

Research article

Marital Satisfaction Model in the *Sasak* Tribe of Lombok, Nusa Tenggara: Communication, Emotional Intelligence, and Religiosity as Predictors

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Abstract

Marital satisfaction serves as a crucial measure of the relationship quality between spouses. Nevertheless, several unresolved issues, including ineffective communication, poor emotional regulation skills, and discrepancies in religious beliefs, can diminish marital satisfaction levels. This research seeks to explore the influence of communication, emotional intelligence, and religiosity on marital satisfaction among married couples in East Lombok Regency. The study utilized a quantitative research method with a correlational design. A sample of 400 married individuals from East Lombok Regency, aged between 18 and 40 years, who had been married for 1 to 5 years, participated by filling out a modified interpersonal communication scale, the TEIQue-SF, CRS-15, and the ENRICH Marital Satisfaction Scale—each of which had been adapted and tested for both validity and reliability in both online and offline formats. Data were analyzed using Structural Equation Modeling (SEM) through the JASP software. The findings revealed that interpersonal communication ($\beta = 0.501$, $p < 0.001$) and emotional intelligence ($\beta = 0.412$, $p < 0.001$) significantly and positively influenced marital satisfaction. In contrast, religiosity ($\beta = -0.218$, $p < 0.001$) exhibited a significant negative impact. In summary, the model accounted for the variation in marital satisfaction, despite one hypothesis not being supported. Overall, the variables accounted for 41% of marital satisfaction, leaving 59% unexplained. Practically, the findings of this study aim to inform the creation of intervention programs to enhance the quality of marital relationships within households.

Keywords: communication, emotional intelligence, family, marital satisfaction, religiosity.

1. Introduction

Marital satisfaction serves as a crucial measure for assessing the quality of a marriage, as it represents a person's personal evaluation of their married life (Wang et al., 2017). The quality of a relationship is exhibited through two primary dimensions: love and marital functioning. The love dimension includes emotional closeness, displays of affection, sexuality, and the ongoing nature of the relationship, while marital functioning entails communication, conflict resolution, division of roles, autonomy, and relationships with the wider social context (Narciso & Costa, 1996; Abreu-Afonso et al., 2022). However, sustaining a fulfilling relationship is a challenging endeavor. This difficulty is demonstrated by the consistently high rates of divorce in numerous countries, including Indonesia and East Lombok Regency.

Based on worldwide statistics from 2022, the Maldives has the highest annual divorce rate, with 5.5% of marriages concluding in divorce each year. Generally, divorce rates are more prevalent in Western industrialized nations compared to those in Asia and Africa (Divorce.com, 2024). In Indonesia, the Central Statistics Agency (BPS) reported 1,577,255 marriages and 463,654 divorces in 2023, resulting in a divorce rate of 29.40%. In 2024, the divorce rate declined slightly to 26.69%. This decline is evidenced by the number of divorces, which stood at 394,608 out of 1,478,302 marriages. These figures continue to reflect the significant challenges in maintaining household stability in Indonesian society. This phenomenon is also evident in East Lombok Regency, with 1,409 divorce cases in 2023 and 1,125 cases in 2024, the majority of which were initiated by wives (Selaparang, 2024). In Lombok's Muslim community, the social and normative mechanisms surrounding divorce increase the likelihood of choosing divorce when psychological fulfillment is absent in a marriage (Abdullah, 2020). This trend of divorce suggests that a variety of individual, relational, and sociocultural factors play a role in the stability of marriages. Consequently, it is essential to comprehend the aspects related to relationship quality, such as marital satisfaction, to explain the dynamics of married life. Within the sociocultural landscape of the *Sasak* community in Lombok, the vulnerability of marriage as an institution is intensified by social changes brought on by modernization and globalization. These changes have contributed to a transformation in attitudes toward marriage, commitment, and family dynamics (Sari et al., 2021; Asmuni et al., 2025). These modifications also affect the dynamics of marital life and highlight the significance of recognizing the various elements that relate to the quality and stability of the marriage. While



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multiple factors impact the choice to divorce, marital satisfaction is a key area that has been thoroughly researched due to its connection with the relationship's quality and the marriage's duration (Khairuddin, 2024). In this context, marital satisfaction becomes vital, especially since many couples struggle to resolve their marital issues effectively, which are frequently stemming from misunderstandings between both partners (Wardhani, 2012; Aji et al., 2023). According to Wicaksono & Indrijati (2020), common causes of marital issues include financial difficulties, differences in personality, ineffective communication, infidelity, interference from extended family, and having children. This conclusion aligns with earlier studies that reveal 32% of married couples in Nigeria are unhappy in their marriages, and 18% have thought about divorce (Muturi, 2023). Besides affecting the quality of the relationship between partners, various studies indicate that marital satisfaction also correlates with personal well-being. Those who report low levels of marital satisfaction are at a greater risk of facing a range of physical and mental health challenges, such as anxiety and depression (Maroufizadeh et al., 2018).

1.2 Interpersonal Communication and Marital Satisfaction

Marital satisfaction is a mental state reflecting the positive and negative outcomes of a relationship with a partner, often used as an indicator of relationship quality (Teal, 2018). How well a couple reconciles differences and adapts early in marriage significantly influences long-term family harmony (Hurlock, 2014). This is supported by Soulthana et al. (2023), who found a strong link between interpersonal communication and marital satisfaction, with 57% of participants reporting high marital satisfaction and 60% reporting excellent communication. Through effective communication, individuals can preserve relationship harmony and establish a solid foundation for their marriage (Wicaksono & Indrijati, 2020). Communication is essential for a healthy, thriving marriage, fostering intimacy, understanding, and mutual satisfaction (Omoboye, 2024). On the other hand, maladaptive communication patterns can hinder effective dialogue, escalate conflicts, and diminish marital satisfaction (Vidaña, 2020).

1.3 Emotional Intelligence and Marital Satisfaction

Serrat (2017) describes emotional intelligence as an individual's capacity to recognize and understand their own emotions, as well as those of others and groups. In marital relationships, those with high emotional intelligence tend to communicate well interpersonally. Previous research shows that emotional intelligence and communication skills are key predictors of marital satisfaction because they help couples manage conflicts and emotional difficulties effectively (Nasim & Pandey, 2023). A person's conflict resolution ability depends on their emotional state; when feeling safe, they are more likely to adopt constructive conflict management strategies, unlike when they are fearful or anxious (Hocker & Willmot, 2018). Emotional intelligence plays a crucial role in forming and sustaining intimate relationships (Mehdigholi et al., 2022). Therefore, emotional states are often used to predict marital satisfaction as they impact positive functioning and communication within the marriage (Ghaibi et al., 2022).

1.4 Religiosity and Marital Satisfaction

Religiosity acts as a moral and spiritual compass that influences individuals' attitudes and actions when confronting the challenges of married life (Bukhari et al., 2023). Similarly, research by Istiqomah et al. (2015) indicates that religious orientation impacts marital dynamics. People with an intrinsic religious outlook tend to base their choices of partners and marriage on religious values, whereas those with extrinsic orientation prioritize social and economic considerations. A person's religiosity offers general guidance for life, bolsters the bond between partners by enhancing psychological resilience, helps overcome daily challenges, and promotes mutual understanding, thus positively affecting marital satisfaction (Bozhabadi et al., 2020). Contributing factors include shared religious practices, understanding of spiritual principles, common beliefs and their emotional impacts, and the capacity to forgive. These internalized conditions strengthen psychological resilience, enabling couples to better handle conflicts, accept one another, and maintain emotional stability. Consequently, this improves emotional well-being and marital satisfaction (Zakiyah & Karyani, 2023).

1.5 Present Study

A review of existing research reveals a gap in the literature on marital satisfaction, especially in testing integrated structural models that identify its key factors. Most prior studies have focused on interpersonal communication, emotional intelligence, and religiosity as separate predictors, often using regression analysis or simple correlations. However, there remains limited research that

combines these three factors into a single structural model, which would enable simultaneous examination of their interrelationships. This study aims to develop and evaluate such a model to understand how interpersonal communication, emotional intelligence, and religiosity influence marital satisfaction among couples in East Lombok Regency. It is expected to contribute valuable empirical insights by highlighting the relative impact of these factors within an integrated framework. Additionally, this research broadens the understanding of marital satisfaction within the sociocultural context of the *Sasak* community, an area with limited existing literature. The hypotheses guiding this research are outlined below.

- H1: Interpersonal communication has a positive effect on marital satisfaction.
- H2: Emotional intelligence has a positive effect on marital satisfaction.
- H3: Religiosity has a positive effect on marital satisfaction.

2. Research Methods

This study focused on married individuals living in East Lombok Regency, an area with the highest divorce rate in West Nusa Tenggara. The sample size was calculated using the Slovin formula, resulting in 400 respondents from the total population. Participants were selected through purposive sampling based on specific criteria set by the researcher (Sugiyono, 2013). This method was chosen because early marriage dissatisfaction is a significant factor contributing to divorce. The inclusion criteria required participants to reside in East Lombok, be between 18 and 40 years old, and have been married for 1 to 5 years. Kendhawati & Purba (2019) support this choice, noting that the first five years of marriage require adjustment, during which premarital expectations are evaluated, and the ability to manage crises develops. Early marriage conflicts vary among couples and may include issues such as differences in habits, finances, premarital expectations, sexual satisfaction, extended family concerns, parenting styles, and extramarital affairs. Participant demographic characteristics are provided in Table 1.

Table 1. Demographic data (N= 400)

Variable	Characteristic	n (%)	Statistic
Gender	Man	106 (26.5)	
	Women	294 (73.5)	
Age (years)	Range	—	18-40
	Mean ± SD	—	29.04 ± 4.55
Marriage Duration	1 year	79 (19.8)	
	2 year	82 (20.5)	
	3 year	64 (16.0)	
	4 year	61 (15.3)	
	5 year	114 (28.5)	

This study collected data through a questionnaire distributed both online via Google Forms and offline. Participants first read and signed the informed consent form at the start of the questionnaire. Ethical approval was granted by the Research Ethics Committee of the Faculty of Medicine at Muhammadiyah University of Surakarta (approval number 5808/B.1/KEPK-FKUMS/VIII/2025). After providing consent, respondents were asked to supply demographic details such as their initials, age, occupation, residence, and duration of marriage before completing the main questionnaire. The Marital Satisfaction Scale was measured using the Indonesian version of the ENRICH Marital Satisfaction Scale (EMS), originally created by Fowers & Olson (1993) and adapted by Ibrahim et al. (2025). Although the adapted scale included 15 items, one item was omitted due to low factor loading observed in the CFA by Ibrahim et al. (2025). Consequently, the study utilized 14 items. The scale exhibited strong internal consistency, with a Cronbach's alpha of 0.818. The Interpersonal Communication Scale was modified from an instrument developed by Komariyah, (2024) and refined using DeVito, (2016) interpersonal communication theory. The instrument, originally consisting of 12 items, was expanded to 20. The analysis showed that the instrument had adequate construct validity and reliability, with a Cronbach's Alpha value of 0.880. Emotional intelligence was measured using the Trait Emotional Intelligence Questionnaire–Short Form (TEIQue-SF), created by Petrides et al. (2010) and adapted into Indonesian by Febriana & Fajrianthi (2021), measures trait emotional intelligence as a broad psychological trait through 30 items. In their study, Febriana & Fajrianthi (2021) found the instrument to have good construct validity, with internal reliability (Cronbach's alpha) values between 0.73 and 0.78. The Religiosity Scale was measured using the Centrality of Religiosity Scale (CRS-15) by Huber & Huber, (2012), which has been adapted into Indonesian by (Chairani et al., 2023). The scale comprises 15 items, with a Cronbach's Alpha reliability of 0.92–0.96. Data were analyzed with covariance-based Structural Equation Modeling (CB-SEM) using JASP software. Initially, Confirmatory Factor Analysis (CFA) was performed to assess the measurement model. As all latent constructs were measured

with multidimensional instruments, a domain-representative parceling method was applied, combining items from the same theoretical dimension into a single parcel (Little et al., 2002). Each parcel served as an indicator of its respective latent construct in both the CFA and structural model analyses. The structural model was estimated to explore the hypothesized links among interpersonal communication, emotional intelligence, religiosity, and marital satisfaction. Model fit was assessed using the Comparative Fit Index (CFI), Tucker–Lewis Index (TLI), and Standardized Root Mean Square Residual (SRMR).

3. Results and Discussion

3.1. Results

The data collection process yielded a total of 400 respondents who met the inclusion criteria. Their demographic characteristics are shown in Table 1. Most respondents were female (73.5%), with males making up 26.5% of the sample. Participants' ages ranged from 18 to 40 years, with an average of 29.04 years ($SD = 4.55$). In terms of marriage duration, most respondents had been married for five years (28.5%), followed by two years (20.5%), one year (19.8%), three years (16.0%), and four years (15.3%). These results suggest that the majority of respondents are in the early phases of their marriage. Descriptive statistical analyses were then performed to analyze the distribution of each study variable, with results shown in Table 2. The marital satisfaction variable (Y) had an empirical mean of 44.3, surpassing the hypothetical mean of 39, suggesting a generally high level of marital satisfaction among respondents. The interpersonal communication variable (X1) recorded an empirical mean of 62, above the hypothetical mean of 50, indicating strong interpersonal communication skills. The emotional intelligence variable (X2) had an empirical mean of 134.1, exceeding the hypothetical mean of 120, implying high emotional intelligence levels. Similarly, the religiosity variable (X3) demonstrated an empirical mean of 64.1, well above the hypothetical mean of 45, reflecting a high level of religiosity among respondents.

Table 2. Results of statistical descriptive analysis

Variable	N	Max	Min	MH	SDH	ME	SDE
Marital Satisfaction	400	65	13	39	8.7	44.3	5.37
Interpersonal Communication	400	80	20	50	10	62	7.38
Emotional Intelligence	400	210	30	120	30	134.1	18.3
Religiosity	400	75	15	45	10	64.1	10.3

The researchers used Structural Equation Modeling (SEM), starting with an assessment of the outer model via Confirmatory Factor Analysis (CFA) while also analyzing the indicators. An indicator's validity was judged based on its factor loading, with 0.50 as the minimum acceptable value. Indicators with a factor loading below 0.50 were removed from the model (Hair et al., 2019). Preliminary findings from Confirmatory Factor Analysis (CFA) in Table 3 show that the interpersonal communication variable has four indicators, the emotional intelligence variable has four indicators, the religiosity variable has five indicators, and the marital satisfaction variable has two indicators.

Table 3. Confirmatory Factor Analysis

Factor	Indicator	Std. estimate	Std. Error	z-value	p	Lower	Upper
Marital Satisfaction	MS_P1	0.732	0.050	14.62	< 0.001	0.634	0.830
	MS_P2	0.634	0.054	11.76	< 0.001	0.528	0.740
Interpersonal Communication	COM_P1	0.747	0.027	27.64	< 0.001	0.694	0.800
	COM_P2	0.854	0.021	40.77	< 0.001	0.813	0.895
	COM_P3	0.822	0.025	32.91	< 0.001	0.773	0.871
	COM_P4	0.816	0.030	27.10	< 0.001	0.757	0.875
Emotional Intelligence	EI_P1	0.701	0.029	24.05	< 0.001	0.643	0.758
	EI_P2	0.842	0.023	36.67	< 0.001	0.797	0.887
	EI_P3	0.840	0.025	33.68	< 0.001	0.791	0.889
	EI_P4	0.748	0.030	25.25	< 0.001	0.690	0.806
Religiosity	REL_P1	0.841	0.019	45.32	< 0.001	0.805	0.878
	REL_P2	0.868	0.023	37.56	< 0.001	0.823	0.914
	REL_P3	0.687	0.026	26.39	< 0.001	0.636	0.738
	REL_P4	0.876	0.021	40.83	< 0.001	0.834	0.918

REL P5	0.921	0.014	67.50	< 0.001	0.894	0.948
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Furthermore, the outer model evaluation results in Table 4 show that all constructs met the reliability standards with Cronbach's alpha and composite reliability values of at least 0.70. Nonetheless, one construct's Average Variance Extracted (AVE) was below the 0.50 cutoff. According to Hair et al., (2019), the acceptability of a lower AVE depends on high composite reliability and the predictive purpose of the analysis. Therefore, the constructs in this study are considered to have sufficient internal consistency for structural analysis.

Table 4. Outer model test results

Variable	Cronbach's Alpha (α)	Composite Reliability (ω)	AVE
Marital Satisfaction	0.634	0.637	0.468
Interpersonal Communication	0.880	0.884	0.651
Emotional Intelligence	0.834	0.847	0.582
Religiosity	0.919	0.913	0.693

After evaluating the outer model, the inner model analysis involved checking the R-squared value and the Goodness of Fit (GoF). The R^2 quantifies how much of the variation in the dependent variable is explained by the independent variables. For this model on marital satisfaction, the R^2 was 0.410, meaning 41% of the variation is explained by the variables included. The remaining 59% of the variance is due to factors not covered by this research model.

Table 5. *R Squared*

Variable	<i>R Squared</i>
Marital Satisfaction	0.410

Furthermore, the Goodness of Fit (GoF) was used to evaluate how well the theoretical model matched the empirical data and to analyze the direction and strength of relationships among the latent variables in the research framework. The results indicated that the model had an acceptable fit. Specifically, the study found a Comparative Fit Index (CFI) of 0.926 and a Tucker–Lewis Index (TLI) of 0.907, both meeting the acceptable threshold of ≥ 0.90 . This suggests that the model can accurately reflect the data while accounting for its complexity. Additionally, the Standardized Root Mean Square Residual (SRMR) was 0.056, below the recommended cutoff of ≤ 0.08 , indicating minimal residual error. Overall, the model demonstrates an acceptable fit, as confirmed by this key goodness-of-fit index.

Table 6. Goodness of Fit (GOF)

Parameter	Value	Criteria	Conclusion
CFI	0.926	≥ 0.90	<i>Acceptable fit</i>
TLI	0.907	≥ 0.90	<i>Acceptable fit</i>
SRMR	0.056	≤ 0.08	<i>Acceptable fit</i>

The hypothesis test results show that interpersonal communication (X1) has a positive and significant impact on marital satisfaction (Y) among married individuals, with a path coefficient of $\beta = 0.501$, $z = 8.183$, $p < 0.001$. This suggests that better interpersonal skills in a couple are linked to higher marital satisfaction. Additionally, emotional intelligence (X2) also exhibits a positive and significant relationship with marital satisfaction, with $\beta = 0.412$, $z = 6.540$, $p < 0.001$, indicating that the ability to recognize, understand, and manage emotions effectively contributes to greater satisfaction in marriage. In contrast, religiosity (X3) shows a significant negative correlation with marital satisfaction, with $\beta = -0.218$, $z = -3.980$, $p < 0.001$, implying that higher levels of religiosity are associated with lower marital satisfaction. This finding contrasts with the study's initial hypothesis, which proposed that religiosity would not have a positive effect on marital satisfaction. Despite this, the factor covariances in the path diagram reveal a positive relationship among the exogenous constructs, with the strongest link between interpersonal communication and religiosity ($\phi = 0.38$), suggesting that individuals with higher religiosity tend to have better interpersonal skills. Therefore, while religiosity correlates with the quality of interpersonal interactions, it does not directly improve marital satisfaction in the structural model.

Table 7. The Result Regression coefficients

Outcome	Predictor	Std. estimate	Std. Error	Z-value	P	Lower	Upper
Marital Satisfaction	Interpersonal Communication	0.501	0.061	8.183	< 0.001	0.381	0.622
	Emotional Intelligence	0.412	0.063	6.540	< 0.001	0.288	0.535

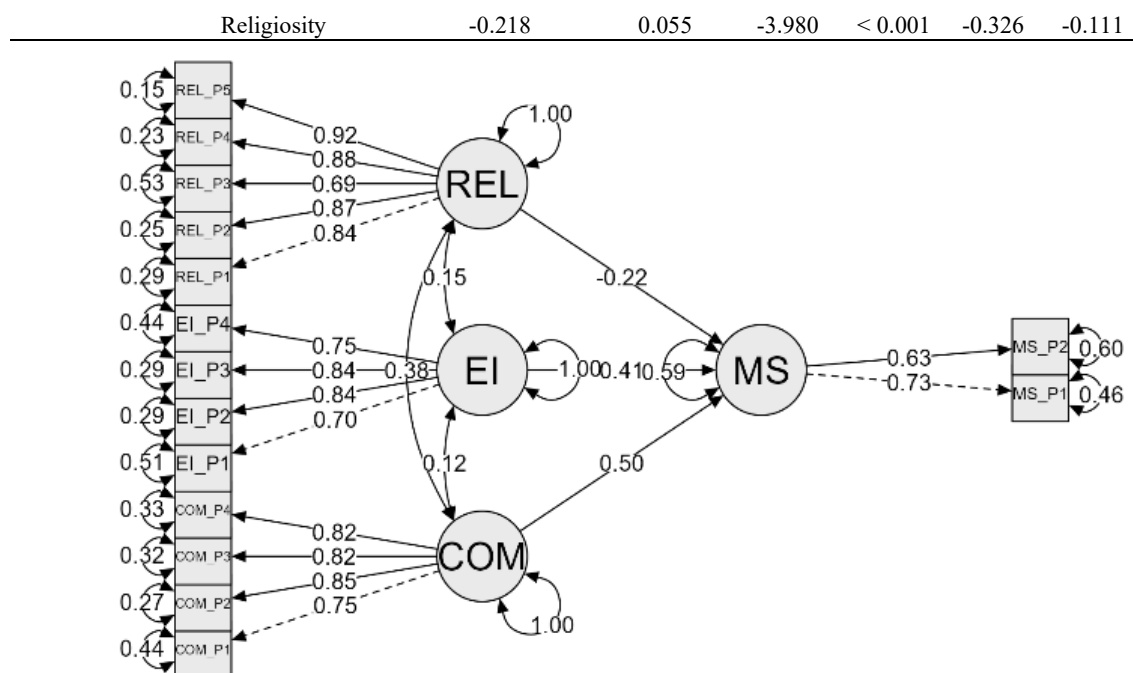


Figure 1. Structural Equation Model (SEM) Path Diagram

Note: REL (Religiosity); EI (Emotional Intelligence); COM (Interpersonal Communication); MS (Marital Satisfaction).

3.2. Discussion

The findings indicate that the three independent variables together significantly influence marital satisfaction. Couples who have strong communication skills, high emotional intelligence, and suitable religious values generally report higher marital satisfaction. These findings are further substantiated by a prior study by Saputri & Handayani, (2021), which exhibited a positive and significant correlation between interpersonal communication and marital satisfaction ($r = 0.535$; $p < 0.01$). This result means that better communication between partners is associated with higher marital satisfaction. Additionally, the study finds a positive and significant link between religiosity and marital satisfaction ($r = 0.375$; $p < 0.01$), which accounts for 64.9% of the variance in marital satisfaction. Research by Vazhappilly & Reyes, (2016) supports the idea that effective communication and emotional intelligence are key to achieving and maintaining marital satisfaction. The results show a strong positive link between these factors and marital happiness, indicating that improving communication skills and emotional understanding can boost satisfaction in marriage. Therefore, marital satisfaction doesn't happen automatically; it requires ongoing effort and dedication from both partners, especially in the early stages of marriage when the relationship's stability is still developing (Gorbanzadeh et al., 2013; Heidari & Kumar, 2021).

The structural analysis results reveal a strong positive relationship between interpersonal communication and marital satisfaction, with a β of 0.501, $z = 8.183$, and $p < 0.001$. This shows that a person's ability to communicate effectively significantly impacts their satisfaction in marriage. These results align with earlier studies that found couples who communicate well tend to experience higher marital satisfaction (Komariyah, 2024). A similar set of findings was reported by Carlson et al., (2020), which explored how communication affects the division of household chores and marital satisfaction. It involved married couples and showed that good communication helps resolve issues related to roles and responsibilities at home. Developing strong interpersonal communication is therefore crucial for maintaining a harmonious household. Conversely, poor communication skills can lead to dissatisfaction in marriage and foster a negative outlook on the relationship's future (Johnson et al., 2022).

Furthermore, the results indicate a strong positive link between emotional intelligence and marital satisfaction, with $\beta = 0.412$, $z = 6.540$, $p < 0.001$. This demonstrates that a person's ability to understand, manage, and appropriately express emotions plays a crucial role in fostering a harmonious, stable, and fulfilling marriage. These findings are corroborated by Heidari et al., (2017) study, which indicates there is a notable and positive correlation between emotional intelligence and marital satisfaction ($r = 0.25$). This means that couples with high emotional intelligence can understand each other, control their emotions, and manage their actions. As a result, they are more

likely to feel positive emotions in their marriage. Anghel, (2016) study also emphasizes the existence of a significant correlation between marital satisfaction and subcomponents of emotional intelligence, such as the ability to balance personal and interpersonal emotions. This finding is consistent with the research by Wollny et al., (2020), which indicates that emotional intelligence correlates positively with relationship satisfaction, both personally and with one's partner. People with high emotional intelligence are generally more capable of using effective dyadic coping strategies, handling conflicts constructively, understanding their partner's emotional needs, and cultivating more supportive, fulfilling relationships. In Bowen's Family Systems Theory, the strong link between interpersonal communication and emotional intelligence highlights a key indicator of family system health. It particularly supports self-differentiation—both interpersonal and intrapsychic—by enabling better emotion management, clearer expression of needs, and more responsive interactions. This, in turn, can lessen emotional anxiety and foster greater flexibility in marriage relationships (Bowen, 1993; Brown & Errington, 2024).

Contrary to the previous hypothesis's findings of a positive link, this analysis shows a significant negative correlation between religiosity and marital satisfaction ($\beta = -0.218$, $z = 0.326$, $p < 0.001$). In other words, higher religiosity levels are associated with lower marital satisfaction. This finding is consistent with the research by Shearin, (2016), which explains how extrinsic religious activities can boost feelings of self-righteousness or an excessive sense of relational entitlement, ultimately harming marital relationship quality. The difference between extrinsic and intrinsic religiosity is crucial here, as extrinsic religiosity tends to decrease marital satisfaction, whereas intrinsic religiosity is associated with improved relationship harmony (Paulino, 2022). When it comes to the religious quest, individuals frequently face clashes between their own religious values and practices and those of their partners. Such differences can lead to tension and lower marital satisfaction. Moreover, an increase in religious pursuit has been associated with decreased self-differentiation and higher triangulation in the family system. These dynamics can indirectly undermine the strength of the marital relationship (Acar Bulut, 2020).

However, when considering the cultural context of the *Sasak* community in Lombok, the findings show a different view. The institution of marriage is not just affected by religious teachings but also by cultural elements like *merariq*, which is a type of elopement rooted in local traditions and closely connected with customary and religious norms (Fitriyanti, 2023). Originally, the practice was based on mutual family consent and cultural norms of propriety. However, over time, its meaning and application have evolved significantly. Today, *merariq* often occurs without family approval, sometimes leading to social conflict and, in many cases, divorce (Erwinsya et al., 2020; Fairiza & Widyatama, 2024). The changing religious values have created relational pressures that disrupt the straightforward link between religiosity and a satisfying marriage. In this study's context, religiosity seems more like a tool for social control and moral duty than a source of personal well-being. This illustrates a socioreligious paradox, where a highly religious society shows a decline in relational values, especially in how it interprets *al-mawaddah* (affection) and *ar-rahmah* (compassion) within family life (Asmuni et al., 2025).

This study's results effectively address the research hypothesis regarding the link between interpersonal communication, emotional intelligence, religiosity, and marital satisfaction among married individuals in East Lombok Regency. The findings indicate that, within this specific cultural setting, religiosity may operate differently than predicted by general theories and previous research. Here, religiosity reflects normative, social, and religious dimensions influenced by local cultural pressures, rather than focusing solely on the quality of interpersonal relationships. The study faced certain limitations during its execution. Firstly, it was limited to married residents of East Lombok Regency, so the results cannot be generalized to a broader population with diverse backgrounds at this stage. Secondly, the use of a questionnaire-based survey introduces the possibility of respondent bias. Future researchers can consider these limitations to improve their study designs, methods, and analyses, leading to a more thorough understanding of the factors affecting marital satisfaction.

4. Conclusion

This study's findings reveal a linked relationship between interpersonal communication, emotional intelligence, and religiosity in affecting marital satisfaction among married individuals in East Lombok Regency. Specifically, the quality of interpersonal communication and emotional competence significantly contribute to increasing marital satisfaction. On the other hand, religiosity's influence on marital satisfaction varies; it depends on how religious values are directed and

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AI Declaration

This article is the original work of the author without using AI-tools for writing sentences and/or creating/editing tables and figures in this manuscript.

Author Contributions

Conceptualization: Indah Amalia, Usmi Karyani; methodology: Indah Amalia, Usmi Karyani; investigation: Indah Amalia; writing—original draft preparation: Indah Amalia, Usmi Karyani; writing—review and editing: Indah Amalia, Usmi Karyani; visualization: Indah Amalia, Usmi Karyani. All authors have read and agreed to the published version of the manuscript.

Conflict of interest

All authors declare that they have no conflicts of interest.

Data availability

Data is available upon Request..

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internalized within the marriage context. As a result, marital satisfaction can be seen as the outcome of complex interactions among psychological factors and personal values that are inherently multidimensional. Based on these results, it is advisable for married couples to focus on developing effective communication skills and improving emotional regulation. Additionally, interpreting religiosity in a flexible and context-aware way can help support harmony in the relationship rather than introduce tension.

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