, and as mentioned above, individuals with high self-control traits are actually better able to demonstrate pro-relationship behaviors toward their partners; especially when faced with dilemmas between responding to self-interested or partner-oriented and relationship-oriented motivations. Motivations (eg, constructive communication, forgiveness, sacrifice). Because they are more likely to do so, people with high self-control also tend to be perceived by their partners as more responsive and trustworthy. Based on such findings, it can be predicted that high trait self-control is associated with a high level of relationship satisfaction, both for oneself and perhaps especially for one's partner (Zhou et al., 2020).

In recent years, one of the most important reasons for disagreements and separations is the infidelity and lack of commitment of spouses. On the other hand, modeling the effective variables related to commitment can help prevent marital disputes and strengthen relationships between couples and increase marital commitment significantly. Since commitment is a privileged value in our religion and culture and there is a great sensitivity towards it, and on the other hand, the variables affecting marital commitment in Iran require a lot of attention. At the same time, the lack of research on the relationship between marital commitment and communication beliefs in the form of structural equation models with the mediation of sexual satisfaction and self-control, it seems necessary to conduct this research. Therefore, the question of the current research is whether the model of marital commitment can be predicted based on external religious orientation with the mediation of sexual satisfaction and self-control?

Method

From the point of view that the purpose of this research is to investigate the prediction of marital commitment based on external religious orientation with the mediation of sexual satisfaction and self-control, therefore, descriptive-survey research method has been used to investigate these elements and in

terms of the purpose of correlation. The statistical population in this research includes all women who referred to counseling centers and health homes in Tehran in 2020-2021. In this research, the 10 to 1 rule is used for sampling based on the suggestion of Kline (2011). Due to the possibility of losing participants in the research process, the researcher decided to collect information from 400 participants, and finally 380 complete questionnaires were analyzed. The criteria for entering the research included married women, age range from 20 to 55 years, referring to counseling centers and health centers in Tehran, and the criteria for exiting the research were non-cooperation and answering all the questions in the questionnaires. Four types of questionnaires have been selected to collect information. Cronbach's alpha method was also used to estimate the validity of the questionnaire. In fact, in the case of questionnaires that have multiple-choice answers, it is recommended to use Cronbach's alpha coefficient formula. In this research, the reliability coefficient of the questionnaire obtained using Cronbach's alpha coefficient was 0.775 for the religious orientation questionnaire, 0.834 for the sexual satisfaction questionnaire, and 0.912 for the self-control questionnaire, and 0.853 for the marital commitment questionnaire. Considering that the value of Cronbach's alpha varies between 0 and 1, and the closer this coefficient is to one, the more suitable it is. Therefore, it can be said that the above questionnaires have sufficient validity, which means that the answers given are not due to chance and coincidence, but due to the effect of the variable that was tested. Therefore, the validity of the tool can be accepted for research. The distribution of the questionnaire among the samples of this research was mostly carried out electronically. In this research, the advanced statistical method of structural equation modeling was used using AMOS software.

Materials

1. Adams and Jones Marital Commitment Questionnaire (MCQ). The Marital Commitment Questionnaire measures people's adherence to their spouse and marriage and its dimensions. This questionnaire was prepared and compiled by Adams and Jones in 1997 in 43 items. The scoring method of the questionnaire is a five-option Likert scale (1 completely disagree to 5 completely agree) and it measures three dimensions of marital commitment, which include personal commitment, moral commitment, and structural commitment. In 6 different studies, Adams and Jones implemented the questionnaire on 417 married people, 347 single people and 46 divorced people in order to achieve the reliability and validity of the questionnaire. In these studies, the correlation of each question with the total score of the questionnaire was high and significant. The total reliability of the questionnaire was reported as 82%. In Iran, the reliability of the questionnaire was calculated using Cronbach's alpha coefficient for all

subscales in Ghanbari Hashemabadi's research (2011). The results showed that the value of Cronbach's alpha is 0.79 for the personal commitment component, 0.80 for the moral commitment component and 0.82 for the structural commitment component.

2. Questionnaire of religious orientation. Alport religious orientation questionnaire (1950) contains 21 sentences that are presented to the subject. The test questions have four options: A- Completely disagree, B- Almost disagree, C- Almost agree, D- Completely agree, according to this, this questionnaire is scored based on a four-point Likert scale from 1 to 4. This questionnaire does not have a cut-off point, and the higher the subjects get in the investigated scales, the more they have that trait. The test has no time limit and is performed in a group, also this questionnaire has no age limit and can be performed from 16 years old and above. This test was translated and standardized in Iran in 1377, and its validity and reliability were obtained by Janbozorgi (1998). Its internal consistency using Cronbach's alpha is 0.71 and its retest reliability is 0.74. In this scale, items 1 to 12 measure external religious orientation and items 13 to 21 measure internal religious orientation. Allport and Ross prepared this scale in 1967 to measure internal and external religious orientations. In the initial studies, it was observed that the correlation between external and internal orientation is 0.21.

3. Sexual satisfaction questionnaire. Larson's sexual satisfaction questionnaire was created by Larson and his colleagues in 1998 (quoted by Shah Siah, Shams Farha, Mohebi and Tabarai, 2009), which includes 25 questions using a 5-point Likert response method and measures sexual satisfaction in general. The alpha calculated for this questionnaire is reported as 0.93. The answers to the questions of this questionnaire are 5 options based on a Likert scale from 1 to 5. The never option receives a score of 1, the option rarely receives a score of 2, sometimes a score of 3, most of the time a score of 4, and always a score of 5. In the study of Shams Farha (2011), the validity and reliability of this questionnaire were reported as 0.90 and 0.86, respectively. Also, during Bahrami's research under the title of examining the relationship between sexual satisfaction and depression between

fertile and infertile couples, the reliability of this questionnaire was obtained using Cronbach's alpha coefficient method of 0.93 for the fertile group and 0.89 for the infertile group.

4. Self-control questionnaire. This scale by Tanji et al. (2004) and includes 13 questions. This questionnaire has 13 questions and its purpose is to measure the level of people's control over themselves. Its response range was likert type (1 to 5). To get the total score of the questionnaire, add the total scores of all the questions together. The maximum score for Tanji's self-control questionnaire is 65 and the minimum is 13. A higher score indicates a person's higher self-control and vice versa. The validity and reliability of this questionnaire has been calculated and confirmed in the research of Mousavi Moghadam et al. (2015). In the research of Tanji et al. (2004), the validity of this scale has been confirmed by evaluating its correlation with the scales of academic achievement, adaptability, positive relationships, and interpersonal skills. Also, its reliability has been obtained on two statistical samples using Cronbach's alpha test of 0.83 and 0.85.

Implementation

The implementation method in the current research was that after receiving the necessary information and permissions about the research sample, the researcher implemented the desired questionnaires in a period of 32 days, and the distribution of the questionnaires among the samples of this research was implemented electronically. In this way, after implementing the questionnaires in the online questionnaire format, after obtaining the necessary permission from the relevant units, the forms were sent as a link and through the participation of the human resources management of the oil company, the link was sent to the contact number or email of the employees. The results were extracted in excel and implemented in spss software, and the collected data were analyzed and tested descriptively and inferentially using spss and AMOS software.

Results

The average (standard deviation) age of the participants was 39.86 (6.91). Table 1 shows the descriptive measures of mean and standard deviation of communication beliefs variable.

Table 1. Descriptive indices of mean and standard deviation of communication beliefs (N=380)

| Variable | Subscale | Mean | SD | Skewness | Kurtosis |
|---------------------------------------|-----------------------|-------|-------|----------|----------|
| External religious orientation | | 33/72 | 6/88 | -0/16 | -0/51 |
| sexual satisfaction | | 84/14 | 10/12 | -0/42 | 0/46 |
| Self-control | | 47/50 | 10/46 | -0/43 | -0/21 |
| Marital commitment | Personal commitment | 52/36 | 7/91 | -0/24 | 0/45 |
| | Ethical commitment | 52/34 | 9/31 | -0/52 | 0/14 |
| | Structural commitment | 38/82 | 5/84 | -0/16 | 0/02 |

| | | | | |
|-------------|--------|-------|-------|------|
| total score | 53/143 | 09/20 | 25/0- | 46/0 |
|-------------|--------|-------|-------|------|

Garson (2007) emphasizes that if the values of skewness and kurtosis of the data are between +2 and -2, the data have a normal distribution at the level of 0.5. In this study, the values of skewness and kurtosis of the data were between +2 and -2

(Table 1). The structural model for predicting marital commitment based on external religious orientation with the mediation of sexual satisfaction and self-control has a good fit.

Table 2. Correlation matrix between research variables

| Variable | 1 | 2 | 3 | 4 |
|---------------------------------------|--------|--------|--------|---|
| External religious orientation | 1 | | | |
| sexual satisfaction | 0/26** | 1 | | |
| Self-control | 0/35** | 0/12* | 1 | |
| Marital commitment | 0/44** | 0/32** | 0/64** | 1 |

*p<0.05, **p<0.01

Based on the obtained results (Table 2), there is a significant negative relationship between external religious orientation and sexual satisfaction (0.268) and self-control (0.355) and marital commitment (0.442). Also, the relationship between sexual satisfaction (0.319) and self-control (0.646) with marital commitment is also positive and significant. It should be noted that the correlation matrix between variables is significant at $p \geq 0.01$ level. In order to investigate the dispersion pattern of

marital commitment prediction scores based on external religious orientation with the mediation of sexual satisfaction and self-control, path analysis was used, and the results are presented as follows. In this section, structural equation modeling method was used to explain the dispersion pattern of marital commitment prediction scores based on external religious orientation with the mediation of sexual satisfaction and self-control.

Table 3. Goodness of fit indices of the assumed model after modification

| | χ^2 | df | χ^2/df | GFI | CFI | RMSEA |
|----------------------------------|----------|-----|-------------|------|------|-------|
| After modifying the model | 207/658 | 110 | 1/888 | 0/94 | 0/94 | 0/046 |

In Table 3, the chi-square index (X^2) is equal to 207/658, the chi-square index on the degree of freedom (X^2/df) is equal to 1/888; Comparative fit index (CFI) equal to 0.94; goodness of fit index (GFI) equal to 0.94; And the root mean square error of approximation (RMSEA) is equal

to 0.046. Therefore, according to Hu and Bentler (1999), a value greater than 0.90 for the CFI and GFI indexes and a value smaller than 0.08 for the RMSEA index indicates a good fit of the assumed model with the data.

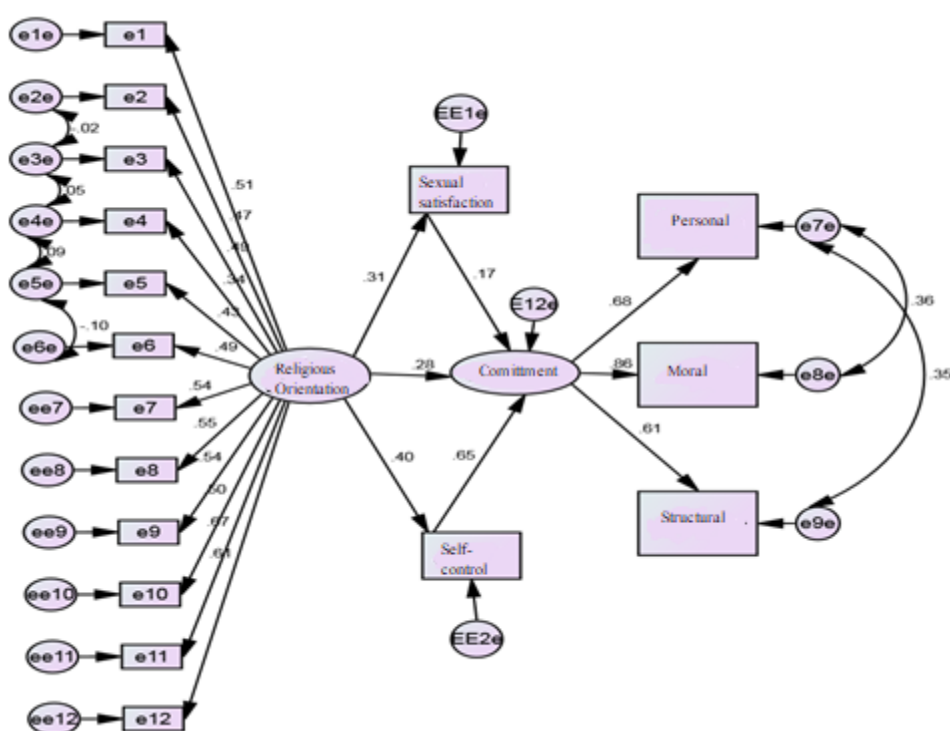


Figure 1. Path coefficients of the prediction model of marital commitment based on external religious orientation with the mediation of sexual satisfaction and self-control

| Table 4. Direct effects in the investigation of research variables in the research hypothesis | | | | |
|---|-----------|------------------------|-------------|--------|
| independent variable | | The dependent variable | Effect size | t |
| External religious orientation | religious | sexual satisfaction | 0/31 | 5/044 |
| External religious orientation | religious | Self-control | 0/40 | 6/043 |
| External religious orientation | religious | Marital commitment | 0/28 | 4/659 |
| sexual satisfaction | | Marital commitment | 0/17 | 3/993 |
| Self-control | | Marital commitment | 0/65 | 11/372 |

Based on the obtained results, the direct effect of external religious orientation on sexual satisfaction (0.31) and self-control (0.40) is statistically significant. Also, the direct effect of external religious orientation on marital commitment (0.28) is also significant. In addition, the direct effect of sexual satisfaction on marital commitment (0.17) and self-control on marital commitment (0.65) has also been evaluated as positive and significant. As can be seen, the value of t in all paths is more than ± 1.96 , which indicates the significance of these paths. Sobel's test was used to determine the

significance of the relationship between the prediction model of marital commitment based on external religious orientation with the mediation of sexual satisfaction and self-control. In this method, the following formula is used to analyze the mediator variable.

$$Z - value = \frac{a * b}{\sqrt{(b^2 * s_a^2) + (a^2 * s_b^2) + (s_a^2 * s_b^2)}}$$

The results of the Sobel test for the middle path can be seen in the table below.

Table 5. Sobel test results for mediating and indirect effects

| Predictor | Mediator | Criterion | Indirect effect | Z | p |
|--------------------------------|---------------------|--------------------|-----------------|-------|-------|
| External religious orientation | Sexual satisfaction | Marital commitment | 0/053 | 0/631 | 0/09 |
| External religious orientation | Self-control | Marital commitment | 0/26 | 5/428 | 0/001 |

Based on the data in Table 5, in the prediction of marital commitment through external religious orientation with the mediation of self-control, the z value is more than ± 1.96 and ($P < 0.01$) shows the significance of this path and it can be concluded that Self-control mediates the relationship between extrinsic religious orientation and marital commitment. However, According to the data in Table 5, in the prediction of marital commitment through external religious orientation with the mediation of sexual satisfaction, the z value is less than ± 1.96 and does not show the significance of this path ($P < 0.05$). It can be concluded that sexual satisfaction does not mediate the relationship between external religious orientation and marital commitment.

Conclusion

The present study was conducted with the aim of the structural model of predicting marital commitment based on external religious orientation, with the mediation of sexual satisfaction and self-control. The results showed that the external religious orientation can affect the relationship and the level of commitment of couples, and this religious orientation can improve marital frequency through self-control. This finding is in line with the studies of Brown et al. (2008), Chinitz and Brown (2001), and Sullivan (2001), on the relationship between religiosity and marital stability. The theory of religiosity defined by Huber and Huber (2012) describes religiosity as the thoughts and beliefs that a person has in seeing the world, which is known as a personal construction system. Five dimensions, namely intellectual, ideological, public practice, private practice, and religious experience may enhance marital stability. Marital stability is a set of behaviors that a person shows during the interaction of couples and thus affects the longevity of the marital relationship. When this set of behaviors is religious behavior, the marriage of people (women) is considered more stable. Islamic religiosity values may contribute to marital stability. For Muslims,

religiosity is usually a guide in solving problems when faced with difficult situations and stressful situations. When people are able to manage themselves in stressful situations, their marriages are more stable than those who do not have the ability to manage themselves in stressful situations (Ellison 1991). In addition, Latifah and Amelia (2018) found that commitment to Islamic values significantly predicts marital stability. Adherence to Islamic values is evaluated through religious participation and religious beliefs. Participation in religious activities can encourage people (the experience of "shared faith") to survive and successfully fight difficult situations during their married life, leading to a low tendency to divorce. Participants who have religious beliefs and implement religious values in various activities have experienced a relatively high increase in family functioning and marital stability. Adherence to religious values plays an important role in the formation of attitudes in marriage. Values take priority to prevent divorce when faced with difficult home life situations. And finally, self-control also played a significant role in explaining marital commitment in the studied people. Another correlation of marital commitment in this research was self-control. Self-control is an internal care based on which assigned tasks are performed and non-normative, abnormal and illegal behaviors are avoided. Therefore, the skill of self-control is a reflection of self-improvement. In order for a person to be able to control his behavior, he must understand that he is the cause of a behavior and realize that that behavior and its consequences are the result of an action that he can control to some extent. Studies show that the relative lack of ability to control impulses leads to high-risk emotional and sexual behaviors and overeating and drinking (Hadi et al., 2016). In fact, empirical evidence shows that people with higher self-control ability get better results in various aspects, including achievements and tasks, impulse control, adaptability, interpersonal relationships, moral emotions, and personality traits. (Siyadpour,

2007). Regarding the relationship between self-control and marital commitment, it is necessary to refer to the research results of Mark, Jansen, and Milhausen (2002), who believe that men and women who score less in impulse control and have less inhibition. They are more involved in relationships. They get out of marriage, and people who are more likely to cheat report more negative emotions. One of the unique characteristics of a human being is the will and freedom that comes from self-control. In fact, self-control is a type of self-management that, by strengthening it, a person can master himself and avoid deviations, errors, and crimes.

In general, marital commitment refers to the feeling of continuity in the relationship and the effort and motivation to maintain the relationship and is the main factor of family loyalty and stability. Marital commitment includes a person's attitude towards his life partner and their relationship, the extent of the couple's feelings and emotions towards their other party, and that in the marital commitment, the factors of customs and laws adhere to their vows. There are factors that affect the level of marital commitment between couples. One of these factors is the initial incompatible schemas that lead the couple to negativity in thinking, feeling, behaving and how to communicate with others and distance them from their marital obligations. These schemas penetrate a person's beliefs and negatively affect his behavior. Thoughts Another important factor in influencing the level of marital commitment is communication beliefs. If these beliefs are effective, they can improve and maintain the couple's commitment level, and if they are ineffective, they disrupt these commitments. If the communication channels of couples are formed in interaction and friendship, the level of commitment is also high and they have more commitment towards each other. Also, if couples are satisfied with their intimate and sexual relationships with their spouses, the level of their marital commitment is also at a favorable level, because couples see the emotional needs resulting from the evaluation from a positive perspective and satisfy the emotional needs of the other party. This intimacy and feeling makes them stick to married life more. Therefore, in summary, it can be said that schemas have negative effects on couples' commitments, but instead, communication beliefs, communication patterns, sexual

satisfaction and self-control, if formed in positive and efficient dimensions, can increase and maintain couples' commitments (Sayad, 2007). By adhering to religious teachings, a person has the ability to solve problems even in difficult and stressful situations. When people can manage themselves in such a situation, it is more likely to lead to a more stable marriage than those who cannot. In addition, participation in religious activities as part of religious commitment is recognized as a factor for marital stability. Religious activities as a social resource can help improve marital well-being and improve resilience during married life. Associating with people who have authentic values and norms may lead to patterning of behavior that can mirror praise behaviors from family members at home.

It should be mentioned that the generalization of the findings depends on the limitations of the research. This research was basically correlational. Hence, a causal explanation of the results is not possible. Also, the statistical sample of this research was selected based on the use of self-report measurement tools. Therefore, generalization of the results should be done with caution. Based on this, it is suggested to consider validity and reliability in diverse and wider samples in future research using random sampling method. In addition to the importance of marital satisfaction, it is important to examine the relationship between marital adjustment and primary maladaptive schemas. Although the relationship between communication styles and marital commitment of couples was confirmed in this research, its complexity and nature are not well known. Therefore, it is important to understand the complexity of the style and type of relationship in couples in the future.

Conflict of Interest

According to the authors, this article has no financial sponsor or conflict of interest.

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