

EFFECTIVENESS OF TRAINING COMMUNICATION SKILLS FOCUSING ON ISLAMIC TEACHING ON MARITAL COMMITMENT MARRIED WOMEN

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ABSTRACT: The purpose of this study was to effectiveness of training communication skills focusing on Islamic teaching on marital commitment of married women. Design of this study was quasi experimental, pretest and post test with control group. Population of this study selected of married students from dormitory girls of Isfahan University in 2012 and the sample of study were 30 students. They selected voluntarily and put in two groups: experimental and control group. Instrument was a questionnaire about marital commitment. Experimental intervention on experimental group carried out for six sessions in 90 minute and once a week. In order to analyze the data, variance analysis with different variables were used. The results showed that training the communication skills was effective based on Islamic teaching on improvement the marital commitment in university students ($p < 0.001$). The use of training communication skills focusing on Islamic teaching on marital commitment is effective of married women.

KEYWORDS: Communication Skills, Marital Commitments, Islamic Teachings.

INTRODUCTION

Marriage is a social affair that constitutes the main role in communication of man and woman in that role absorb through a secret force emanated from religion instincts, ritualize, love and they submit each other freely and completely to create a dynamic unit like family. It is clear that marriage is the first affective and legal commitment that coalesces in adulthood and choosing a partner and pact primary coalescence accounted as turning point in individual growing and developing (Omidvar, 2007). Feeling commitment is one of the main factors in durability and consistence in a marriage. Commitment and faithful is a decision that requires to be obligated to special affairs and the state indicative affective dependence or intellectual to ideal (Good, 2000). Commitment means "continuous consistence in an activity or a situation that one or both of the partners continue their behavior for sustaining of their life" (Tabae Emami, 2003). Moreover marital commitment i.e. to be faithful to family and its member in time of sorrow and happiness, pleasant and unpleasant occurrence in life, commitment based on feeling and affection and also based on intention purpose. Amato, (2008) believes that marital commitment means that couples how they are valorize for their primary relationship and how much they have

motivation for permanence and preservation of their marriage. Each successful marriage contains three basic column i.e. Commitment, attraction and understanding. Without commitment, each superficial relation will be pretended and it will be with no direction and spouses will not be able to experience the profoundly of love and intimacy arise under fulfilling of their commitment (Tabae Emami, 2003). Responsibility, forgiveness and sacrificing to pledge and commitment, confidence, love and like are characteristics of commitment (De Angelis, 1992). Johnson, (1999) presented a comprehensive model that marital commitment considered as three kinds of independence, individual commitment, moral commitment and structural commitment. Individual commitment means interested in, willingness of that person to continue their marital relationships. Moral commitment indicates moral fulfilling of that person to continue relationship. Structural commitment points out to the barriers and limitations that exist in leaving up a relation and obligation feeling to continue that relation. Researchers defined commitment in marriage as a conception or as an aim to continue one relationship (Adam and Jones, 1994; Hendrick, 2005). Hendrick, (2005) believe that commitment considers as an important independent component in

consistence a relation and also it has a connection with other components like love and loyalty ([Sternberg, 1987](#)).

In holy Guran when it represents believers characteristics. It points out consistency of their life commitments and fulfilling to their partners (Al-muminun Surat, 8 and al-maarij Surat, 33). And also one is rightfulness to fulfill the contracts (Al-baqarah Surat, 177) and also states about every engagement to fulfill for every engagement that it will be enquired on the day of Reckoning (Al-Isra surat, 34). Commander of the faithful Ali (peace be upon him) says about fulfilling the engagement is the signs of piety. If any woman or man not be faithful to each other, you must know that they don't have piety and their meditation will not be accepted. Holy Prophet (peace be upon him) says about everyone who don't keep his pledge, they don't have any religion ([Majlesi, 1992](#)). Commander of the faithful Ali (peace be upon him) about effect of disloyal says: ones who turns his back from his promise, he will not be truthful about their partners. Loyal Preservation is one way to keep truthful. Imam Ali in an exquisite way says: some people think that this kind of trespassing is perspicacity, (and they believe that say a word but don't be apathetic about it). Loyalty comes with honesty, so be impartial, I don't know surrender like truth, if anyone know that how he will return in the day of recursion, He will not break their pledge (Nahjolbalageh, sermon 41). Honor Ali the upmost firmnesses (between woman and man) is to be loyal to their commitments that are favorite companionship for each other that such a companionship as holy Prophet (peace be upon him) says has a reward to say prayer in Prophet Mosque ([Majlesi, 1992](#)). Marital Commitment has been entered in all study scopes of marriage and family the late 20th century and seen as an important variable to it that we talk about it from different studies: some studies show that marital commitment is the strongest and the most consistent precaution factor for quality and consistency of marital relationship ([Mosako, 2009](#)). Rubinun and Blentun in a study on 15 spouses that their age were more than 30 years old indicated that religion orientation has the influence on intimacy, commitment and marital commitment. Heaton and Pratt got to this conclusion that there is a positive and a meaningful correlation between levels of religious practice and levels of intimacy, agreement, being honest, kindness and consistent to commitments i.e. whatever action levels about religious beliefs in spouses was more, they will experience more satisfaction feeling. In a research that carried out by [Welch and Johnson \(2003\)](#), 83% of participants

declare that the main reason for divorce is lack of commitment in their marital relationship. Moreover the spouses have not achieved the necessary maturity about engagement to their partner and others; they follow two side realistic behaviors and have problems in marriage and working with others and frequently the result of this action will be disloyalty ([Calhoun, 2004](#); [De Anjelis, 1992](#)). [Rezaee et al., \(2012\)](#) in their study found this conclusion that training spouse based on Islamic view increased marital commitment of spouses' i.e. individual, moral and structural commitment. Also [Monjezi et al., \(2012\)](#) indicated that training communication skills by Islamic approach has been effective on spouse marital satisfaction in pretest and resolution. Moreover [Faghihi and Rafiemoghadam, \(2010\)](#) findings revealed that psychological training based on Islamic reports is effective on improvement the spouse relationship and finally their marital satisfaction. [Abasi-Molid, \(2010\)](#) in a study found this conclusion that training based on reality therapy increases the marital commitment of spouse in city. Also there is a meaningful relationship between marital commitment and cultural values. Findings of [Hairat \(2009\)](#) based on spouse therapy of Islam-orientated has been improved marital consistency and spouse optimistic and their dimensions. [Najarianpoor et al., \(2009\)](#) indicated that training commitment before marriage has a positive effect on improvement the characteristics of commitment and increasing levels related to it. [Erfani Akbari, \(2009\)](#) in a study about investigation the problems of intimacy and the effect of remedial communication in spouses concluded that remedial communication in spouses only increases the problems related to intimacy, agreement, be fond of and enthusiastic and commitment levels to spouse commitments. [Abasi-Molid, \(2010\)](#) in a study about investigative the effect of communication skills training by cognitive- behavioral approach on intimacy and marital consistency found that communication skills training on each of two test components (intimacy, satisfaction, correlation, agreement, interested in and consistent to commitments) had the positive effect and resulted in each of mentioned standard. In among approaches of communication skills training to spouses, choosing the appropriate approach for culture and society of Islamic Iran is necessary. Therefore it's very important that Islamic teachings as components of Iran culture included to spouse trainings. By considering that there is few studies about the effect of communication skills on Islamic approach for

experimental and empirical and also by Islamic teachings and words of Imams role and its determinant position in Iranian families culture, the design necessary and accomplishment of communication skills programs by emphasis on Islamic teachings discloses marital commitment on married students. So the present study tries to answer this question that is the communication skills teachings by emphasizing on Islamic teachings effective to marital commitments?

MATERIALS AND METHODS

The present study is quasi-experimental, pre-test, post- test, control and experimental group. Populations of this study were selected from all of the married students in dormitories of Isfahan University in (2011-2012) academic year. For sampling, first the necessary coordination carried out by cultural affairs in Isfahan University and through calling girl dormitories of Isfahan University registered 30 persons in communication skills teaching courses in Islamic perspectives. After that, they put accidentally in two controls and experimental group. Experimental intervention carried out for 6 sessions, each session was 90 min for experimental group and the control group placed in coming up list. After the sessions finished, the post-test carried out for two groups. The significance of this study is based on holy Guran Ayats and Holy Prophet Traditions and adjusting reviews religious resources and compliance with the principles of communication skills in psychology that relevant professors confirmed. The contents of training sessions are:

First session: after getting familiar the members with each other, it talked about how to hold the sessions and the aims, the rules of the groups and the fulfillments. Also it discussed about the aims of marriage, man and woman differences, interactions of spouses in Islamic view .Also the importance of commitment in marital life and its dimension discussed. The second session: effective interaction, the importance of verbal and nonverbal communication in spouses from Islamic view, the essential kindness between man and woman, different kinds of verbal and nonverbal communication like amenity in speech, nonsense, applause, joking, accent, when talking politeness, and the inattentiveness task and also it surveyed about cognition of barriers communications for real communications in listening. Third session: in relation to the importance and the necessity and kinds of intimacy like common hobbies, sexual relations, emotional and spiritual relationships, intellectual and physical intimacy that discussed

in Islamic view .Also annihilating factors in intimacy discussed in Islamic view. Fourth session: Reasons for expanding quarreling among spouses studied and the members got familiar by Islamic elucidations to resolve problems and favorite growing of communications between their spouses such as having rational expectations, cooperation, fulfilling the commitment, role of family insight, truthfulness, contentment, patience and generosity. Fifth session: In Islamic management family discussed in titles like: hierarchy in family, maintain system of family, mutual responsibilities of man and woman, economic problems such as prodigality, verifying the leisure, visiting and communicating with the relatives discussed .Sixth session: In Islamic parenting pointed out to subjects such as: Sympathy manifestation, child patterning, indulgent, playing with kids, faithfulness, leaving the obstinacy. The present study used the marital commitment questionnaire of [Adams and Jones, \(1999\)](#). This questionnaire is from translating the marital commitment questionnaire of [Adams and Jones, \(1999\)](#) that after translating 43 phrase questionnaire of [Najarianpoor et al., \(2009\)](#) as regards that there was no questionnaire in Iran; it was adapted by Iran culture and a 21 questionnaire graded by Lykerd scale. Each phrase considered as very much, much, to some extent and at all and scores considered 1-5. First questions draft provided and it carried out in a questionnaire preliminary study for 104 married people in Isfahan and after analyzing the questions, one question omitted. And for the final determination the content justifiability, the questionnaire authorized by relevant experts, consoler and psychology professors in Isfahan University and they conferred the content justifiability and questionnaire content. For homogeneity, Alpha coefficient achieved about %77.13 phrase scores directly and 8 phrase inversely and the maximum score is 105 and its minimum is 21.

RESULTS

As you see in table 1, the mean and standard deviation marital commitment scores in pre-test for experimental group is 58.93, 6.50 and for control group is 55.20, 3.76. Also the mean and standard deviation marital commitment scores in post-test for experimental group is 90.40, 6.58 and for control group is 56.13, 3.94.

Table 1: Mean and standard deviation of marital commitment in control and experimental group

variable			Mean	Std.
Marital Commitments	Pre-test	Experimental	58.93	6.50
		Control	55.20	3.76
	Post-test	Experimental	90.40	6.58
		Control	56.13	3.94

In order to analyze the variance (ANCOVA), first must consider equal slope of regression for pre-condition. So the averages pretest and posttest

for dependent variable analyzed by variance test and its results demonstrated in table 2.

Table 2: Hypothesis variable analysis comparison the slope of regression in control and experimental group scores of marital commitment

	SS	df	Ms	F	P	Effect size
group	980.99	1	980.99	3.17	0.08	0.102
Interaction between	50.04	1	50.04	0.16	0.69	0.006
Pre-test	980.99	1	980.99	3.17	0.08	0.102
error	8650.86	28	308.96			

The results of variance analysis that mentioned in table (2) indicated that there wasn't any significance interaction between pretest groups (df=1, f= 0.16, P <0.69, n2=0.006). So variance

analysis followed by hypotheses equal slope of regressions and its results have mentioned in table 3.

Table 3: Results of variance analysis for comparing marital commitment of groups Diagram 1. Estimated changes of dependent Variable (marital commitment) in control and Experimental Group

	SS	df	MSE	F	P	Effect size
group	8807.14	2	4403.57	144.16	P<0.001	0.91
Pre-test	0.612	1	0.612	0.02	0.88	0.001
error	824.72	27	30.54			

Results in table 3 indicate the difference between control and experimental group after take the effect of pretest was meaningful (P< 0.001, MSE=8807.14, f=144.16, df =2). Standard ITA coefficient shows that communication skills training by Islamic approach have led to 91% changes of dependent variable (marital commitment); So that training sessions of communication skills has been effective on increasing the marital commitment by focusing on Islamic views.

DISCUSSION AND CONCLUSION

The present study investigated the effectiveness of training communication skills by Islamic approach on marital commitment of campus students in Isfahan University. The result of this study is consistent with findings of other researchers. [Monjezi et al. \(2012\)](#) indicated that training communication skills by Islamic approach on satisfaction the marital spouses has been effective in posttest and pursuit. Furthermore findings of [Faghihi and Rafiemoghadam, \(2010\)](#) indicated that psychological training based on Islamic studies has been effective on improvement the relationship between spouses and finally in their satisfaction. [Abasi-Molid, \(2010\)](#) in a study as investigative the impact of communication skills training by cognitive-behavioral approach on marital intimacy and consistency level found that communication skills training on each of two test components (intimacy, satisfaction, solidarity, agreement, being interested in and loyalty to commitments) have had the positive effect and has been led to each of mentioned standard. [Hairat, \(2009\)](#) findings based on

Islamic view for therapy spouse has improved marital consistency, spouses optimistic and their dimensions and it is alignment with findings of [Danesh, \(2008\)](#) that using Islamic therapy couples has increased marital consistency of incompatible couples and could annihilate disagreement. [Erfani-Akbari, \(2009\)](#) in a study about investigative the problems related to intimacy and the effect of couples therapy on it found that treatment related to couples was able to increase only enhanced problems related to intimacy, agreement, interested in and kindness and duty bound couples commitments . It seems that religious beliefs and orientation to spirituality through valuing on maintaining and remaining marriage entity and also through providing spiritual supporting causes to improve and to established moral commitment of couples in marriage ([Johnson, 1985](#)). [Johnson, \(1999\)](#) in his study found that devoting, Religious beliefs mainly has high correlation with moral commitment of couples. Golts and Larson in their study found that religious beliefs and satisfactory from marital life and family were the main structural commitment predictors. One of the efforts that a healthy family does commitment sense (in front of other family members) .In about other probable reasons effect on communication training skills by focusing on Islamic approaches on marital commitment of students, we can say that one principles that assist more is the true faithfulness and martial commitment and also spouse noticing to their rights and their responsibilities for each other and focusing the role of faith to God in peacefulness of marital life of spouses. The limitations of this study is access

the simples, using a few population of married dormitories students that we must consider precautions for generalization the results. Therefore we can recommend from the results of this study that counselors, psychologists and therapists of family should increase marital commitment and strong family foundation by considering Iranian culture trying to localize the knowledge and use religious beliefs of Iranian families.

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