

Effect Of Marital Satisfaction And Religiosity On Infidelity Intentions In Individuals Undergoing Long-Distance Marriages

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Abstract – The phenomenon of long-distance marriage will have a negative impact on psychological and physiological conditions, especially on wives who are left behind because they will rarely meet their partners so that this allows problems in the household. This study aims to determine whether there is an effect of marital satisfaction and religiosity on the intention of having an affair. This study used accidental sampling technique and involved 100 individuals who underwent long-distance marriage. The data collection used three scales, namely the infidelity intention scale, marital satisfaction scale and religiosity scale. The analytical technique used in this research is multiple regression analysis. The results showed that (1) marital satisfaction had a significant effect on infidelity intentions, (2) religiosity had a significant effect on infidelity intentions, (3) marital satisfaction and religiosity together influenced infidelity intentions in individuals who underwent long-distance marriages. The implication of this research is that marital satisfaction and religiosity are factors that influence the intention to have an affair, although they have little influence

Keywords – infidelity intention, marital satisfaction, religiosity, commuter marriage

I. INTRODUCTION

Long distance marriage is when a husband and wife are separated by distance due to a reason that makes it difficult for the couple to meet (Sarwono, 2001). According to research by Hotl & Stone (1988) said that couples who are categorized as having a long-distance relationship are by using the time and distance factors, there are 3 categories of time apart (0, less than 6 months, more than 6 months), 3 categories of meetings (once a week, once a week to once a month, less than once a month), and 3 distance categories (0-1 mile, 2-294 miles and over 250 miles).

The phenomenon of long-distance marriage will have a negative impact on psychological and physiological conditions, especially for wives who are left behind because they rarely meet their partners, so this may cause problems in the household. Long-distance marriages can also be a cause of unfulfilled needs due to reduced intensity of togetherness. Unfulfilled needs in marriage can also result in individuals seeking fulfillment of these needs outside of marriage through infidelity.

Infidelity is a betrayal of loyalty and the presence of another woman/man in a marriage, causing feelings of hurt, extreme anger, depression, feelings of anxiety, feelings of helplessness and feelings of deep disappointment (Subotnik & Harris 2005). Infidelity is the most powerful factor that can cause rifts in the household (Siahaan, 2016). According to Baswardono (2003) an affair occurs when two people are involved in a sexual and emotional relationship where one of them is married or is in a relationship (committed) with another person. According to research conducted by Jannah (2013), in general, infidelity occurs due to the distance that separates husband and wife. Subjects who underwent long-distance marriages in this study indicated that some of their needs were not met, such as sexual needs, the need for recognition and attention, and a permissive view of infidelity.

Cases of infidelity are rife in Indonesia, news circulated which later became viral. Technological sophistication makes anyone see and access information through social media. News about infidelity is very open and occurs in all sectors of life, not only in

the entertainment world as done by celebrities, but also occurs in private workers, officials and other professions. This proves that cases of infidelity do occur in real life. In fact, if you follow such massive news, cases of infidelity that occur a lot seem to be a trend and are not a taboo subject to discuss.

Dyson (in Mijilputri, 2015) reveals that in this modern era it has become commonplace that is often found in Indonesian society, where many live long-distance marriages because they have high ideals to want to live independently and provide for all their own needs. But there are also due to family economic factors. Couples who are in a long-distance relationship experience many problems, one of which is due to the inability to achieve marital satisfaction in all aspects, such as material and sexual needs are not met. This is in line with research conducted by Kusumowardhani (2012), which states that couples who are in long-distance relationships get satisfaction in psychological and material aspects, but feel lacking in terms of sexual needs. Research conducted by Carandang & Guda (2015) shows that the most important component in marital satisfaction is love, intimacy, commitment and passion. If these three things can be combined well, then the satisfaction in marriage will also be obtained by the husband / wife.

When evaluating the quality of a marriage, marital satisfaction is a subjective description of the couple. The evaluation is related to how good, happy and how satisfying the marriage relationship is (Bird & Melville, 1994). Saxton (1986) states that marital satisfaction will occur if three aspects of the basic needs of marriage are fulfilled, namely material, psychological and sexual needs. Someone who does not feel satisfaction in marriage will try to find satisfaction outside of marriage. Marital satisfaction is also closely related to the feelings of happiness felt by both parties who are undergoing marriage. When one of the parties is not happy in the marriage relationship they are living in, it can become the seed of being involved in sexual and emotional relationships outside of their marriage. Decreasing marital satisfaction and sexual satisfaction is associated with an increased likelihood of infidelity (Campbell, 2010). Marital satisfaction is negatively related to the likelihood of a partner having an affair. This means that the more someone who has a high tendency to have an affair, the lower the level of satisfaction felt by married couples (Stone & Shackelford, 2007).

Besides marital satisfaction, another interesting variable to study is religiosity. In all religions there is no single teaching that supports and allows couples who are bound in marriage to have an affair. Therefore, the more a person has high religiosity, the lower the possibility of being involved in an extramarital affair. It can be said that religion is a protection for married couples to maintain the integrity of their marriage. One's religion has been shown to be a protective factor in maintaining marriage (Atkins et al, 2001).

According to Daradjad (1978), religious belief becomes an integral part of a person's personality, where that belief will control all actions taken, words and even feelings. When someone is interested in something that seems fun, it is his sense of faith that will quickly act, weigh and examine whether this is permissible or not permissible in the religion he adheres to. Religion has an important role in moral development, because moral values that come from religion are fixed and universal. If a person is faced with a dilemma, he will use considerations based on moral values originating from religion, wherever the individual is and in whatever position, he will still hold the moral principles that have been embedded in his conscience, so that the religious values that are has been internalized by the individual, is expected to be a guide in all his behavior (Daradjad, 1991). According to Daniel (2003) the cause of infidelity is due to a person's weak understanding of religion, people like this see more worldly things than the hereafter. The cause of infidelity is also due to low faith in the individual.

II. STATEMENT OF THE PROBLEM

Researchers in this study were interested in knowing the effect of marital satisfaction and religiosity on the intention to have an affair in individuals undergoing long-distance marriages.

III. LITERATURE OF VIEW

3.1. Infidelity Intentions

The infidelity intention according to Jones and Olderbak (2011) is an indicator of the level of an individual's desire to try to hide and cover up the relationship he is having from other people who are attractive outside of his legal partner and make the individual act unfaithful in the future. According to Fishbein and Ajzen (1975) the infidelity intentions is a person's tendency to exhibit the behavior of having an affair. Another opinion says that the intention to have an affair is an indicator or the level at which an individual is willing and the frequency of efforts given to show cheating behavior (Jackman, 2015).

3.2. Marital Satisfaction

According to Fower and Olson (1993), marital satisfaction is an evaluation of areas in marriage which cover various issues such as personality, equal roles, communication, conflict resolution, financial management, leisure, sexual relations, parenting, family, friends, and religion. Klemer (in Ardhianita and Andayani, 2004), said satisfaction in a marriage is influenced by the couple's own expectations of their marriage.

According to Fowers and Olson (1993), aspects of marital satisfaction are:

a. Communication

This aspect looks at the feelings and attitudes of individuals in communicating with their partners.

b. Leisure Activities

This aspect assesses the activities chosen by the couple to spend their free time together.

c. Religious Orientation

This aspect assesses and measures the meaning of religious belief and how it is implemented in everyday life.

d. Troubleshooting

This aspect focuses on assessing the husband and wife's perception of a problem that arises and how to solve the problem. Partner openness is needed to recognize and solve existing problems.

e. Financial Management

This aspect assesses the way and attitude of the couple in managing finances. In addition, this aspect also focuses on forms of spending, making and making decisions about finances as well as being a financial strategy when you want to own an item

f. Sexual Relations

This aspect focuses on a reflection of attitudes related to sexual problems. Not only to explain sexual behavior, but also about how to be loyal to a partner, and also control the presence of a child. Sexual adjustment can be a source of contention and unhappiness if no agreement is reached that satisfies one of the partners.

g. Family and Friends

This aspect shows hope and feelings of joy when spending time with family and friends. Establishing friendly ties between family members and closest friends can lead to individual happiness in their marriage

h. Children and Parenting

This aspect is assessing attitudes and feelings about having and raising children. The focus is on how parents make and carry out decisions regarding child discipline, ideals for children and to assess how the presence of children influences relationships with partners.

i. Personality Issues

This aspect is to measure a person's perception of the behavior of his partner. Especially about the habits and level of satisfaction that a person feels for the personality of his partner.

j. Equalitarian Roles

This aspect is to assess and see individual feelings and attitudes towards various roles in married life. The focus is on the spouse's work, household duties, parenthood.

3.3. Religiosity

According to Huber and Huber (2012) that religiosity is a religious life that is formed and carried out as a whole through five core dimensions, namely intellectual, ideological, public practice, private practice and religious experience. Piedmont (in Murray & Ciarrocchi, 2007) means that religiosity is empirically related to the formation of individual transcendent experiences, and is

expressed through communities and social organizations. Religiosity identifies connections to religious traditions and distinguishes sub-groups or denominations within religious traditions to describe one's personal attachment or collective group commitment (Sherkat, 2015).

Huber and Huber developed the CRS (Centrality Religiosity Scales) scale which refers to the multidimensional religion model by Charles Glock:

a. Intellectual Dimension

Based on a sociological perspective, this dimension describes social expectations, namely religious people have knowledge about religion, and have the ability to explain views of transcendence, religiosity and religion. In a personal religious construct, this dimension describes a person's interests or style of thinking and his personal interpretation of religion. The indicator in this intellectual dimension is the frequency to think about religious issues.

b. Ideological Dimension

Socially, this dimension explains that religious individuals have a belief in the existence and essence of transcendent reality and the relationship between humans and transcendence. In the personal religious construct, this dimension is able to represent beliefs and beliefs. The indicator in this dimension is the focus on the existence of the transcendent reality itself, for example belief in the existence of God, angels or something divine.

c. Public Practice Dimensions

In the social context, this dimension refers to social expectations that religious individuals belong to the religious community which is manifested in public participation in religious rituals and in communal activities. In the system of private religious construction, the Public Practice dimension is represented as a pattern of an action and as a sense of belonging to a certain social body and a certain transcendent ritual imagination. The general intensity of this dimension, by asking questions can easily measure the frequency of someone taking part in religious services. This dimension explains further about religious services according to the religious affiliation of the respondents.

d. The Private Practice Dimension

This dimension refers to social expectations, in which religious individuals devote themselves to transcendence in individual activities and rituals in private space. In the personal religious construct, this dimension represents the pattern of action and personal style of dedication to transcendence.

e. Dimensions of Religious Experience

This dimension explains social expectations that religious individuals have a kind of direct contact into a supreme reality that emotionally affects individuals. In the personal religious construct, this dimension represents patterns of religious perception and as a religious experience or feeling.

3.4. Long Distance Marriage

Sarwono (2001) says long-distance marriage is a situation when husband and wife are separated by distance, for a reason that makes it difficult and rare for the husband and wife to meet. Scott (2002) defines that long-distance marriage is a pattern of long-distance relationships characterized by rare face-to-face meetings between husband and wife and usually the couple live in different cities.

IV. MATERIAL AND METHOD

This study uses a quantitative approach to test the hypotheses that have been developed by researchers.

4.1. Infidelity Intentions(II)

The infidelity intention is an individual's tendency to exhibit the behavior of having an affair. In this study, the infidelity intentions will be measured using the Intention Towards Infidelity Scales (ITIS), this scale was created by Jones, Oldebark, Figuredo (2009). The level of intention to have an affair can be seen based on the total scores obtained by individuals from the

seven items on this scale. The higher the cheating intention scale score obtained, the higher the individual's intention to have an affair. Conversely, the lower the cheating intention score obtained, the lower the individual's intention to cheat.

4.2. Marital Satisfaction (MS)

Marital satisfaction is a subjective feeling felt by a husband or wife such as comfort, satisfaction and happiness in their marriage with their partner. Marital satisfaction is measured based on 10 aspects, namely personality, equal roles, communication, conflict resolution, financial management, leisure activities, sexual relations, parenting, family and friends, and religious orientation. In this study, marital satisfaction will be measured using the ENRICH (Evaluation and Nurturing Relationship Issues, Communication and Happiness) Marital Satisfaction Scale (EMSS). This scale was created by Fowers & Olson (1993).

4.3. Religiosity (R)

Religiosity is an individual's appreciation of the teachings, obligations and rules of religion that are adhered to and believed in and practices them in everyday life. In this study, religiosity will be measured using the Centrality of Religiosity Scale (CRS) developed by Huber and Huber (2012), which includes five dimensions.

V. RESULT

This study involved 100 adult individuals who were married and did not live in the same house with their partners, where these individuals were undergoing long-distance marriages with a minimum distance of 65 km and a length of time apart three nights a week for at least three months.

5.1. Normality Assumption Test

Test the normality assumption using Kolmogorov – Smirnov. Based on the table below it can be seen that all research variables have normally distributed data with Asymp values. Sig. (2-tailed) .200 (normal conditions if the probability value of $p > .05$).

		Unstandardized Residual
N		100
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	5.07814176
Most Extreme Differences	Absolute	.055
	Positive	.055
	Negative	-.047
Test Statistic		.055
Asymp. Sig. (2-tailed)		.200 ^{c,d}

5.2. Linearity Assumption Test

Variable	F	p Value	Description
II * MS	10.342	.002	Linear
II * R	5.881	.018	Linear

Based on the table above, the variables of infidelity intention and marital satisfaction obtained a value of $F = 10,342$ with a significance value of linearity .002 ($p < .05$), it can be concluded that the variables of infidelity intention and marital satisfaction have a linear relationship. Then for the variables of infidelity intention and religiosity, the value of $F = 5,881$ was obtained with a significance value of linearity .018 ($p < .05$), it can be concluded that the variable of infidelity intention has a linear relationship with Religiosity.

5.3. Autocorrelation Assumption Test

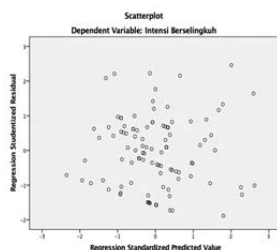
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.350a	.122	.104	5.13023	1.623

Based on the statistical test results in the table above, the Durbin-Watson (d) value is 1,623. Data is said to be free of autocorrelation if the statistical value of the Durbin-Watson test is between 1 and 3 (Field, 2009). So it can be concluded that the regression equation in this study did not occur autocorrelation

5.4. Multicollinearity Assumption Test

The tolerance value for marital satisfaction and religiosity variables is close to 1, which is equal to .967. While the VIF values of these two variables are around the number 1, which is 1.034. Santoso (2010) said 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 is close to number 1. This shows that there is no multicollinearity in the variables Marital satisfaction and religiosity so that it can be said that the multicollinearity test in this study this is fulfilled.

5.5. Heteroscedasticity Assumption Test



The distribution of the points on the graph spreads randomly (no systematic pattern) around 0, it is concluded that there is no symptom of heteroscedasticity. So, it can be said that the heteroscedasticity test is fulfilled.

5.6. Hypothesis Testing

I	Model	Sum of Squares	df	Mean Square	F	Sig.
	Regression	246.990	1	246.990	9.093	.003
	Residual	2662.000	98	27.163		
	Total	2908.990	99			

Based on the table above, a calculated F value of 9,093 is obtained with $p = .003$ ($p < .05$) which indicates that the simple regression model is declared appropriate or goodness of fit (Ghozali, 2011). It also states that there is a negative effect of marital satisfaction on the infidelity intention in individuals who are in long-distance marriages. This means that the higher the Marital Satisfaction, the lower the infidelity intention on individuals who undergo long-distance marriages and vice versa.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.291	0.85	0.76	9.093

The table above shows a correlation (R) of .291. This shows that the variable of marital satisfaction in individuals who have long-distance marriages has a relatively weak relationship, because it is in the range .21 - .40 (Guilford, 1956). Table also shows the value of the determinant coefficient (R²) of .085. This value indicates that the effective contribution of the influence of marital satisfaction on the infidelity intention in individuals who undergo long-distance marriages is 8.5%, while the rest (91.5%) is caused by other factors not examined in this study.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. Error	Beta		
(Constant)	27.176	4.404		6.171	.000
Marital Satisfaction	-.222	.073	-.291	-3.015	.003

The regression equation can be described by the formula $Y = B_0 + B_1X_1$, where Y is the intention to have an affair, meanwhile between marital satisfaction is denoted by X1. Based on the calculations through the table above, the regression equation between marital satisfaction and the infidelity intention is $Y = 27.176 - .222 X_1$. The regression coefficient shows the number -.222, this means that if marital satisfaction decreases by 1 time, the infidelity intention will decrease by -.222.

The above equation shows that the direction of influence exerted by marital satisfaction on the infidelity intention in individuals undergoing long-distance marriages is negative with a significance of .003 ($p < .05$). This shows that there is a negative effect of marital satisfaction on the infidelity intention in individuals who are in long-distance marriages. Based on this regression analysis, it can be concluded that there is an influence of marital satisfaction on the infidelity intention. The higher the marital satisfaction, the lower the infidelity intention air in individuals who are in long-distance marriages.

VI. DISCUSSION

In this study, the marital satisfaction variable has a significant influence on the infidelity intention in individuals who are in long-distance marriages. The influence given is small because the age of the dominant individual is 31-35 where if it is averaged that the research subjects have a relatively young marriage period. The negative correlation value of marital satisfaction proves that the more a person or partner feels dissatisfied in their marital relationship, the greater the partner's intention to engage in extramarital affairs. Marital satisfaction is a subjective evaluation between husband and wife of their married life which is based on feelings of satisfaction, happiness, and pleasurable experiences they have with their partner (Fowers & Olson, 1993). Marital satisfaction is formed by the perceptions of both partners regarding the quality of interaction between partners (Canel, 2013). According to Harway et.al in (Canel, 2013) the level of happiness in the marital relationship, the partner's feelings towards the marriage relationship determine the level of marital satisfaction.

In this study, the research subjects were men or women who were married and had long-distance marriages. Marriage based on the religiosity that each subject has. A marriage that is very much needed includes strong faith or high religiosity from the husband and wife and loyalty to the marriage vows that have been made as well as understanding and support from the husband or wife, either directly or indirectly. If there is no support from a partner, it will make the husband or wife feel uncomfortable with this condition and seek comfort outside of marriage, then the possibility of maintaining new relationships will continue. The dimensions of religiosity in this study did not have a major influence on the infidelity intention in individuals who had long-distance marriages. Due to the high religiosity of the subjects who convinced them not to have an affair.

There is a relationship between marital satisfaction and religiosity. Religiosity is considered to have a role in marital satisfaction, because a person's religiosity can influence his mindset and behavior in living a married life. Jane (2006) also stated that belief in religion has a very large influence on long-term marital satisfaction. Filsinger & Wilson (1984) also added that religion makes life or marriage more acceptable and couples become more satisfied. Commitment to religion can form a healthy family structure (Jane, 2006). In addition, to achieve satisfaction in marriage, each partner must get satisfaction in terms of religion. This is because marriage is an adaptation process, it is religion that facilitates and becomes a source of strength in a relationship.

The above opinion is supported by the results of research by Dudley & Kosinski (1990), who found that there is a significant relationship between religiosity and marital satisfaction. The strongest predictors of marital satisfaction were family worship, compatibility with partners on religiosity, and attendance at places of worship. Oluwole & Adebayo (2008) also found a significant relationship between religiosity and marital satisfaction.

VII. CONCLUSION

1. Marital satisfaction has a negative and significant effect on the infidelity intention in individuals who are in long-distance marriages. This shows that the higher the marital satisfaction, the lower the intention to have an affair. Vice versa, the lower the marital satisfaction, the higher the intention to have an affair in individuals who are undergoing long-distance marriages.

2. Religiosity has a negative and significant effect on the infidelity intention in individuals who are in long-distance marriages. This shows that the higher the religiosity, the lower the individual's infidelity intention. And vice versa, the lower the religiosity, the higher the infidelity intention in individuals undergoing long-distance marriages.
3. Marital satisfaction and religiosity together have a negative and significant effect on the infidelity intention in individuals who are in long-distance marriages. This shows that the higher the marital satisfaction and religiosity, the lower the infidelity intention. Vice versa, the lower the marital satisfaction and religiosity, the higher the infidelity intention in individuals who are in long-distance marriages.

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