

RELIGIOSITY, COMMUNICATION PATTERNS AND MARITAL INSTABILITY IN YOUNG MARRIED INDIVIDUALS

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Abstract

A major problem of marriage instability was increasing among young couples, and this issue had multiple factors contributing to it. This study aimed at investigating the relationship between religiosity, communication patterns and marital instability among young married individuals. Correlational research design was used. The sample comprises of 170 married participants (N=170) 40 men and 130 women using purposive sampling strategy and with a marital duration between 1 to 7 years (M= 3.78, SD= 2.25). The self report measures used to assess the study variables were demographic questionnaires, The Mature Religiosity Scale (MRS) that presented high internal consistency with a Cronbach alpha of 0.92. Its reliability and validity were proven by great correlations with the known scales, including the Duke Religion Index ($r = 0.84$) and the Religious Well-Being Scale ($r = 0.83$). Communication Patterns Questionnaire (CPQ) had been found to be very reliable with Cronbach alpha of between 0.85 and 0.95, and Marital Instability Index (MII) had proved to be very reliable with a Cronbach alpha of 0.89 and had been shown to have a great validity having a significant correlation with the measures of marital satisfaction, divorce and separation. Correlational and regression analyses were done including descriptive and reliability statistics. Religiosity, communication and marital instability were evaluated using standardized scales. The study investigated the predictive value of religiosity and patterns of communication on marital instability. The data were keyed into SPSS statistics 2025. The results supported the hypotheses and the significant relationship between the variables was found. Marital instability was predicted by religiosity through religiosity and communication patterns, as well as hierarchical regression association between religiosity, communication patterns and marital instability. These results of hierarchical regression indicated that constructive communication was negative predictor of marital instability. The results highlighted the importance of considering religiosity and communication patterns in understanding marital instability among young married individuals. The implications of the study on the counseling of marriages and relationship education were addressed.

Keywords: Religiosity, communication patterns, marital instability, young married individuals.

Introduction

Marriage is an essential institution that feels the basis for building a life together, sharing successes and setbacks, and promoting a love atmosphere for individual development. However, maintaining a happy and healthy marriage can be difficult, especially for young people who can have particular difficulties to navigate the complexities of contemporary life, resolve disagreements and acclimatize with new roles and obligations.

Research has repeatedly demonstrated the intricate relationships and interactions between religiosity, communication patterns, and marital instability. It has been discovered that religiosity which is characterized as the level of dedication, commitment, and participation in religious activities and beliefs improves marriage relationships by encouraging virtues like sacrifice, forgiveness, and commitment.

Marital stability and happiness are greatly influenced by communication patterns, such as verbal and nonverbal exchanges, conflict resolution techniques, and emotional closeness (Gilliland & Dunn, 2003). Conflict, discontent, and alienation are hallmarks of marital instability, which can have serious repercussions for people, families, and society as a whole. (Gottman, 1999). These include worsened physical and mental health, less stable finances, and a higher chance of divorce and family disintegration. Therefore the present study aims to examine the connections between these variables in a sample of young married individuals; this study seeks to add to the body of existing literature (Amato, 2001)

Religiosity shows extensive complexity because it receives scholarly attention from multiple academic fields which each develop distinct interpretations of its meaning. Different scholars who study religiosity approach the subject independently from one another due to their varied expertise in theology psychology sociology education. A theologian normally studies faith-related issues but psychologists investigate devotion alongside holiness components. Church membership rates together with attendance figures are more likely to become the focus of sociological research within this field. Because different perspectives exist about religiosity it becomes critical to develop a detailed definition of religiosity before studying religious education and everyday life. (Holdcroft, 2006)

Message passing patterns found in parallel applications require understanding of developers. The way an application distributes data through the network requires proper matches between network topology and routing processes and connection management and buffer allocation mechanisms to ensure maximum efficiency and scalability. Application source code does not easily reveal these patterns and when data exists it remains complex to properly categorize it in ways that lead to the generation of significant information. (Riesen, 2006)

According to (Kreager et al., 2013) marital instability shows its predictive role toward marriage termination by indicating both emotionally driven and cognitively expressed factors that cause such outcomes. The tendency to get divorced serves as a distinct factor from the actual divorce proceedings since various other elements including alternative choices and barriers and reinforcement affect decisions about divorce (Previti & Amato, 2003)

The breakdown process of marriages that could result in divorces or desertions or separations represents marital instability. The termination of a relationship occurs following affective and cognitive states that include related actions prior to its conclusion. A marriage in a state of unrest or uncertainty forms the basis of marital instability which leads to relationship dissolution. (Omorogiuwa & Omorogiuwa, 2016)

Types

Pragmatic Religiosity. Pragmatic religiosity works as a concept of religiosity where practical uses dominate over beliefs and thoughts. Pragmatic religiosity bases its practices on active behaviors versus mental analysis. The form of religiosity is manifested through emotional exhibitions and dogmatic rituals that focus on traditional perspectives along with authoritarian commands. The expression of this-worldly and other-worldly pragmatism signifies two fundamental types of this form of religiosity. Religious believers who practice pragmatic religiosity believe that dedication strength can be determined through how many religious actions they perform along with mass collective rituals. (Soroush, 2009)

Extrinsic Religiosity. (Allport & Ross, 1967) defined extrinsic religious people who employ religious practices to boost personal advantages by pursuing safety and status or obtaining comfort through faith-based practices. Such orientation makes individuals display decreased tolerance and heightened prejudicial behavior. Religious individuals with extrinsic

religiosity neither care about faith doctrines nor do they fear mortality to the same extent. (Bouchard et al., 1999)

Linguistic Communication Patterns. The research focuses exclusively on linguistic communication patterns by documenting all identified patterns followed by their brief explanations. First the researcher organized the communication patterns into indicative friendly and turbulent categories before analyzing their impact on the process through three communicative models. (Abdo Al-Hakami, 2024)

Caregiver and Dementia Communication Patterns. In the context of caregiving for individuals with dementia, communication patterns are categorized as facilitative, disabling, and neutral for caregivers, and engaging, challenging, and neutral for care recipients. These patterns are influenced by several factors, such as the career and the type of dementia. (Kim et al., 2024)

Marital Distress. Marital instability advances to Marital Distress which becomes a deep wide-ranging state of marital dissatisfaction. The state of marital distress involves elevated conflict together with criticism and defensiveness which causes emotional estrangement and poor communication and generates feelings of future relationship despair. (Markman et al., 1993)

Hostile Detached. (Gottman, 2023) explains that marital instability consists of four different types which serve as predictors of divorce. Hostile Detached stands as the first marital instability variety because its members show deep conflicts and extreme defensiveness in combination with emotional removal and intimate distance. The essence of this relationship structure leads partners toward worsening disconnect and isolation from one another.

Hostile Engaged. Hostile Engaged couples maintain emotional connection despite their elevated arguments and critical behavior and defensive tendencies while fighting. (Gottman, 2023)

Factors

Ethnic Difference. Research provides evidence which demonstrates that difference in ethnicity forms an important factor which affects how people develop their religious identities. Social Identity Theory indicates that individuals with minority ethnicity base their identity on religion to preserve good self-perceptions when minorities experience threats. Research across multiple studies reveals ethnic minorities including Latinos and Africans together with Europeans Americans demonstrate higher religious recognition. (Lopez et al., 2011)

Nonverbal Communication. Communication through nonverbal methods consists of sign language and silent language which contains every visible action that occurs when people are present or subject to intentional or unintentional interpretation. The communication signals that humans express through their faces and body positions and eye interactions deliver equal meanings to spoken language and can sometimes communicate more strongly. Nonverbal signals expose genuine emotions of individuals although spoken words appear different. (Bambaeeroo & Shokrpour, 2017)

Intrapersonal Factors. Intrapersonal elements consisting of religiosity and spirituality together with commitment and loyalty and personality traits alongside empathy and trustfulness determine marital stability. Religious and spiritual couples tend to maintain stable marriages. A relationship requires both partners to be dedicated to their commitment and loyalty in order to remain stable. The stability of married life enhances when individuals embrace personality traits that include patience together with forgiveness and self-acceptance and acceptance of their partner. (Ojukwu, 2016)

External Factors Affecting Marital Instability. Marital stability faces outside influences that include children and financial problems. Parents who cooperate together develop increased respect for each other which produces caring feelings toward their relationship (Kumar & Gupta, 2019). The way a couple manages their finances together and any financial tensions which arise create instability in their relationship. Marital stability faces influence from society and the demands of the culture especially in collectivist societies which prioritize the connection of family above everything. (Kumar & Gupta, 2019)

Consequences

Consumer Behavior. Consumer behavior is heavily affected by religiosity as this phenomenon alters human responses within materialistic realms and enhances tolerance capabilities together with ethical frameworks and reduces uncertainty avoidance. Religiosity influences how people approach both religious consumer goods and economic retail activities. Psychological foundations of such behavioral effects stem from religious rituals together with beliefs and values combined with community engagement patterns. Religiosity serves as an essential factor which explains the variations that consumers exhibit during their decision-making and behavioral execution processes. (Lucchetti et al., 2021)

Psychological Wellbeing. The spiritual characteristics of a person significantly affect psychological health during times of stress and trauma. Some elements of religious behavior produce less severe mental disorder symptoms yet negative religious coping practices lead toward worsened mental health. Research shows that religious prominence together with the assistance of the Church produces high levels of meaning together with the purpose along with the decrease in anxiety. Stressful situations such as trauma can be less challenging to handle with religious beliefs which help people develop positive feelings through trust in divine assistance and belief in purpose. (Upenieks et al., 2021)

Relationship Quality. The consequences of the quality of the relationship can have a deep impact on the life of an individual. Brody's research from 1998 suggests relationship quality affects various life aspects including social-emotional development, mental wellbeing and relationship patterns. Positive relationships promote emotional closeness, empathy and social capabilities that benefit individuals throughout life. Meanwhile, negative or conflictual relationships can increase aggression, anxiety and depression. Moreover, relationships quality can also impact future relationships, as individuals may repeat patterns of behavior or attachment styles learned from their interactions (Brody, 1998). The authors also note that organizational issues, such as lack of support from supervisors and peers, can enhance the adverse effects of workplace harassment. (Boudrias et al., 2021)

Poor Communication Patterns. Poor communication can cause mistrust, instability in relationship and can even cause marital dissolution. In addition, Gottman suggests that destructive communication patterns can have serious consequences of emotional and physical health, which include anxiety, depression, post-traumatic stress disorder (PTSD) and even cardiovascular diseases. Children exposed to negative communication patterns between parents may also experience emotional anguish and develop bad emotional regulation and social skills. (Gottman, 2015)

Academic Achievement of Children. Studies demonstrate that children from fragmented households perform badly in their academic studies and maintain lesser educational goals while showing higher chances of elementary school dropout. The essential components of academic success such as parental guidance and supervision and support become difficult to achieve when children experience unstable marriages. (Odewale & Killian, 2021)

Theoretical Perspectives

Unified Theoretical Model. Scholars throughout the years have developed multiple theoretic constructs which explain the variations found in religious affiliation. The unified theoretical model combines different religious theories into one framework to establish complete religiosity comprehension. The model combines deprivation regulations with socialization features and cultural production and ethnicity elements to describe religious engagement through the framework of rational-action mechanisms. The model shows improved understanding of religiosity by viewing mechanism relationships as interconnected components instead of fundamental opposites. (Stolz, 2009)

Self Enhancement Theory. People become more religious through a self-enhancement process to obtain better self-development together with positive social outcomes. A cultural model of religion asserts that religious behavior emerges through social environment at both regional and specific community levels. Cultural valuation of religiosity influences how much it affects people to display socially desired responses across different levels of devoutness. (Sedikides & Gebauer, 2010)

Emotional Intelligence Theory. Goleman established emotional intelligence theory to explain the ways emotions influence communication patterns. People with emotional intelligence possess the capability to detect emotions inside themselves and others before using this insight to direct their mental operations and conduct. Goleman organized emotional intelligence into four fundamental aspects which include self-awareness and self-regulation and motivation together with social skills. The ability to understand personal emotions defines self-awareness while self-regulation means controlling emotions in oneself. Both motivation and social skills use emotions to define pursuits toward goals as well as social engagement.

Emotional intelligence determines the fundamental ways through which people communicate with others. People possessing strong emotional intelligence competencies show better communication results through intentional listening along with a capacity for empathy and firm self-expression (Mousavi, 2016)

Such people effectively handle challenging situations because their emotional intelligence helps them control their emotional state and respond to others through insightful and considerate actions. Emotional intelligence theory gives a complete method to understand how emotions drive communication behaviors. Recognition of emotional intelligence during communication helps people create better strategies that improve relationships while encouraging effective emotional regulation for both themselves and their associates. (Goleman, 2005)

Vulnerability-Stress-Adaptation Model. The science of relationships uses the stress adaptation model Vulnerability (VSA) to describe marriage as a continuous interaction between elements of weakness and anguish and adaptation mechanisms. According to the VSA Model researchers should study three essential aspects of family functions through which couples navigate their permanent risks and experience stressful situations and develop coping mechanisms to handle quality fluctuations and stability changes across time.

The VSA model provided researchers with a new perspective because it combined single contributing factors into a comprehensive framework that explained marital changes. The VSA model requires researchers to examine the entire set of marital functioning elements including endurance-based vulnerabilities in addition to stress and adaptive mechanisms at the same time (Karney & Bradbury, 2021)

Literature Review

Religiosity and Communication Patterns

In a recent study, Negara et al. (2023) conducted this study to investigate the impact of teacher communication patterns on the developments of student's religious character values at SMK IT Ihsanul Fikri Magelang. The aim of this study was to identify teacher communication pattern that contribute to the development of students religious character. The qualitative approach is employed by the study by collecting data through observations, and analyzed the data using Miles and Huberman's steps. Students from diverse background have come understand the importance of religious character facilitated by teachers who build open communication patterns and establish cooperation to create effective communication in fostering religious character is revealed by these findings. The study concluded that implementing open and cooperative communication patterns enables teachers to effectively develop student's religious character, fostering a deeper understanding and practice of religious values in daily life.

Communication Patterns and Marital Instability

In a recent study, Tabaghi and Zadehmohammadi (2024) conducted the research to explode the predictive roles of the dark triad personality traits narcissism, Machiavellianism, and psychopathy and couples communication patterns in marital instability. The study involved 246 married individuals in Tehran and Karaj, Iran. Findings revealed that narcissism was negatively correlated with marital instability while psychopathy was positively correlated, indicated that higher psychopathy trades predict greater instability. Machiavellianism showed no significant relationship with marital instability according to the revealed findings of this study. The study also found that mutual constructive communication was negatively correlated with marital instability, while mutual avoidance and demanding women/ withdrawn man patterns were positively correlated. The personality traits and communication patterns significantly influenced marital instability, in emphasizes the importance of communication training for couples to foster healthier relationships was concluded by the researchers.

Religiosity and Marital Instability

In a recent study, Hwang et al. (2021) examined the relationship between husband wife religious denomination homogamy like spouse sharing the same religious affiliation and marital satisfaction over time with a particular focus on how religious intensity and moderates this relationship. The research aimed to investigate whether couples who shared the same religious denomination experience higher level of marital satisfaction over time and to assess the moderating effect of religious intensity on this association. The data was utilized for the study from the national survey of families and households and the Longitudinal Study of Generations that focuses on 173 merit couples in the baby boom generation. The findings indicated that couples that share the same religious denomination reported higher initial levels of marital satisfaction as compared to the mixed denomination couple. The positive association between religious homogamy and marital satisfaction was stronger among couple with higher levels of religious intensity. The results suggest that the sharing of the same religious denomination contributes to greater marital satisfaction and particularly among couples who play a high importance on religion on their lives.

Objectives

Following are the objectives:

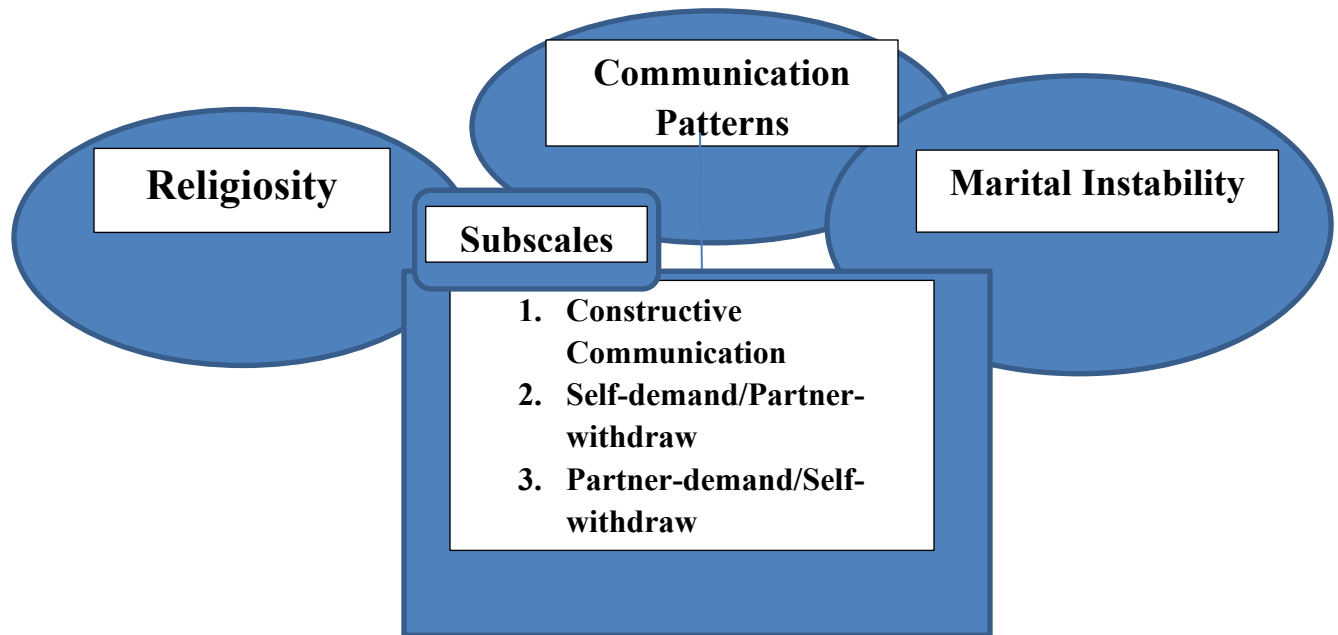
- 1) To investigate the relationship among religiosity, communication patterns and marital instability.
- 2) To investigate the communication patterns as a predictor between the relationship among religiosity and marital instability in young married couples.

Hypotheses

Following are the hypotheses of the study;

1. There's likely to be a relationship among religiosity, communication patterns and marital instability in young married individuals.
2. Religiosity is likely to be a predictor of marital instability in young married individuals.
3. Communication patterns are likely to be a predictor of marital instability in young married individuals.
4. Communication patterns are likely to predict the relationship between religiosity and marital instability in young married individuals.

Figure 1
Hypothetical Model



Methodology

Research Design

Correlational research design was employed in the present study to find out the relationship between religiosity, communication patterns and marital instability in young married couples.

Sample

The sample comprised of 170 young married individuals (N=170), and it will be taken within a year of (1-7) through purposive sampling strategy.

Inclusion Criteria

- Married couples between 1 to 7 years
- Living together

Exclusion Criteria

- Separated or divorced

Descriptive statistics of demographic variables as shown in table 1.

Table 1

Descriptive Statistics of Demographic Characteristics of the Sample (N= 170)

Characteristics	n(%)	M(SD)
Gender		1.7647(.42544)
Male	40(23.5)	
Female	130(76.5)	
No. of children		1.1882(1.32785)
0	73(42.9)	
1	36(21.2)	
2	32(18.8)	
3	17(10.0)	
4	10(5.9)	
5	1(.6)	
6	1(.6)	
Family system		1.6000(.49135)
Nuclear	68(40.0)	
Joint	102(60.0)	
Employment status		2.0471(.88252)
Full time employed	62(36.5)	
Part time employed		
Self employed	38(22.4)	
Unemployed	70(41.2)	
Birth Order		2.8353(.82630)
Only child	8(4.7)	
First born	50(29.4)	
Middle	74(43.5)	
Youngest	38(22.4)	
Marital status		1.3471(.48968)
Arranged Marriage	112(65.9)	
Love Marriage with	57(33.5)	
parental permission		
Love Marriage without	1(6)	
parental permission		
Area of residence		1.7176(.45147)
Rural	48(28.2)	
Urban	122(71.8)	

Characteristics	<i>n</i> (%)	<i>M</i> (<i>SD</i>)
No. of sons		.6176(.91064)
0	105(61.8)	
1	33(19.4)	
2	26(15.3)	
3	4(2.4)	
4	2(1.2)	
No. of daughters		.5647(.79862)
0	103(60.6)	
1	42(24.7)	
2	21(12.4)	
3	4(2.4)	

Note. For family system; 1=Nuclear and 2=Joint; For birth order; 1=1st, 2= 2-4,3= 5-6, For employment status; 1= Full time Employed 2= Part time employed, 3= Self-employed and 4=Unemployed, for marital status; 1= Single, 2= Married and 3= Divorced/Separated/Widowed.

Religiosity. Religiosity is defined as the emphasis on religious experience rather than adherence to traditional religious doctrines. It is characterized by a departure from established belief systems and a focus on individual experiences and states of being. Religiosity is shaped by personal autonomy and is not bound by authoritative traditions. The study of religiosity has been enlivened by the continued importance of religiosity for modern political and social conflicts, and by the increasing diversity of religious expressions throughout the world (Sherkat, 2015).

Communication Patterns. Communication patterns are defined the key design elements that ensure that the systems supporting communities properly embody the communication norms of the community. They can be defined as a set of related communicative workflow and norm definitions describing acceptable and desired communicative interactions within a community. Communication is essential for both the coordination of (inter)actions in the community (Malone & Crowston, 1994).

It is measured by three different sub-scales:

Constructive Communication. A number of qualities seem to be true of communication that works in positive, constructive ways for relationships. Constructive communication shares clear information has sufficient detail for full comprehension and builds understanding. Constructive communication empowers, it leaves space for others to share their side and be heard in order to promote understanding and working together (Connors, 2013).

Self-Demand/Partner-Withdraw. A pattern, in which one partner seeks change and discussion of a problem, while the other avoids the conflict, is concurrently associated with couple dissatisfaction (Donato, 2014).

Partner-Demand/Self-Withdraw. Demand/withdraw can be conceptualized as a conflict pattern in which partner A chastises, nags, or makes demands of partner B, while partner B avoids confrontation, withdraws from conflict, and becomes defensive (Eldridge & Christensen, 2002).

Marital Instability. Marital instability is defined as a predictor of intent of termination of a marriage, revealing cognitive and affective factors responsible for it (Kreager et al., 2013). The divorce proneness and not the actual decision of it, as decision to divorce are influenced by other factors as well such as availability of alternatives, barriers, reinforcement etc. (Previti & Amato, 2003; Mousavi, 2016).

Demographic Sheet. Demographic information was included regarding age (in years), no. of siblings, area of residences (urban or rural), marital status (single, married, Divorced/Separated/Widowed), family income, family system (nuclear or joint), birth order, employment status.

The Mature Religiosity Scale (MRS). The Mature Religiosity Scale (MRS) is a “16-item” questionnaire assesses the complexity and depth of your religious experiences.. The scale consists of “five” dimensions: 1 point for “totally applicable”, 2 points for “applicable”, 3 points for “applicable/ not applicable”, 4 points for “not applicable”, 5 points for “totally not applicable”. The MRS demonstrates showing high internal consistency with a Cronbach’s alpha of 0.92. Its reliability and validity were supported through high correlations with established measures, such as the Duke Religion Index ($r = 0.84$) and the Religious Well-Being Scale ($r = 0.83$) (Margreet et al., 2012)

Communication Patterns Questionnaire (CPQ). The Communication Patterns Questionnaire (CPQ) is a scale to measure communication patterns in couples, consisting of 35 items assessing Mutuality (13 items), Self-disclosure (11 items), and Conflict Resolution (11 items). The authors of scale used 9 point likert scale. 1 point for “Very Unlikely” and 9 point for “Very Likely”. The CPQ has demonstrated excellent “reliability”, with Cronbach's alpha coefficients ranging from 0.85 to 0.95, and validity through correlations with marital satisfaction, conflict, and relationship quality, establishing it as a psychometrically sound measure of couple communication patterns (Christensen & Sulloway, 2015)

Marital Instability Index (MII). The Marital Instability Index (MII) questionnaire to measures the likelihood of divorce or separation in married couples. The MII consists of (15 items), assessing factors such as communication, conflict resolution, and relationship satisfaction. The authors of scale used 5 point likert scale. 1 point for “Strongly Disagree and 5 points for “Strongly Agree”. The scale has demonstrated high “reliability”, with a Cronbach's alpha coefficient of (0.89), and “strong validity”, correlating significantly with measures of marital satisfaction, divorce, and separation. The MII has been widely used in research on marital instability, relationship quality, and divorce prediction, and is considered a reliable and valid tool for assessing marital instability (Rahaju, 2016)

Procedure

Prior to any data collection process, permissions from the respective authors of Questionnaire i.e. The Mature Religiosity Scale (MRS), Margreet’s scale of religiosity. The permission was obtained through email correspondence before the data collection process. After taking the permission, the questionnaires are going to be used. Some questionnaires will be filled face to face while others are going to be filled online. After giving the introduction and informed consent form, the demographic sheet will be filled by the participants and they will be asked to complete the questionnaire. Some of the questionnaires were collected on Google form where the link of the form was sent to the participant eligible for the research and using the technique of snowball sampling the questionnaire was provided to the related people of reference while others were filled within the presence of the researcher.

The participants were provided with a complete explanation of the purpose of the research study and inform consent was obtained from them the participants were asked to fill out all the question years included in the study the resulted reached the married individuals through convenient and snowball sampling in time for the data collection only married individuals were selected the married into visuals were approach throw convenient sampling a total number of 170 married participants were approached from different parts of Pakistan and even out from

Pakistan. The researcher introduced herself to the married individuals and gave a brief view of the purpose of research. The questionnaires were marked quantitatively at the end of the data collection process.

During the data collection process, the participants were assured that the data would be used only for research purposes and would be kept confidential. The participants were also provided with the option to withdraw from the study at any point if they felt uncomfortable or unwilling to continue. The whole administration took 15-20 minutes for each individual there was a total of 200 questionnaires that were distributed among the participants from which 30 questionnaires were discarded and 170 were calculated in the results. Following the completion of multiple visits for data collection, the participants were given warm thanks for their corporation. The researcher expressed her sincere appreciation for the married individual's assistance and collaboration. The collected data were subsequently analyzed and the results were discussed.

Ethical Considerations

Following were the ethical considerations for the study:

- Prioritizing the participants' autonomy, the study obtained informed consent from each individual.
- Adhering to ethical guidelines, the study ensured the confidentiality of the participants' information.
- The study did not cause any harm to the participants.
- The participants were free to withdraw from the research at any point in time.
- The study maintained anonymity, and no participant was required to disclose their identity.
- The study strictly used the gathered data for research purposes only.

Results

The data was analyzed with SPSS version 25. Statistical analysis of demographic and research variables was conducted using descriptive statistics. The study used Cronbach Alpha values to evaluate the internal consistencies of the scales. At first, the relationships between religiosity, communication patterns and marital instability were assessed using Pearson Correlation. Then religiosity and communication patterns were evaluated as predictors of marital instability in young married individuals.

The descriptive statistics and Cronbach's alpha are shown in Table 2.

Table 2

Descriptive Statistics and reliability of Study Variables (N=170)

<i>Study Variables</i>	<i>K</i>	<i>a</i>	<i>M</i>	<i>SD</i>	<i>Range</i>
Religiosity	16	.86	23.21	6.53	16-80
Constructive Communication	9	.83	66.21	13.65	9-18
Self-demand/Partner-withdraw	7	.75	25.35	12.72	7-14
Partner-demand/Self-withdraw	7	.72	24.42	12.09	7-14
Marital Instability Index	15	.89	24.32	10.29	15-75

In their study, George and Mallery (2018) presented a set of guidelines that could be used to assess the reliability of a given measure. "Greater than 0.9 - Excellent, less than 0.8 - Satisfactory, above average.7 - Acceptable, greater than or equal to zero.6 - Doubtful, uncertain. A rating of 5 is considered poor, and a rating of 0.5 is considered unacceptable. Religiosity,

communication patterns and marital instability had reliability above 0.6 for overall scale, indicating strong reliability.

It was hypothesized that there would be a significant correlation between religiosity, communication patterns and marital instability among young married individuals.

Inter correlations among demographic and study variables are shown in Table 3.

Table 3

Correlation of Demographics with Study Variables (N=170)

Variables	1	2	3	4	5	6	7	8	9	10
1. Age	1	.02	-.01	-.04	.25**	-.21**	.06	.16*	.14	-.01
2. Education		-	.01	-.10	-.05	-.07	.02	.02	.07	.00
3. Family income			-	.13	.06	-.13	.11	-.04	-.01	-.10
4. Marital status				-	.02	-.02	.04	-.10	-.06	.05
5. Age at marriage					-	-.16*	-.00	-.05	-.01	.03
6. Religiosity						-	-.27**	.09	.10	.19**
7. Constructive communication							-	-.09	-.13	-.46**
8. Self demand/ partner withdraw								-	.80**	.14
9. Partner demand/ self withdraw									-	.19**
10. Marital instability index										-

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Table 3 findings suggest religiosity is negatively correlated with constructive communication and positively correlated with marital instability index. Constructive communication is negatively correlated with marital instability index, while self demand/partner withdraw and partner demand/self withdraw are positively correlated with marital instability index.

It had been hypothesized that communication patterns will predict the relationship between religiosity and marital instability in young married individuals.

Multiple regression analysis was run to assess the possible predictors as shown in table 4.

Table 4

Regression coefficient of Religiosity, Communication patterns and Marital instability (N=170)

Predictor	B	SE B	β	t	p	95%CI [LL, UL]
Constant	40.26	5.23		7.69	<.000	[29.92, 50.92]
Religiosity	.10	.11	.06	.97	.330	[-.11, .33]
Constructive communication	-.31	.05	-.42	-5.93	<.000	[-.42, -.21]
Self demand/ partner withdraw	-.02	.09	-.03	-.31	.756	[-.21, .15]
Partner demand/ self withdraw	.13	.09	.16	1.41	.160	[-.05, .331]

Table 4 results indicated the impact of religiosity, communication patterns and marital instability. The R^2 value of .23 the prediction explained 23% variance in the marital instability with $F(12.73)$, $p < .001$. These results indicated that constructive communication was negative predictor of marital instability.

Additional Analysis

Independent samples t-test was run to assess gender difference in study variables as shown in table 5.

Table 5

Mean comparison of male and female on religiosity, communication patterns and marital instability

<i>Variables</i>	Male (N=40)		Female (N=130)		<i>t (168)</i>	<i>p</i>	<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Religiosity	23.42	7.97	23.14	6.06	.23	.814	0.03
Constructive Communication	67.42	12.66	65.83	13.96	.64	.52	0.11
Self-demand/Partner-withdraw	25.97	14.17	25.16	12.29	.34	.72	0.06
Partner-demand/Self-withdraw	26.80	13.79	23.70	11.48	1.42	.15	0.24
Marital Instability Index	23.42	9.46	24.60	10.55	-.63	.52	0.11

Table 5 results indicate that there were no statistically significant differences between males and females on the variables examined.

Discussion

The purpose of this research was to find out the relationship between religiosity, communication patterns and marital instability in young married individuals. The discussion explains what was found when looking at connections between religiosity, different types of communication and whether young married individuals had unstable relationships. The experimental method was applied to test the hypothesis and the findings show how marital relationships work. The author explains the main results found, points out where they are consistent with what is known in the scientific literature, explains their relevance to practice and future projects and lists any weaknesses in the study. The study seeks to contribute to knowledge of what leads to satisfied and stable marriages in young couple's lives.

These findings confirm Hypothesis 1 that assumes the probability of the existence of a connection among the factors of religiosity, communication patterns, and marital instability among young married individuals. There is no straightforward relationship between religiosity and communication pattern and marital instability. The studies always proved that efficient communication dynamics play a key role in defining person well-being and relationships (Saleem et al.). In addition, researchers have also emphasized the role of communication in defining individual religiosity that can, indirectly, affect marital relationships (Sahertian et al., 2021). There is an interrelationship between religiosity and communication patterns which may affect the outcome of the relationship therefore creating a relationship between religiosity, communication patterns and marital instability among the young people who are married.

It has been discovered that communication patterns are important determinants of marital stability and religiosity is a possible predictor of marital instability due to patterns of communication influence (Jamshidi et al., 2017; Egbo et al., 2020). The possible interaction between religiosity and communication patterns justifies the hypotheses that there exists a relationship among religiosity and communication patterns and marital instability among young married individuals. Moreover, religion has proved to positively affect marital relationships since it may influence the pattern of communication and conflicts (Orathinkal & Vansteenwegen, 2006).

Moreover, the literature offers the basis of investigating the intricate links between religiosity, communication patterns and marital instability in the young married individuals. These studies reviewed imply that religiosity and communication patterns actively interact to adjust the pattern of marital relationships meaning that indeed there is association among these variables and therefore the hypothesis is proven to be true. A future study is required to explain the relationship among religiosity, communication patterns and marital instability comprehensively.

The hypothesis two states that religiosity is likely to be a predictor of marital instability among young married individuals. The study examined the correlation between religiosity and instability in the early married persons on the assumption that religiosity would be a predictor of instability in marriage. The results however indicated that religiousness was not a significant variable that predicted marital instability implying that the relationship between the two constructs was complex and indirect. Such findings confirm those of Mahoney, et.al (2001) meta-analytic review of the literature which concluded that, although religion is linked with superior marital outcomes compared to non-religious persons, its direct influences regarding prevention of marital instability or divorce are weak and inconsistent. Mahoney et al. spun a proposal about the fact that the effect of religiosity might be indirect and it leads to constructive communication, mutual respect, shared values, forgiveness, and prosaically family behavior.

With regard to temporal situation of the present-day research, religiosity did not directly forecast instability, but its impact can be interposed by means of quality of communication, emotional support, or communion of spirituality. These results imply that religiosity does not have a sole predictive power on marital instability especially during the infancy period of marriage. Rather, its functioning can better be conceptualized as a contextual or moderate variable interacts with other relational processes. The results of this research revealed that the obtained results of religiosity value were not significant. One of these is perhaps the fact that the measurement instruments used in the evaluation of religiosity, self demand/partner withdrawal and partner demand/self withdrawal are not complete or sensitive to explain the details of these constructs. This may lead to lost or mismatched assessment thus its outcomes are insignificant. The other cause could be associated with sample size; in that either the sample population will not be representative of the large population or the sample will be small so as not to ascertain any significant impacts. This will limit the generalizability of the findings and even cause insignificance outcome.

In the hypothesis three, it has been stated that communication patterns are likely to be a predictor of marital instability in young married individuals. Evidence has shown that constructive communication is very important in practicing marital stability. Markman, Stanley, and Blumberg (2010) have indicated that good communication levels lead to improved marital success among couples. The study on premarital communication and marital outcomes has indicated that the negative communication observed was related significantly with divorce whereas the self-reported negative communication was also related to poor marital adjustment (Markman et al., 2010). In particular, it was noted in the research that no couples experiencing distress recorded increased declines of negative communication with time relative to those that experienced distress, meaning that they could manage negative emotions better. This result favors the hypothesis that constructive communication can prove to have a strong negative effect in predicting the marital instability among young married individuals.

The result of the current study confirms the hypothesis that constructive communication can potentially be a strong negative predictor of marital instability among the young married

individuals. In line with the previous studies, the findings reveal that constructive communication patterns have a negative relationship with marital instability (Haris & Kumar, 2018; Tabaghi & Zadehmohammadi, 2024). In particular, it has been revealed that manual constructive communication should be an important determinant of a healthy satisfying relationship between spouses whereas the mutual avoidance and obsessive women/retiring male enables patterns are synergistic in enforcing inauspicious matrimonial instability (Tabaghi & Zadehmohammadi, 2024). These findings highlight the central role of communication in marriage and suggest that interventions aimed at promoting constructive communication skills may be an effective way to reduce marital instability in young married couples. By fostering a positive and supportive communication environment, couples can better navigate conflicts and strengthen their relationship, ultimately reducing the risk of marital instability.

The outcome confirms Hypothesis four, that the connection between the levels of religiosity, communication patterns, and marital instability are multidimensional and complicated. It has always been established that communication patterns are influential when it comes to causing instability in a marriage (Tabaghi & Zadehmohammadi). In addition, research has also discovered that communication dynamics highly influence the satisfaction in marriages, which strongly emphasizes the significance of successful communication in marital matters (Atashpanjeh & Shirazi, 2022). Since there are possible implications on the role of religiosity on communication patterns, it is therefore agreeable that the relationship between religiosity and marital instability is mediated by communication pattern.

Effective communication patterns play a very significant role in healthy marital relationships and research studies indicate that patterns of communication could prevent instability and contribute towards satisfaction in a marriage (Markman et al., 2010). The deviations between religiosity and communication pattern and marital instability indicates probable chances of communication pattern to declare the association of religiosity on marital instability in young married people. Indirect and direct studies reveal evidence to prove the hypothesis by indicating the importance of a marital relationship using patterns of communication.

In general, the literature makes it possible to examine the complicated relations between the religiosity, communication patterns, and marital instability illustrated as a complex. The reviewed researches indicate that the communication trends contribute considerably to the forecast of the relations amid religiosity and marital instability, which is why the approach of the hypothesis that the communication tendencies will be likely to forecast the relations of religiosity and marital instability in young marriages between young individuals is justified. Additional studies are required to appreciate the relationship between these variables in all its aspects.

Limitations

1. The study might include sampling bias since it focused on a certain group of 170 married people. Also, because the study used a correlational approach, it cannot prove which variable caused the outcome. More studies may find ways to research the progression of religiosity, relationship patterns and marital stability with the help of longer-term designs.
2. Since the participants in the study were young married individuals, the generalizations cannot be applied to the age groups or populations outside their sample. Future scientists should work on obtaining a broader range of samples to test the findings' general value.
3. Researchers looked at a certain set of variables and did not include other possible causes, like low socioeconomic status or stress from outside situations, when studying marital

instability. Examining more fully what contributes to instability in marriage could be useful for future studies.

Implications

- **Social Psychology Perspective.** Looking at the impact of religiosity on spouse's behaviors can teach us much about relationships. Looking at how religiosity affects the way couples relate and talk can give researchers insights into their partnership issues. It can direct action to encourage positive relationships and reduce disputes.
- **Clinical Psychology Implication.** Knowing how spirituality affects marital relationships plays a key part in coming up with useful approaches for therapy. When therapists notice how significant religion is in couples' lives, they can design spiritual therapy approaches for religious couples. Therapists can also learn to deal with religious disagreements in couple's therapy which allows partners to cope with their issues and maintain a close bond.
- **In Counseling Psychology.** Creating ways for couples to deal with their religiosity and address their ways of talking can strengthen their relationships. Therapists who include questions about religion and communication in their assessments gain a better sense of how a couple's relationship works. This information helps in creating specific strategies for improving how people talk out conflicts and keep their relationships healthy.
- **Intervention Implication.** Developing programs to improve communication and also handling religious challenges in relationships support the bond between married couples. Helping couples focus on resolving conflicts and practicing strong communication such programs allow them to solve difficulties and get closer.
- **Implications for Practice.** Improving ways of counseling couples about religion and talking to each other can improve marital strength and happiness. Therapist's help partners communicate better and manage challenges which strengthens their relationships. This could, as a result, make couples feel happier in their marriage and less likely to end the relationship.

Suggestions

1. To gain more insight into the impacts on young marrieds, future studies using a longitudinal approach should investigate the connection between religiosity, ways of communicating and the stability of their marriages.
2. **Diverse Samples.** In order to improve the generalizability of their findings, researchers should try to recruit diversity among sample couples coming from varying cultural, income and demographic groups.
3. **Multi Method Approaches.** In the future, studies could rely on multiple approaches, like watching the couples, rating their behaviors or reviewing diary entries which would give a complete picture of the relationships between the variables.
4. **Looking at Mediators and Moderators.** Investigators might explore how conflict resolution styles and emotional intelligence may affect the relationships between religiosity, how couples communicate and the stability of their marriage.
5. **Intervention Studies.** Another area for research is to create and evaluate interventions that change couple's communication and religion, with the intent to strengthen the relationships and satisfaction of newlyweds.
6. **Couples-Based Research.** Analyzing how partners' faith and conversational habits can affect their marriage using apt models could help researchers. If these suggestions are

followed, further research will be able to develop a clearer model of the link between religiosity, communication patterns and marital instability in young married individuals.

Conclusion

All in all, this research studied the connections among religiosity, communication patterns and fewer marital issues for young individuals. The study found that these variables were strongly connected; religiosity was related to stable and unstable marriages and communication styles were related to stable and unstable marriages as well. Furthermore, how partners spoke to one another changed the effect of religiosity on the likelihood of divorce. Results from the study can explain how beliefs and the way couples speak with each other; play a role in their marital well-being. This study can suggest how to help young married couples build better interactions and healthier marriages.

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