

The Role of Religiosity Mediated by Forgiveness on Marriage Satisfaction in Early Adult Individuals

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Abstract - The divorce rate in Indonesia is increasing every year. Various reasons that cause divorce include cheating; cases of drunkenness, alcoholism, and gambling by one partner, polygamy, domestic violence, economic problems and others. Experts argue that divorce arises as a result of the couple's dissatisfaction with their married life. Marriage satisfaction is described as a 'U'-shaped life cycle, where the beginning of marriage becomes the starting point for the highest level of satisfaction, then decreases due to the presence of the child, and then rises again after the children leave the home. This study aims to determine the effect of religiosity on marriage satisfaction, which is mediated by forgiveness. This study involved 351 early adults (aged 18-40 years), who have a marriage age of 1-5 years in Medan City. The measuring instrument used in this research is the Centrality of Religiosity Scale-15 (by Huber & Huber), adapted Transgression-Related Interpersonal Motivations Inventory (by McCullough) and adapted Enrich Marital Satisfaction (EMS) Scale (by Fowers & Olson). The result of simple regression analysis shows that the effective contribution of religiosity to marriage satisfaction in early adult individuals with a marriage age of 1-5 years is 2.4%, the effective contribution of forgiveness on marriage satisfaction in early adult individuals with a marriage age of 1-5 years is 4.9%, the effective contribution of religiosity on forgiveness in early adult individuals with a marriage age of 1-5 years is 4.2%, and there is a positive and significant role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years which is partially mediated by forgiveness. The implication of this research is that early adult individuals, marriage counselors, psychologists, society and government know the role of religiosity mediated by forgiveness on marital satisfaction. Therefore, the divorce rate in Indonesia can be reduced by actively participating in religious activities or counseling with a religious approach.

Keywords – Divorce, Religiosity, Forgiveness, Married Satisfaction, Early Adult.

I. INTRODUCTION

One form of intimate relationship that a person experiences in the early adulthood phase is marriage, which according to Duvall & Miller (1985) is an important developmental stage for early adult individuals. Marriage is the emotional and legal commitment of two people to share physical and emotional intimacy, share duties and economic resources. (Olson & DeFrain, 2006). Marriage is also a developmental stage in a person's life that provides happy feelings such as feelings of belonging, being protected and feeling safe. (McKay, Fanning & Paleg, 2006). Tittle's research (in Duval & Miller, 1985) found that a man who was about to enter the world of marriage wanted a marriage that would give them a normal household life, own their own home, and lead the household. On the other hand, women from the same research sample expected financial security, emotional support and status.

When someone starts married life surely hopes to be happily married and only once in a lifetime. However, in reality, maintaining a marriage is not an easy matter. There are many situations and conditions that cause problems for married couples, such as family finances, childcare, dissatisfaction in marriage, conflicts with father / mother-in-law, infidelity, addiction to alcohol or drugs, and jealousy (Tucker & Aron, 1993; Kantrowitz & Wingert, 1999; Yarab & Allgeier, 1997; Ficham, 2003 in Duffy & Alwater, 2005). If these problems cannot be resolved properly, it will lead to a prolonged conflict that may end in divorce.

Hurlock (1999) states that divorce is the culmination of a bad marriage dissatisfaction, and occurs when the husband and wife are no longer able to satisfy each other, serve each other and seek solutions to problems that can satisfy both parties. Framo (in Hurlock, 1999) says that the peak of family separation occurs in the first year of marriage and the peak of divorce occurs in the third year. In the United States, marriages under five years of age have a 40-60 percent chance of divorcing. Marriage age over five years has a 20 percent chance of divorce and those over ten years have a 33 percent chance. (National Center for Health Statistic in Williams, Sawyer, & Wahlstorm, 2006).

According to Gutman (1993), the causes of divorce in marriage can be seen from societal-demographic and personal factors. Societal-demographic factors consist of family problems, religion, law, social integration, individual cultural values, education, income, age at marriage, living together, pregnancy before marriage, the existence of children, race or ethnicity, divorced parents, married again and divorced again. Personal factors include communication problems, infidelity, constant conflicts, emotional violence, no more love, dissatisfaction with sex, insufficient income, physical violence, falling in love with other people and being bored. (Williams, Sawyer, & Wahlstorm, 2006).

In Indonesia, the divorce rate is increasing every year. Based on statistical data for the last three years, in 2017 there were 374,516 (19.33%) divorced couples from 1,936,934 marriages. In 2018, there were 408,202 (20.24%) divorced couples from 2,016,171 marriages. Then in 2019, there were 439,002 (22.29%) divorced couples from 1,968,978 marriages (BPS, 2020). Various reasons were put forward as causes for divorce in 2019, namely adultery reaching 942 cases, drunkenness 2,773 cases, addiction 1,029 cases, gambling 1,947 cases, leaving one party 60,505 cases, sentenced to imprisonment 3,768 cases, polygamy 1,330 cases, domestic violence 7,814 cases, disability 380 cases, ongoing disputes and arguments 231,872 cases, forced marriage 870 cases, apostasy 1,185 cases, economic problems 120,732 cases and others reaching 2,866 cases. These data show that divorce is mostly the result of constant bickering and fights. This fact can be assumed that 52.81% of the divorce cases that occurred were caused by ongoing disputes and quarrels between husbands and wives and then divorced.

The occurrence of divorce shows that the married individual is dissatisfied with his married life. According to Taylor, Peplau and Sears (in Oginyi, Ofoke & Francis, 2015), marriage satisfaction is an individual's subjective assessment of the marital relationship. Scanzoni and Scanzoni (in Oginyi, Ofoke & Francis, 2015) also say that marriage satisfaction is a subjective issue that depends on how marriage is in accordance with individual expectations, and also as a subjective assessment of how individuals perceive their partner, marriage and marital relationship.

Olson and Olson (in William, Sawyer & Wahlstrom, 2006) say the factors that influence marriage satisfaction are good communication skills between partners, flexibility, feeling emotionally close, feeling compatible with the partner's personality, being able to resolve conflicts, good sexual relationship, choice of appropriate use of leisure time, influence of extended family and friends, ability to manage finances, and the existence of agreement regarding religious beliefs. There has been research between marriage satisfaction with the factors that influence marriage satisfaction and one of them is the religiosity factor.

According to Landis and Landis (in Wahyuningsih, 2002), religiosity has an important role in marriage because the level of religiosity can affect one's mindset and behavior in everyday life, including in living married life. Jane (2006) also states that belief in religion has a huge influence on long-term marriage satisfaction. According to Jane (2006), commitment to religion can form a healthy family structure in a person's life. He also stated that to achieve satisfaction in marriage, every couple must get satisfaction in religion. In line with this, Filsinger and Wilson (1984) also say that religion makes life or marriage more acceptable and couples more satisfied.

There are several studies examining the relationship between religiosity and marital satisfaction. Sullivan (2001); Glenn and Supancic (1984); Call and Heaton (1997), found that couples who are more religious have happy and stable marriages than

couples who are less religious. Couples who attend church more often have higher marital satisfaction than those who don't (Kunz & Albrecht, 1977; Wilson & Musick, 1996). Couples who attend church services more frequently are less likely to divorce and have a more stable marriage (Albrecht & Kunz, 1980; Nye, White, & Frideres, 1973; White & Booth, 1991 in Orathinkal, 2006). Istiqomah and Mukhlis (2015) studied 208 people (103 men and 105 women) in Tampan District, Pekanbaru City with a marriage age of 1-10 years. The results showed that there was a significant relationship between religiosity and marriage satisfaction. Another research was also conducted by Ahuluheluw (2019), who examined 128 couples in the Bethany Church in Surabaya with a marriage age of 5-10 years. The results show that there is a significant relationship between religiosity with the satisfaction of husband and wife in marriage (sig. <0.05).

In addition, another factor that can affect marital satisfaction is the ability to resolve conflicts (Olson and Olson in William, et. al., 2006). Marriage conflicts arise because of differences in personal goals, intentions, values, interests or behavioral priorities (Zeidner & Kloda, 2012). In dealing with conflict, individuals as husband or wife expect a peaceful solution. In solving problems in order to create peace between the two parties, it is necessary to forgive each other (forgiveness). Forgiving mistakes that occur in a marriage is one of the supporting factors for creating a happy married life (Fatima & Ajmal, 2012).

The results of Orathinkal & Vansteenwegen's (2006) research prove that marriage satisfaction and forgiveness have significant results. In this study, it is stated that forgiveness can not only affect marital satisfaction but also affect marital stability. In line with this, research by Safarzadeh, Esfahanias and Bayat (2011) on married students found that there was a significant positive relationship between forgiveness and marriage satisfaction. In this study, it is stated that the ability to forgive partners' mistakes is one of the factors causing a positive relationship between partners, namely the relationship becomes more harmonious and marriage satisfaction between partners is achieved.

Forgiveness is a change in decreased motivation for revenge and motivation to avoid people who have hurt, which tends to prevent someone from responding destructively in social interactions and encourages someone to show constructive behavior towards those who have hurt him (McCullough, Worthington & Rachal, 1997). According to Bagher, Fatinch, Akram and Fatemeh (in Oginyi, Ofoke & Francis, 2015), forgiveness is the process of forgiving mistakes and alleviating consequences, with the aim of achieving inner calm, improving family relationships, freeing oneself from hatred and achieving freedom from negative feelings towards the person who made a mistake; remove pain; avoiding anger and retaliation for hostile behavior towards the offender.

Several people have conducted research on the relationship between forgiveness and marriage satisfaction in Indonesia, including Kumala and Trihandayani (2015). They conducted a study on 70 people (15 men and 55 women) who came from the Jakarta and surrounding areas with a marriage age of 1-20 years. The results showed that forgiveness had a significant effect on marriage satisfaction with R Square 0.243 at a significant level of 0.000 (<0.05). This means that the effect of forgiveness on marriage satisfaction is 24.3%. The same thing was also researched by Anggraeni (2016) who examined 436 husbands or wives with the first 10 years of marriage. The results showed that there was a relationship between forgiveness and marriage satisfaction in husbands or wives at the first 10 years of marriage, namely 0.668 with a significance of 0.00. The higher the husband's or wife's forgiveness, the higher the marriage satisfaction, conversely, the lower the husband's or wife's forgiveness, the lower the marriage satisfaction is felt. Likewise, Aulia's research (2019) conducted a study on 203 people (100 husbands and 103 wives) with a marriage age of 0-5 years. The results showed that there was a significant positive effect of the forgiveness variable on marriage satisfaction in husbands and wives.

Furthermore, forgiveness is a concept that has deep religious roots (McCullough & Worthington, 1999). An empirical finding shows religion positively encourages a person's tendency to forgive themselves and others (McCullough, Bono & Root in Escher, 2013). Religious scholars note that all the world's major religions advocate forgiveness (McCullough & Worthington, 1999).

There are several studies that have found a relationship between religiosity and forgiveness. Fox and Thomas (2008) found that religious individuals are more supportive of the value of forgiveness than individuals who are not religious. Individuals with a high level of religiosity will be more forgiving because in a religious teaching there is an order to forgive each other and do good with others. Escher (2013) also conducted a survey of 1445 people (791 women and 654 men) that examined the relationships of beliefs, orientations, and practices towards forgiveness. The results showed that a relational orientation with God, divine imitation and internalization of religious beliefs into life had a significant positive effect on forgiveness of oneself and others. The more a

person directs himself to God, imitates God and puts religious beliefs into his life, the more that person will forgive himself and others. Likewise, Sheldon (2011) and Davis, Worthington, Hook & Hill (2013), who also found that religious nature helps married couples to rebuild their relationship after an offense. More religious married couples use healthier strategies for dealing with forgiveness (for example, minimizing and nonverbal strategies) and avoiding forgiveness that is temporary.

Research on the relationship between religiosity and forgiveness has also been carried out in Indonesia. Amrilah & Widodo (2015) examined 191 Diponegoro University students. They found a significant positive relationship between religiosity and forgiveness in dealing with organizational conflicts among Islamic activist students at the Diponegoro University Campus ($r_{xy} = 0.580$, $p < 0.001$). This means that the higher the level of student religiosity, the higher his willingness to forgive others who have wronged or hurt him in an organizational context. In line with this, Zulfi's research (2017) on 123 students found a significant positive relationship between religiosity and forgiveness, with a value of $r = 0.441$, $p < 0.00$. So it can be said that the higher the religiosity, the higher the forgiveness.

Anderson, Russel, Schumm (1983); Gilford (1984); and Gruber-Baldini (1986) (in Papalia & Olds, 1994) states that marriage satisfaction forms a U curve. Marriage satisfaction reaches its highest point at the beginning of marriage (during the honeymoon period), then decreases until it reaches middle-end age. Return to rise in early late adulthood. The middle age is the lowest point on the U curve, where the couple has children who are teenagers. In late adulthood, marital satisfaction has increased again

Awe (in Animasahun & Oladeni, 2012) also said that the first five years of marriage are the most critical period for married couples. Married couples usually spend the first few years of their marriage adapting to each other's individual differences and other external factors affecting their marriage, which allows many problems to arise. If these problems are not resolved properly, it will lead to prolonged conflict and may end in divorce. Framo (in Hurlock, 1999) says that the peak occurrence of divorce occurs in the third year of marriage. The same thing happened in Indonesia.

From the description above, the researcher is interested in seeing how big the role of forgiveness-mediated religiosity on marriage satisfaction in early adult individuals with the age of 1-5 years of marriage. Director General of Islamic Community Guidance at the Ministry of Religion Prof. Nasaruddin Umar (2011) states that 80% of divorces in Indonesia occur in marriages under the age of five.

II. STATEMENT OF THE PROBLEM

This study wants to provide an overview of how big the role of forgiveness-mediated religiosity on marriage satisfaction in early adult individuals with the age of 1-5 years of marriage.

III. LITERATURE OF VIEW

1. Marriage

Marriage is a physical and spiritual bond between men and women as husband and wife that is recognized in society to share physical intimacy, duties and economic resources so as to provide happy feelings such as feelings of belonging, being protected and feeling safe.

2. Marriage Satisfaction

According to Bird and Melville (1994), marital satisfaction is how married couples assess the quality of their marriage. Lemme (1995) also states that marriage satisfaction is an evaluation of husband and wife towards marital relationships that tend to change throughout the marriage itself. Olson and Olson (2000) define marriage satisfaction as a feeling of happiness and pleasure in their married life. Taylor, Peplau and Sears (in Oginyi, Ofoke & Francis, 2015) say that marriage satisfaction is an individual's subjective assessment of the marriage relationship. Scanzoni & Scanzoni (in Oginyi, Ofoke & Francis, 2015) also said that marriage satisfaction is a subjective issue that depends on how marriage is in accordance with individual expectations, and also as a subjective assessment of how individuals perceive their partner, marriage and marital relationship. In addition, Hawkins (in Olson, Mc.Cubbin, Barnes, Larsen, Muxen & Wilson, 1983) defines marriage satisfaction as the subjective feeling of happiness, satisfaction and pleasure experienced by a spouse when considering all current aspects of his marriage

According to Fowers and Olson (1993) there are several aspects of marriage that can be used to measure marriage satisfaction, including:

a. Personality Issue

This aspect assesses individual perceptions of issues related to partner behavior and the level of satisfaction with each issue. This aspect looks at adjustment to a partner and satisfaction with the partner's behavior, personality and habits. Matthews (1996) explains that usually before marriage, a person tries to attract the attention of his partner, including by pretending to be someone else, but after marriage, the actual attitude and personality are shown and the reality is far from what has been imagined so far. Basically, everyone has different habits, but after marriage these differences in habits can be a problem. The problem of bad partner's behavior and habits can lead to disappointment with the partner, but if the partner's behavior is in accordance with what was imagined, it will cause a feeling of satisfaction.

b. Communication

This aspect relates to the feelings and characteristics of the individual in communicating with a partner. The focus of this aspect is the happy feelings of the husband or wife, sharing and receiving information about their feelings and thoughts. Good communication can be achieved by increasing the intensity of communication with each other, being good listeners, discussing problems together (Heslin, 1985). Peck (1991) explains that communication is important in a marriage, through open and accepting communication, couples can share feelings, hopes and satisfactions can be achieved and make adjustments in every area of household life.

c. Conflict Resolution

This aspect assesses the husband or wife's perception of the conflict and its resolution. The focus of attention in this aspect is the openness of the couple to recognize and solve problems and the strategies used to end differences of opinion. The ability to overcome crises can be realized when each family member supports each other in overcoming problems, discussing problems and building trust in each other (Heslin, 1985). Kail and Cavanaugh (2000) say that happiness in marriage can be built by communicating constructively and positively about the problems at hand.

d. Financial Management

This aspect relates to attitudes and ways of managing finances in the family, assessing forms of expenditure and making financial decisions. Unrealistic concepts, namely the hope and financial capacity to own items that are considered important or the inability to meet the cost of living can be a problem in marriage (Hurlock, 1990). Heslin (1985) suggests that husband and wife couples who feel happy with the income obtained tend to be satisfied with their marriage, husband and wife couples who are dissatisfied with the amount of money they have tend to feel dissatisfied with their marriage. Conflict begins to arise when in money management, the husband shows his authority to his wife and doubts the wife's ability to manage money.

e. Leisure Activity

This aspect assesses the choice of activities undertaken to fill leisure time. This area can reflect activities undertaken which are personal activities or joint activities, personal choices or joint choices and expectations in filling free time with a partner. Filling time together is done by doing activities together. It should be noted that the meaning of togetherness is what is enjoyed naturally, not pretending to enjoy being together. Togetherness does not just exist, but each family member must create togetherness, for example: at breakfast, recreation, etc. (Heslin, 1985).

f. Sexual Relationship

This aspect looks at how feelings are related to affection and sexual relations with their partners. This area reflects attitudes related to sexual problems, sexual behavior and loyalty to partners. The problem of sexual adjustment is one of the problems that can cause quarrels and unhappiness if a satisfactory agreement cannot be reached (Landis, 1988). Satisfaction

in sexual relations increases with time, where partners understand each other and know each other's needs, are more able to express their desires, choose the right time to have sexual intercourse and can read the signs given by partners so that difficulty in sexual intercourse can be solved. Another thing that needs to be considered is the quality and quantity of sexual relations. These two things are important for the welfare of the marriage (Ellen Frank & Carrol Anderson dalam Heslin, 1985).

g. Children and Parenting

This aspect assesses attitudes and feelings about having and raising children. This area is concerned with decisions about children's discipline, children's goals and the impact of having children in relationships with spouses. Hurlock (1999) states that when parents have high aspirations for their children, it will lead to personal satisfaction, but children who cannot fulfill their parents' aspirations and expectations will cause disappointment and anger in the parents. The ideal number of children can be a problem in a marriage. If a couple has as many children as expected, the marriage adjustment process will be much better than if one family member feels that they have too many children or the environment prevents them from having children.

h. Family and Friends

That is the aspect to assess feelings and concerns about kinship, parents-in-law and friends. This area reflects the hopes and feelings of pleasure in spending time with family and friends. A good relationship with your in-laws is better with your son-in-law who has the same hobbies and activities as your in-laws. The son-in-law feels happy in dealing with the partner's family and can accept the partner's family as his own. Marriage will be more difficult if one partner spends more time with his family, is easily influenced by his family, has family members who come to visit for a long time or even live together. Another thing that becomes a problem with the family is when a family member asks for financial assistance, which causes a bad feeling for the family if they cannot help (Hurlock, 1999).

i. Equalitarian Roles

It is an aspect to assess the feelings and attitudes of individuals towards various roles in married and family life. This aspect focuses on work, household duties, roles according to sex and the role of parents. In the household, the division of roles is often a problem for working women. Benin and Agoestinelli (in Kail & Cavanaugh, 2000) say that women feel satisfied when men want to do traditional women's work, namely household chores such as washing dishes, cooking and taking care of children. Hurlock (1999) explains that the egalitarian concept emphasizes individuality and equality between men and women. In this concept, a role must bring personal satisfaction and does not only apply to certain genders. Men work together with women as partners both inside and outside the home. Husbands do not have to feel ashamed if their wives have higher jobs and more income. Women get the opportunity to actualize their potential, do not feel guilty if they use the abilities and education they have for personal satisfaction.

j. Religious Orientation

This aspect looks at the meaning of religious belief and its implementation in married life. A high score indicates that religion is important in marriage. A person who lacks religious belief can be seen from an attitude of not caring about the implementation of worship. Generally, people will pay more attention to religious life after marriage. Parents teach the basics of religion to their children by getting used to doing worship, going to places of worship, practicing religion, praying regularly and participating in religious activities or organizations (Hurlock, 1999).

3. Religiosity

Harun Nasution (in Jalaluddin, 1996) states that religion implies a bond that must be held and obeyed by humans. This bond originates from one of the powers higher than humans as supernatural powers, but has a profound influence on everyday human life.

In psychology, the concept of religion is often called religiosity. This term needs to be distinguished from religion. Religion usually refers to an institution that operates in juridical aspects, rules and punishments, while religiosity is more to the "inner" and personalization aspects of the institution (Shadily, 1989). Mangunwijaya (1982) also distinguishes between the term religion and the term religiosity. Religion refers to the formal aspects related to rules and obligations while religiosity refers to the religious aspects lived by the individual in the heart.

Religiosity is usually defined as understanding (the science of religion and belief), the effect that has to do with emotional relationships or emotional feelings, and / or behavior, such as attendance at places of worship, reading scriptures, and worship (Cornwall, Albrecht, Cunningham, & Pitcher, 1986). Individuals who have a high level of religiosity are more able to interpret their life events in a positive way so that their lives become more meaningful (Bastaman, 2000). Glock & Stark (1965) define religiosity as a religious commitment related to religion or faith beliefs, which can be seen through the activities or behavior of individuals in accordance with the religion or faith belief. In line with Glock & Stark (1965), Huber & Huber (2012) define religiosity as the level of one's conceptualization of religion and the level of one's commitment to religion. The level of conceptualization in question is the level of someone's knowledge of their religion, while what is meant by the level of commitment is something that needs to be thoroughly understood so that there are various ways for individuals to become religious.

Huber and Huber (2012) conducted a study of various beliefs, including Buddhism, Hinduism and Islam. The dimensions of religiosity put forward by Huber and Huber (2012) are as follows:

- a. The Intellectual Dimension, is a dimension of social expectation that sees how a religious person has religious thoughts and knowledge by seeking information and knowledge about his religion.
- b. The Dimension of Ideology, is a dimension of social expectation that sees how confident a person is in the real existence of God and God in relation to mankind.
- c. The Dimension of Public Practice, is a dimension that contains social expectations that a religious person has a religious community that describes public participation in worship and religious activities.
- d. The Dimension of Private Practice, is a dimension that contains social expectations that see how a religious person devotes himself to God in religious activities and worship in his personal space.
- e. The Dimension of Religious Experience, is a dimension that contains the social expectation that a religious person has direct contact with God, thus affecting his emotions. This dimension is also a pattern of experiences, feelings and perceptions in religion.

4. Forgiveness

Forgiveness according to Enright (1996) is to get rid of anger, prejudice and negative behavior towards people who hurt us, at the same time we also foster love, generosity and ideals towards that person. McCullough, Worthington & Rachal (1997) also say that forgiveness is a motivational change characterized by decreased motivation to take revenge and motivation to avoid people who have hurt and encourage someone to show constructive behavior towards the person who hurt.

Forgiveness means the willingness to get rid of mistakes made by someone who has hurt or committed wrongdoing to another individual (McCullough, 2001). In addition, McCullough (2001) explains that forgiveness is a process of changing the three impulses in an individual towards the perpetrator. Forgiveness is an increase in prosocial motivation in another direction, namely low motivation to avoid (avoidance motivations) offenders, low desire to hurt or revenge (revenge motivations) against perpetrators, and an increase in the urge to act positively or rebuild relationships (benevolence motivations) towards the perpetrator.

Enright, Gassin & Wu (in McCullough, Fincham & Tsang, 2003) also explain that forgiveness is related to the desire of the person who has been hurt to get rid of anger, resist the urge to punish, stop being angry. By forgiving, there is a change in attitude that previously wanted to take revenge and away from the perpetrator to have a desire to make peace with the perpetrator. This forgiving behavior will appear in the thoughts, feelings and behavior of the person who has been hurt.

According to McCullough (2000), the dimension of forgiveness consists of three dimensions, including:

- a. Avoidance motivation, is characterized by the victim avoiding or withdrawing from the perpetrator.

- b. Revenge motivations, is characterized by the victim's encouragement to take revenge for the perpetrator's actions. In this condition, the victim is angry and wants to take revenge against the perpetrator. When the victim is injured by the perpetrator, what happens in him is an increased urge to avoid and take revenge.
- c. Benevolence motivations, marked by the urge to do good and have a desire to make peace with the perpetrator. With the presence of benevolence, it means that it has eliminated the presence of two previous dimensions. Therefore, individuals who forgive have high benevolence motivations, but on the other hand have low avoidance and revenge motivations.

IV. MATERIAL AND METHOD

1. Religiosity

Religiosity is the level of knowledge and commitment of a husband or wife to their religion or belief, which is comprehensively understood and can be seen from the activities or behavior of the individual.

Religiosity in this study will be revealed using a measuring tool which is an adaptation of The Centrality of Religiosity Scale-15 (CRS-15) proposed by Huber and Huber (2012) which includes five dimensions, namely: The Intellectual Dimension, The Dimension of Ideology, The Dimension of Public Practice, The Dimension of Private Practice, and The Dimension of Religious Experience.

The religiosity score is obtained from the total score on the five dimensions. The higher the score obtained, the higher the religiosity. Conversely, the lower the score obtained, the lower the religiosity.

2. Forgiveness

Forgiveness is the willingness to eliminate mistakes committed by a husband or wife who has offended or committed wrongdoing, which is characterized by a low urge to avoid, to take revenge and an increased urge to re-establish a relationship.

Forgiveness will be expressed using a measuring tool adapted from the Transgression-Related Interpersonal Motivation (TRIM-18) Inventory scale. TRIM-18 was developed by Michael E. McCullough which is structured based on three dimensions, namely avoidance motivation, revenge motivations, and benevolence motivations.

The forgiveness score is obtained from the total score on these three aspects. The higher the score obtained, the higher the forgiveness. Conversely, the lower the score obtained, the lower the forgiveness.

3. Marriage Satisfaction

Marriage satisfaction is a subjective feeling that is felt by a husband or wife regarding feelings of happiness, satisfaction and pleasure in all aspects of their marriage.

Marriage satisfaction will be revealed using a measuring tool adapted from the ENRICH (evaluation and nurturing relationship issues, communication and happiness). The Marital Satisfaction (EMS) Scale by Fowers and Olson (1993). This EMS Scale consists of two subscales, namely the idealistic distortion sub-scale (to correct individual tendencies to support a positive and unrealistic picture of marriage), which consists of 5 items and a sub-scale of marital satisfaction (measuring 10 aspects of marriage, namely: personality issues, communication, conflict resolution, financial management, leisure activities, sexual relationship, children and parenting, family and friends, equalitarian roles, and religious orientation), which consists of 10 items.

The marriage satisfaction score is obtained from the EMS Score. The EMS Score is obtained by calculating the individual raw score on the idealistic distortion subscale and the individual raw score on the marital satisfaction subscale, then converting it to the percentile score according to the norm proposed by Fowers and Olson. The higher the EMS Score obtained, the higher the marriage satisfaction. Conversely, the lower the EMS Score obtained, the lower the marriage satisfaction.

4. Research Hypothesis

Based on the theoretical description stated above, the researcher wanted to find out whether there is a positive role of religiosity mediated by forgiveness on marriage satisfaction in early adult individuals with the age of 1-5 years of marriage.

V. RESULT

This study used 351 respondents, consisting of a husband or wife aged 18-40 years and have a marriage age of 1-5 years.

1. Normality Test

The normality test is done by looking at the Z score, namely Zskewness value and Zkurtosis value.

Variable	Z _{skewness}	Z _{kurtosis}	Description
Religiosity	-2.28	-2.60	Normal
Forgiveness	-.87	-1.66	Normal
Marriage Satisfaction	-3.06	-1.20	Normal

The values of Zskewness and Zkurtosis on the three variables, namely religiosity, forgiveness and marriage satisfaction are in the range -3.29 to +3.29. Field (2009) states that a data can be said to be normal if the Z score is between -3.29 to +3.29.

2. Linearity Test

The relationship between the independent variable and the dependent variable is said to have a significant linear relationship if the p value is <.05 (Field, 2009).

Variable	f	p	Description
Marriage Satisfaction*Religiosity	9.622	.002	Linier
Marriage Satisfaction*Forgiveness	19.360	.000	Linier

Note: p = probability

3. Autocorrelation Test

The autocorrelation assumption test aims to determine whether in the linear regression model there is a correlation between one error variable and another error variable. From the results of statistical testing, the Durbin-Watson (d) value is 1.807. Data that are said to be free of autocorrelation is if the statistical value of the Durbin-Watson test is between 1 and 3 (Field, 2009). Therefore, it can be said that in this linear regression model there is no autocorrelation.

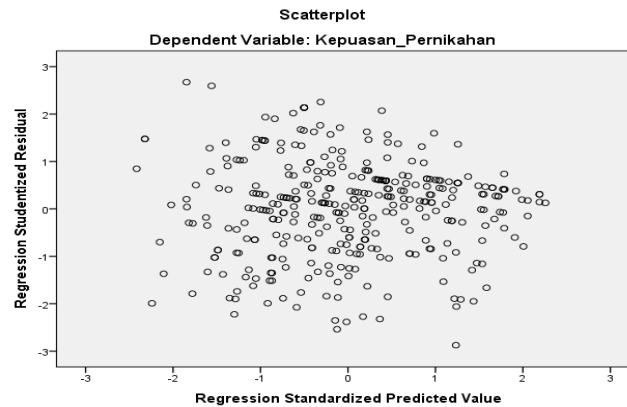
Variabel	Durbin-Watson	Keterangan
Independent: Religiosity, Forgiveness Dependent: Marriage Satisfaction	1.807	Tidak terjadi autokorelasi

4. Multicollinearity Test

Santoso (2010) states that a regression model is said to have no symptoms of multicollinearity, if the VIF value shown is around number 1 and the tolerance value approaches number 1.

Variable	Tolerance	VIF	Keterangan
Religiosity	.958	1.044	Multicollinearity does not occur
Forgiveness	.958	1.044	Multicollinearity does not occur

5. Heteroskedasticity Test



From the graph above, it can be seen that the distribution of points on the graph is spread randomly (no systematic pattern) around 0, so it can be concluded that there is no symptom of heteroscedasticity.

6. Hypothesis Testing

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	338.612	1	338.612	8.619	.004 ^b
Residual	13711.052	349	39.287		
Total	14049.664	350			

a. Dependent Variable: Marriage Satisfaction

b. Predictors: Religiosity

Based on the table above, it can be seen that the value of Fstatistic = 8.619 with a significance value of $p = 0.004$ ($p < 0.05$). This value shows that the regression model is declared appropriate (goodness of fit).

To determine the magnitude of the influence of religiosity on marriage satisfaction, the R determination test was carried out with the results as in the following table:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.155 ^a	.024	.021	6.268

a. Dependent Variable: Marriage Satisfaction

b. Predictors: Religiosity

Based on the table above, it is also found that the value of the determinant coefficient (R square) is 0.024 or 2.4%, meaning that the contribution of the religiosity variable to marriage satisfaction is 2.4%, while the remaining 97.6% is explained by other causes outside of this research variable.

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	695.118	1	695.118	18.166	.000 ^b
Residual	13354.546	349	38.265		
Total	14049.664	350			

a. Dependent Variable: Marriage Satisfaction

b. Predictors: Forgiveness

Based on the table above, it can be seen that the value of Fstatistic = 18.166 with a significance value of $p = 0.000$ ($p < 0.05$). This value shows that the regression model is declared appropriate (goodness of fit).

To determine the magnitude of the influence of forgiveness on marriage satisfaction, the R determination test was carried out with the results as in the following table:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.222 ^a	.049	.047	6.268

a. Dependent Variable: Marriage Satisfaction

b. Predictors: Forgiveness

Based on the table above, it is also found that the value of the determinant coefficient (R square) is 0.049 or 4.9%, meaning that the contribution of the religiosity variable to marriage satisfaction is 4.9%, while the remaining 95.1% is explained by other causes outside of this research variable.

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	688.747	1	688.747	15.272	.000 ^b
Residual	15739.737	349	45.100		
Total	16428.484	350			

a. Dependent Variable: Forgiveness

b. Predictors: Religiosity

Based on the table above, it can be seen that the value of Fstatistic = 15.272 with a significance value of $p = 0.000$ ($p < 0.05$). This value shows that the regression model is declared appropriate (goodness of fit).

To determine the magnitude of the influence of religiosity on forgiveness, the R determination test was carried out with the results as in the following table:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.205 ^a	.042	.039	6.716

a. Dependent Variable: Forgiveness

b. Predictors: Religiosity

Based on the table above, it is also found that the value of the determinant coefficient (R square) is 0.042 or 4.2%, meaning that the contribution of the religiosity variable to marriage satisfaction is 4.2%, while the remaining 95.8% is explained by other causes outside of this research variable.

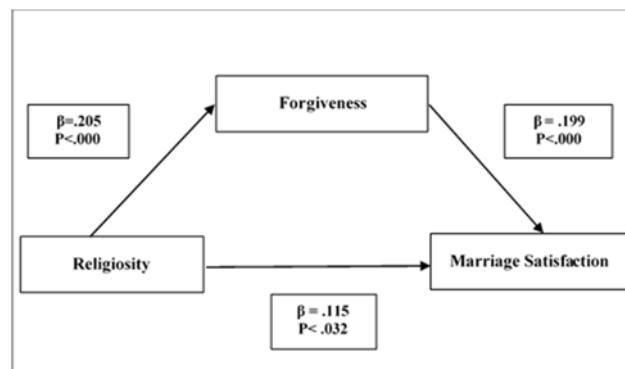
The direct role of each variable of religiosity and forgiveness on marriage satisfaction can be seen in the table below:

Model		Unstandardized Coefficients		Standard ized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	34.624	4.230		8.186	.000
	Religiosity	.106	.049	.115	2.159	.032
	Forgiveness	.184	.049	.199	3.752	.000

Based on the table above, can be seen that the direct role of religiosity on marriage satisfaction by controlling the role of forgiveness is .115 with a significance of .032 ($p < .05$).

To see the indirect role of religiosity on marriage satisfaction mediated by forgiveness, it can be seen by multiplying the value of β_x (the role of religiosity on forgiveness) which is .205 with a significance of .000 ($p < .000$) with the value of β_y (the role of forgiveness of marriage satisfaction) which is equal to .199 with a significance of .000 ($p < .000$). The multiplication of $\beta_x * \beta_y = \beta_z$ is $.205 \times .199 = .0408$. So, it can be concluded that the value of the direct role of .115 is greater than the indirect role of .0408.

In summary, the β value and the significance level of each variable regression analysis can be seen in the figure below:



Based on the picture above, it can be seen that the role of religiosity directly on marriage satisfaction is greater than the indirect role of religiosity on marriage satisfaction mediated by forgiveness ($.115 > .0408$), with a significance of .032 ($p < .05$). This shows that forgiveness partially mediates the role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years. Thus, it can be concluded that there is a positive role of religiosity mediated by forgiveness on marriage satisfaction in early adult individuals with a marriage age of 1-5 years but it is partial (the role of religiosity on marriage satisfaction decreases but is not equal to zero by including the forgiveness variable (c 'significant)). Forgiveness does not fully mediate the role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years.

6. Additional Analysis Results

- a. The empirical mean value of religiosity in this study was 63.36, while the hypothetical mean was 45. This shows that early adult respondents with a marriage age of 1-5 years in this study have a high level of religiosity.
- b. The empirical mean value of forgiveness in this study was 72.36, while the hypothetical mean was 51. These results indicate that early adult individuals with a marriage age of 1-5 years in this study had a higher level of forgiveness than predicted by the measuring instrument.
- c. The empirical mean value of marriage satisfaction in this study was 54.67, while the hypothetical mean was 52.5. These results indicate that early adult individuals with a marriage age of 1 - 5 years in this study have a higher level of marital satisfaction than predicted by the measuring instrument.

VI. DISCUSSION

The results of this study also support previous research, which states that religiosity has a positive effect on marriage satisfaction. These results are in accordance with the findings of Istiqomah and Mukhlis (2015) which show that the high and low levels of religiosity are related to marriage satisfaction in Tampan District, Pekanbaru City. The higher a person's religiosity, the higher the satisfaction of his marriage. Conversely, the lower a person's religiosity, the lower the marriage satisfaction he feels. This is because religiosity has an important role in marriage, where a person's level of religiosity can influence his mindset and behaviour in dealing with daily life including married life (Landis & Landis in Wahyuningsih, 2002).

Religiosity is the level of one's conceptualization of religion and the level of one's commitment to religion (Huber & Huber, 2012). In every religion there are laws and values that govern life. A person's belief in these laws and values can be a moral fortress in living life. Likewise in married life, if an individual is faced with a trial in married life, an individual who has high religiosity will use considerations based on moral values derived from religion to deal with it so that he is able to pass the trials in his married life.

This is also in line with what Jane (1999) said that belief in religion has a huge influence on long-term marriage satisfaction. Commitment to religion can form a healthy family structure in family life, and to achieve satisfaction in marriage, everyone must find satisfaction in matters of religion.

From the analysis of the five dimensions of religiosity, the public practice dimension is the one that has the most role in marital satisfaction. The dimension of public practice is that it contains social expectations where a religious person has a religious community which describes public participation in worship and religious activities. Public practices such as attending prayers at the mosque for Muslims and attending church services for Christians and Catholics can affect marriage satisfaction. Prayers performed by a Muslim can provide peace of mind, train oneself to face difficulties and become a barrier to doing evil (Bahnasi, 2008). Likewise with research Kunz & Albrecht (1977); and Wilson & Musick (1996), who say that couples who attend church more often have higher marriage satisfaction than those who do not. Couples who attend church services more frequently are less likely to divorce and have a more stable marriage (Albrecht & Kunz, 1980; Nye, White, & Frideres, 1973; White & Booth, 1991 in Orathinkal, 2006).

The results of this study also indicate that there is a positive role for forgiveness on marriage satisfaction in early adult individuals with a marriage age of 1-5 years. This is in line with the findings of Kumala & Trihandayani (2015) who conducted a study of 70 people showing that forgiveness has a significant effect on marriage satisfaction by 24.3%, $p < .000$. And also in line with research conducted by Anggraeni (2016), which found a relationship between forgiveness and marriage satisfaction in husband or wife with the age of marriage in the first 10 years. The results showed that the higher the husband's or wife's forgiveness, the higher the marriage satisfaction.

In married life, conflicts are very likely to occur because of the union of two personalities into one, which is not easy to do. However, conflicts can be resolved with forgiveness between individuals or partners. Forgiveness has an important role in marriage. One of them is when there is a conflict between husband and wife. A husband or wife who gives forgiveness will make it easier to find a way out or a resolution to the conflict that is being experienced. People who have forgiven will get rid of anger and hatred towards people who have hurt (Jampolsky, 2001; Thomson in Lopez & Synder, 2003; Worthington, 2004; Younger in Sharon 2009).

Based on the analysis of the three dimensions of forgiveness, it is known that the dimension of revenge motivation is the one that has the biggest role in marriage satisfaction. The dimension of revenge motivation is characterized by a low incentive to hurt or take revenge against the perpetrator / person who hurts (McCoullough, 2001). When someone feels hurt, then the possibility of feelings of revenge will arise. However, if there is forgiveness, then the desire to take revenge will be minimized.

Another result obtained from the study is that there is a role for religiosity on forgiveness in early adult individuals with a marriage age of 1-5 years. This is in line with the research findings of Amrilah & Widodo (2015), which showed a significant positive relationship between religiosity and forgiveness in dealing with organizational conflicts, meaning that the higher the level of student religiosity, the higher the willingness to forgive others who have wronged or hurt her. Individuals with a high level of religiosity will be easier to forgive, because in a religious teaching there is an order to forgive each other and do good with others (Fox & Thomas, 2008). This also applies to married life. Sheldon (2011) found that religious nature helps married couples to rebuild their relationship after an offense. More religious married couples use healthier strategies to deal with forgiveness and avoid forgiveness that is temporary.

The main results of this study indicate that the role of religiosity is directly greater than the role of religiosity indirectly on marriage satisfaction (.115 > .0408) with a significance of .032 ($p < .05$). These results indicate the positive role of religiosity mediated by forgiveness on marriage satisfaction in early adult individuals with a marriage age of 1-5 years, but it is partial.

The results of the research subject matrix show that most early adult individuals are in the high religiosity category with high forgiveness and feel moderate marital satisfaction (81.2% or 285 people). There are 4 people who have high marital satisfaction (2 people with high levels of religiosity and high forgiveness, 1 person with high levels of religiosity and moderate forgiveness, and 1 person with moderate religiosity and high forgiveness). This shows that it is not enough just the variables of religiosity and forgiveness which are needed in increasing marriage satisfaction, it needs other factors. This is in accordance with what Oslon & Oslon (2000) said that there are several factors that influence marriage satisfaction, such as: the ability to communicate between partners, flexibility, emotional closeness, compatibility with the partner's personality, the ability to resolve conflicts, sexual relations, use of free time, the influence of extended family and friends, the ability to manage finances, and agreement in religious matters. Therefore, early adult individuals need to increase other factors besides religiosity and forgiveness to increase their marriage satisfaction.

In addition, marriage satisfaction in early adult individuals in this study is also influenced by the age of marriage. This can be seen from the distribution of individual marriage satisfaction data for early adulthood based on the age of marriage. At the age of one to three years of marriage, there are early adult individuals who have high marital satisfaction, but at the age of four and five years of marriage, there are no individuals who have high marital satisfaction, only in the moderate category. This is in accordance with the theory put forward by Anderson, Russell, Schumm (1983); Gilford (1984) and Gruber-Baldini (1986) (in Papalia, Olds, & Feldman, 1994), who state that marriage satisfaction forms a U curve. Marital satisfaction reaches its highest point at the beginning of marriage (during the honeymoon period), then decreases. until reaching mid-late age, and rising again in early late adulthood.

Another thing that can also affect marriage satisfaction in early adult individuals in this study is the number of children. This can be seen from the distribution of data based on the number of children. Early adult individuals who have high marital satisfaction are only in groups of individuals who do not have children and groups of individuals who have one child. Whereas in the group of individuals who have more than one child, there are no early adults who have high marital satisfaction. This is consistent with Miller's statement (in Hurlock, 1990) which states that the presence of children and too many children can lead to dissatisfaction in marriage, because wives spend more time caring for children so that time with their husbands is less.

The limitations of this study are that researchers did not conduct initial interviews with research samples to see how the phenomenon of marriage satisfaction in early adult individuals aged 1-5 years in Medan City due to the Covid 19 pandemic situation which suggests everyone to stay at home to avoid spreading. of the corona virus.

VII. CONCLUSION

1. There is a positive and significant role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years, with an effective contribution of 2.4%.

2. There is a positive and significant role of forgiveness on marriage satisfaction in early adult individuals with a marriage age of 1-5 years, with an effective contribution of 4.9%.
3. There is a positive and significant role of religiosity on forgiveness in early adult individuals with a marriage age of 1-5 years, with an effective contribution of 4.2%.
4. There is a positive and significant role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years which is partially mediated by forgiveness. The contribution of forgiveness is not that big in mediating the role of religiosity on marriage satisfaction in early adult individuals with a marriage age of 1-5 years. This is because in addition to the factors of religiosity and forgiveness, there are other factors that affect marriage satisfaction.

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