




The University of Tehran Press

Codifying a Training Package of Islamic Happiness: Evaluating Its Efficacy on the Marital Adjustment and Resilience in the Couples with Marital Conflict

Azam Zare Mirkabad¹ , Reza Ghorban Jahromi^{2*} , Molouk Khademi Ashkzari³ , Kamran Sheivandi Cholichah⁴ 

1. Department of Educational Psychology, Faculty of Literature, Humanities and Social Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran. Email: az.zareh@yahoo.com
2. Corresponding Author, Department of Psychology, Faculty of Literature, Humanities and Social Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran. Email: r.ghorban@srbiau.ac.ir
3. Department of Educational Psychology, Faculty of Educational Sciences and Psychology, AlZahra University, Tehran, Iran. Email: mkhademi@alzahra.ac.ir
4. Department of Educational Psychology, Faculty of and Psychology & Educational Sciences, Allameh Tabatabai University, Tehran, Iran. Email: sheivandi@atu.ac.ir

Extended Abstract

Aim

Certain couples encounter challenges in their communication (Yu, 2021). Marital conflicts manifest as a form of antagonistic conduct between two individuals who are married, with at least one of them causing the conflict (Chan & Long, 2020). Typically, their emotional, communicative, and social functions are negatively impacted, ultimately leading to a deterioration in their relationship (Yu, 2021). Over time, marital discord diminishes contentment and leads to a decline in the degree of compatibility between partners (Chan & Long, 2020). Marital compatibility refers to a constructive and pleasurable disposition that couples exhibit across multiple facets of their union, including but not limited to communication, interpersonal dynamics, conflict resolution, financial matters, and sexual relations (Abbas et al., 2021). Marital compatibility is an outcome of the matrimonial process encompassing various elements, including the demonstration of affection between partners, the presence of mutual respect, sexual relations, attitude similarity, and problem-solving abilities (Pandya, 2017). Marital compatibility additionally exerts an influence on the overall well-being of couples and diminishes their psychological fortitude. Resilience can be defined as the capacity to confront and recover from challenging circumstances and events that precipitate crises (Ertekin Pinar et al., 2018). This capability, being a protective factor, significantly contributes to the success and survival of individuals in the face of adversity. According to research, resilience is a significant factor in enhancing positive emotions, decreasing marital tension, and improving couple relationships (Seiler & Jenewein, 2019). The stability and longevity of a couple's relationship are highly dependent on the vitality and health of the couple, since the couple's contentment ensures the relationship's durability. Happiness promotes awareness, creativity, and activity and facilitates social relationships, and health (Rajput et al., 2017). Certain theorists contend that attaining happiness is feasible through the practice of religious devotion, adherence to spiritual values and objectives, and concern for such matters (Wade et al., 2018). The current study aims to examine the impact of Islamic contentment education on the marital adjustment and resilience of women experiencing marital difficulties.

Methodology

The present research employed thematic analysis by induction for the qualitative component and a semi-experimental design with a pre-test-post-test methodology, including a control group and a two-month follow-up period, for the quantitative component. In the initial half of 2019, couples experiencing marital conflict who were referred to counseling centers located in the eastern region of Tehran constituted the statistical population for the current study. Thirty couples who achieved the highest ratings on the marital conflict questionnaire were selected using a multistage sampling technique and

assigned at random to either the experimental or control groups. In the end, 52 individuals were sampled, with 24 in the control group and 28 in the experimental group. Islamic happiness education was provided to the experimental group in the guise of 8 weekly sessions over the course of two months. In adherence to research protocols, informed consent was obtained from the couples prior to their participation in the intervention program, and they were provided with comprehensive updates throughout the intervention's progression. Marital conflict questionnaire (MCQ) marital status questionnaire (MSQ) and resilience questionnaire (RQ) comprised the measurement instruments. An analysis of mixed variance was implemented in order to investigate the research hypothesis.

Findings

In contrast, the control group had an average age of 30.87 ± 3.46 years, while the experimental group had an average age of 32.64 ± 3.14 years. In contrast to the pre-test phase, the average values of marital adjustment and resilience among couples experiencing marital conflicts in the experimental group exhibited an upward trend during the post-test phase. The results of the mixed variance test showed that, based on F coefficients, the effect of the group membership factor (Islamic happiness education) on the marital adjustment and resilience of couples experiencing marital conflicts is statistically significant. The effect size of group membership explains 45 and 49 percent of the variance in resilience scores. Therefore, Islamic happiness education has had a significant impact on marital compatibility and resilience of couples with marital conflicts. The effect size shows that the interaction effect of group membership and time explains 50 and 57 percent of the variance in marital adjustment and resilience scores, respectively. A notable disparity exists in the mean scores of the follow-up, post-test, and pre-tests with regard to the variables of marital adjustment and resilience. In contrast, the mean ratings of the follow-up and post-test phases do not differ significantly.

Conclusion

The primary objective of this study was to assess the efficacy of the Islamic happiness education program in fostering marital resilience and adjustment among troubled couples. The findings of the study indicate that the implementation of the Islamic happiness education program significantly enhances the marital adjustment and resilience of troubled couples. As stated in the explanation of the present finding, the intervention of Islamic happiness is predicated on training that emphasizes contentment, recognition of one's strengths and capabilities, and gratitude for these blessings; this serves as the foundation for enhancing one's positive emotions and cheerfulness (Wade et al., 2018). Beliefs are the origin of behavior and emotions, according to the cognitive-behavioral perspective; positive beliefs can increase the intensity of positive emotions and decrease the occurrence of negative ones (Pandya, 2017). Reconstruction facilitates the development of a fresh outlook on life, fortitude, and tolerance for more challenging circumstances; as a result, one ultimately experiences an increase in positive emotions, vitality, and contentment. By finding purpose in life, seeking divine intervention in difficult circumstances, relying on social and spiritual support, and experiencing a sense of connection to a higher power, religious individuals can effectively manage detrimental circumstances like conflicts. Prior to attaining satisfaction, one must be cognizant of the blessings in one's existence (Ertekin Pinar et al., 2018). Satisfaction will increase subsequent to attaining awareness; this can have a significant impact on the occurrence of positive emotions and mental health, ultimately leading to greater resilience and satisfaction.

Keywords: Islamic Happiness, Marital Adjustment, Marital Conflict, Resilience.

Ethical Considerations

To adhere to research ethics and obtain the consent of the participating couples, approval was obtained for participation in the intervention program, and they were informed about all stages of the intervention. Additionally, assurance was given to the group members that, if desired, they could receive therapeutic intervention upon completion of the research process.

Acknowledgments

The authors of this article feel compelled to express their gratitude to all participating couples in the research who facilitated the conduct of the study. This article is extracted from the doctoral dissertation

in educational psychology at the Islamic Azad University, Science and Research Branch, Tehran. The current article has not received any financial support.

Conflict of Interest

There is no conflict of interest in this article.

References

- Abbas, J., Aqeel, M., Abbas, J., Shaher, B., Jaffar, A., Sundas, J., & Zhang, W. (2019). The moderating role of social support for marital adjustment, depression, anxiety, and stress: Evidence from Pakistani working and nonworking women. *Journal of Affective Disorders, 244*, 231-238. <https://doi.org/10.1016/j.jad.2018.07.071>
- Chan, K. S., & Leung, D. K. (2020). The Impact of Child Autistic Symptoms on Parental Marital Relationship: Parenting and Coparenting Processes as Mediating Mechanisms. *Autism Research, 13*(9), 1516-1526. <https://doi.org/10.1002/aur.2297>
- Connor, K. M., & Davidson, J. R. (2003). Development of a new resilience scale: the Connor-Davidson Resilience Scale (CD-RISC). *Depression and Anxiety, 18*(2), 76-82. <https://doi.org/10.1002/da.10113>
- Ertekin Pinar, S. E., Yildirim, G., & Sayin, N. (2018). Investigating the psychological resilience, self-confidence and problem-solving skills of midwife candidates. *Nurse Education Today, 64*, 144-149. <https://doi.org/10.1016/j.nedt.2018.02.014>
- Pandya, S. P. (2017). Spirituality, Happiness, and Psychological Well-being in 13-to 15-year-olds: A Cross-country Longitudinal RCT Study. *Journal of Pastoral Care & Counseling, 71*(1), 12-26. <https://doi.org/10.1177/1542305016687581>
- Rajput, N. R. (2017). Marital adjustment and happiness. *The International Journal of Indian Psychology, 5*(1), 116-123. <http://dx.doi.org/10.25215/0501.095>
- Rust, J., Bennun, I., Crowe, M., & Golombok, S. (1986). The golombok rust inventory of marital state (GRIMS). *Sexual and Marital Therapy, 1*(1), 55-60. <https://doi.org/10.1080/02674658608407680>
- Seiler, A., & Jenewein, J. (2019). Resilience in cancer patients. *Frontiers in Psychiatry, 10*, 208. <https://doi.org/10.3389/fpsyt.2019.00208>
- Thomas, J. N., Alper, B. A., & Gleason, S. A. (2017). Anti-pornography narratives as self-fulfilling prophecies: Religious variation in the effect that pornography viewing has on the marital happiness of husbands. *Review of Religious Research, 59*(4), 471-497. <https://doi.org/10.1007/s13644-017-0301-x>
- Wade, J. B., Hayes, R. B., Wade, J. H., Bekenstein, J. W., Williams, K. D., & Bajaj, J. S. (2018). Associations between religiosity, spirituality, and happiness among adults living with neurological illness. *Geriatrics, 3*(3), 35-41. <https://doi.org/10.3390/geriatrics3030035>
- Yu, K. (2021). Why do we resolve marital conflicts the way we do? Self-construals, marital conflict resolution strategies, and marital satisfaction in Japan and South Korea. *Asian Journals of Social Psychology, 24*(2), 59-68. <https://doi.org/10.1111/ajsp.12424>

Cite this article: Zare Mirkabad, A., Ghorban Jahromi, R., Khademi Ashkzari, M., & Sheivandi Cholicheh, K. (2024). Codifying a Training Package of Islamic Happiness: Evaluating Its Efficacy on the Marital Adjustment and Resilience in the Couples with Marital Conflict. *Journal of Applied Psychological Research, 14*(4), 1-19. doi: 10.22059/japr.2023.335064.644111.



Publisher: University of Tehran Press
DOI: <https://doi.org/10.22059/japr.2023.335064.644111>

© The Author(s).