

Author:

Baiq Idayatul Aini¹, Adi Fadli^{2*},
Mohamad Abdun Nasir³, Dwi
Wahyudiati⁴, Naser Al-
Sherman⁵

Affiliation:

^{1,2,4}Universitas Islam Negeri
Mataram, Indonesia

³Universitas Islam Negeri Sunan
Ampel Surabaya, Indonesia

⁵College of Law, American
University in the Emirates,
Dubai, United Arab Emirates

Corresponding author:

*adi.fadli@uinmataram.ac.id

Doi: 10.32332/milrev.v5i2.12457

Dates:

Received 20 December, 2025

Revised 21 July, 2026

Accepted 16 September 2026

Published 24 September 2026

Copyright:

© 2026. Baiq Idayatul Aini et al.,

This work is licensed

under [Attribution-ShareAlike
4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)



Read Online:



Scan this QR code with your mobile
device or smart phone to read online

Beyond Demographic Factors: Reinterpreting Marital Satisfaction through the Perspective of Contemporary Islamic Family Law

Abstract: This study examines how demographic factors interact in shaping marital satisfaction and reinterprets these empirical relationships through the perspective of contemporary Islamic family law in West Nusa Tenggara (NTB), Indonesia. The study employs a sequential explanatory mixed-methods design, in which quantitative analysis is first conducted to identify significant interactions among demographic variables, followed by qualitative interviews to interpret and explain the relational patterns identified in the quantitative findings. The analysis identifies thirteen significant demographic interactions associated with marital satisfaction, indicating that marital satisfaction cannot be adequately understood through individual demographic characteristics alone but is shaped by the intersection of social, cultural, economic, and religious factors. Qualitative findings further demonstrate that these interactions acquire meaning within local marriage practices and Islamic normative frameworks. In particular, formal marriage proposals (*melamar/melakoq*) and elopement (*maling*) constitute forms of local '*urf*' whose implications for marital relationships are negotiated in relation to *fiqh munākahāt*, particularly the validity of the marriage contract, the role of the guardian (*walī*), mutual consent (*riḍā*), and the socio-religious legitimacy of marriage. Religious organizational affiliation also shapes expectations regarding spousal relationships and domestic roles, while the interaction of social status, occupation, and income reflects broader concerns of *kafā'ah* and distributive justice, particularly in relation to maintenance obligations (*nafaqah*). The findings demonstrate that marital satisfaction is not merely a demographic outcome but a multidimensional relational construct produced through the interaction of demographic conditions, local '*urf*', and Islamic legal-ethical principles. The study contributes theoretically by connecting empirical accounts of marital satisfaction with contextual interpretations of Islamic family law, and practically by providing an evidence-based foundation for developing

Islamic family law that is contextual, adaptive, and responsive to the lived realities of Muslim families in NTB.

Keywords: Contemporary Islamic Family Law; Demographic Determinants; Muslim NTB; Reinterpreting Marital Satisfaction.

INTRODUCTION

Marriage is one of the fundamental injunctions in Islam that occupies a central position in the formation of the family, the preservation of lineage, and the continuity of the social order within Muslim societies.¹ From the perspective of Islamic law, marriage is not merely understood as a personal bond between a man and a woman, but rather as a solemn and binding covenant (*mithāqan ghalīẓan*) that carries theological, juridical, and social consequences. This concept affirms that marriage constitutes a normative institution comprehensively regulated by the Qur'an, the Hadith, and the formulations of *fiqh munākahāt*, encompassing the pillars and conditions of the marriage contract, the rights and obligations of spouses, as well as the ideal objectives of marriage in Islam.² Through marriage, a person comes to understand the meaning of togetherness and mutual completion, as nothing in this world is created in a state of perfection.³ Moreover, marriage serves as a means of sustaining a sound and orderly civilization. It is difficult to imagine that without the institution of marriage, generations would emerge with unclear lineage or ancestry. For this reason, both the Qur'an and the Hadith emphatically underscore the importance of marriage.⁴ So essential is marriage that Islam also clearly delineates its procedures and legal rulings within the framework of *fiqh* principles.

¹ Rais, Sasli, "Harmonisasi Hukum Islam Dengan Hukum Adat Simah Nikah Adat Dayak Kalimantan Tengah," *Sultan Adam: Jurnal Hukum Dan Sosial*, 1 no.2 (2023): 262-269, diakses 4 Mei 2024, <https://qjurnal.my.id/index.php/sultanadam/article/view/493>

² Maulana, Ivan Subhan, *Tinjauan Hukum Keluarga Islam tentang akad perkawinan di dunia Virtual*, Diss. UIN Sunan Gunung Djati Bandung, 2023, diakses 4 Mei 2024, <https://digilib.uinsgd.ac.id/id/eprint/73695>

³ Farizki Alam dkk, "Nilai-nilai Eksistensi Tradisi Sekat dalam Perspektif Hukum Adat dan Hukum Islam," *Mandub: Jurnal Politik, Sosial, Hukum, dan Humaniora* 2, no. 2 (Juni 2024): 343-355, diakses 4 Mei 2024, <https://journal.staiyipiqaubau.ac.id/index.php/Mandub/article/view/1236>

⁴ Umam, C, *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum* (CV. Dotplus Publisher, 2020).

In Islam, the relationship between husband and wife is not merely physical but also spiritual, with both partners working together to attain the pleasure of Allah SWT and to build a righteous and prosperous family.⁵ The Islamic view of marriage is highly comprehensive, encompassing moral, social, and emotional dimensions, all of which are directed toward creating well-being and tranquility in family life.⁶ Marriage in Islam functions not only as a personal bond but also as a foundation for the overall welfare and stability of the Muslim family.⁷ It is regarded as half of one's faith, because through marriage a Muslim can attain inner peace, personal purity, and the continuation of lineage within a lawful framework blessed by Allah SWT.

The marriage process involves several essential elements, such as mahr (dower), *ijāb* and *qabūl* (offer and acceptance), as well as the rights and obligations of spouses as regulated by Islamic law. In addition, marriage instills values of loyalty, responsibility, mutual respect, and compassion.⁸ However, in contemporary contexts, marriage—which ideally serves as a means of attaining inner tranquility and emotional fulfillment—can no longer be taken for granted. Amid rapid social and cultural changes, many couples face challenges and difficulties that may affect their marital satisfaction.⁹ Issues such as poor communication, limited quality time, economic pressure, differences in values and expectations, social disparities, unequal levels of education, unstable employment, differences in social status, and interference from extended family members often become

⁵Umam, C, *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum*(CV. Dotplus Publisher, 2020).

⁶Nurdiani, P. R., "Konsep Institusi Keluarga Dalam Islam. *Tarbiyah Wa Ta'lim*, 6 no.3 (2019): 1-28, diakses 12 Oktober 2024, <https://doi.org/10.21093/twt.vvxiyy>

⁷Romadhon, D. R. A, "Pandangan Hukum Islam Terhadap Pernikahan Dini," *Aafiyah: Jurnal Multidisiplin Ilmu*, 2. No. 01, (2024): 27-42, diakses 12 Oktober 2024, <https://edujavare.com/index.php/Aafiyah/issue/archive>

⁸Hilman, R. *Perancangan Persuasi Pencegahan Perkawinan Anak Di Bawah Umur Di Kabupaten Bandung Melalui Film Pendek* (Doctoral dissertation, Universitas Komputer Indonesia). (2023), diakses 12 Oktober 2024, <http://elibrary.unikom.ac.id/id/eprint/8855>

⁹Meliannadya, Nattasya, and Mukarramah Mukarramah, "Hukum Keluarga Islam Dalam Mensikapi Revolusi Industri 4.0," *Qiyas: Jurnal Hukum Islam dan Peradilan*, 7 no.1 (2022), diakses 14 Oktober 2024, diakses 12 Oktober 2024, <http://dx.doi.org/10.29300/qys.v7i1.2960>

sources of marital dissatisfaction. Moreover, changes in gender dynamics and household roles further add to the complexity of the husband–wife relationship.¹⁰

Normatively, the objectives of marriage in Islam are directed toward the realization of family welfare through the attainment of tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*).¹¹ These objectives are closely related to the principles of Islamic family law, such as family leadership (*qiwāmah*), the obligation of maintenance (*nafaqah*), justice in spousal relations, and a balanced distribution of rights and obligations between husband and wife. However, within the context of contemporary Muslim societies, the achievement of these normative goals faces serious challenges due to dynamic social, economic, and cultural transformations.¹²

In empirical reality, marriage does not always produce the tranquility and satisfaction idealized in Islamic law. Various issues—such as weak communication, economic pressure, differences in educational attainment, employment instability, disparities in social status, shifting gender roles, and the strong influence of extended families and local customs—often affect the quality of spousal relationships. This condition indicates a gap between the normative ideals of Islamic family law and the lived social practices of marriage among Muslim communities, including those in West Nusa Tenggara (NTB).¹³ In this study, marital satisfaction is positioned not merely as a psychological or sociological concept, but as an empirical indicator of the extent to which the objectives of marriage in Islamic law are realized.

Marital satisfaction represents the primary objective that couples strive to achieve within marriage. This universal aspiration reflects a fundamental measure of marital success. According to Vini Ramelia's research, marital satisfaction can be understood as an

¹⁰ Iqbal, Muhammad, *Psikologi Pernikahan: Menyelami Rahasia Pernikahan*. Gema Insani, 2020.

¹¹ Lisnawati, Lisnawati. "Reaktualisasi Pemahaman Hakikat Dan Tujuan Perkawinan Menuju Keluarga Sakinah." *JISRAH: Jurnal Integrasi Ilmu Syariah* 3.2 (2022): 277-288.

¹² Hamzah, Imron. *Buku Syariah 5.0: Kajian Maqasidi Atas Transformasi Wakaf, Mawarits, Dan Hukum Keluarga Islam Modern*. Penerbit Widina, 2025.

¹³ Suprpti, Hartika, Syarial Dedi, and Hasep Saputra. *Urgensitas Perjanjian Perkawinan Dalam Membentuk Keluarga Sakinah*. Diss. Institut Agama Islam Negeri Curup, 2024.

individual's perception of their married life, measured by the level of pleasure experienced during a specific period.¹⁴ Demographic factors assume a crucial role in shaping marital satisfaction, as they fundamentally influence couples' perceptions, expectations, and capacity to navigate the various dynamics inherent in their relationship.¹⁵ Among the principal demographic factors anticipated to affect marital satisfaction are gender, educational attainment, ethnicity, regency of origin, marriage process type, age at marriage, occupation, income level, social status, and religious organizational affiliation.¹⁶ These factors carry significant normative implications, particularly with regard to the validity of the marriage contract, the concept of *kafā'ah*, the legal legitimacy of 'urf, and the construction of authority and the distribution of roles within the household. Therefore, demographic factors should be interpreted as integral components of living Islamic family law, in which fiqh norms interact dynamically with local social and cultural realities.

The formation of marital satisfaction, interconnected with the various aspects and factors previously discussed, necessitates clear indicators of achievement. The specific type of marital satisfaction desired must be translated into measurable indicators or aspects that couples strive to attain.¹⁷ The comprehensive indicators of marital satisfaction encompass: 1) Effective Communication, 2) Quality of Time Together, 3) Commitment and Loyalty, 4) Conflict Resolution, 5) Leisure Activity, 6) Financial Management, 7) Material/Financial Satisfaction, 8) Harmony and *Sakinah*, 9) Religious Orientation, 10) Sexual Orientation, 11) Equalitarian Role, and 12) Fulfillment of Rituals and Spiritual Traditions.¹⁸ These indicators need to be understood within the framework of *fiqh munākahāt* and *maqāṣid al-sharī'ah*, particularly in relation to the concepts of *qiwāmah*, *nafaqah*, family leadership, and

¹⁴Fitri, Vini Ramelia, *Pengaruh adult attachment style dan religiusitasterhadapkepuasanpernikahan*. BS thesis. FakultasPsikologi UIN Syarif Hidayatullah Jakarta, diakses 25 Oktober 2024, <https://repository.uinjkt.ac.id/dspace/handle/123456789/78717>

¹⁵Setiadi, Nugroho J., dan M. M. Se., *PerilakuKonsumen: PerspektifKontemporer pada Motif, Tujuan, dan KeinginanKonsumen Edisi Ketiga*, (Prenada Media, 2019).

¹⁶Sinulingga, Nora Anisa Br, HengkiTamando Sihotang, dan M. Kom. *PerilakuKonsumen: Strategi dan Teori*. Iocs Publisher, 2023.

¹⁷Wicaksono, M. Wisnu, *Konsepkebahagiaan pada mahasiswa UIN Syarif Hidayatullah: perspektifekonomi, gender, dan religiusitas*. BS thesis. Fakultas Ekonomi dan Bisnis UIN Syarif Hidayatullah, 2019, diakses 5 November 2024, <https://repository.uinjkt.ac.id/dspace/handle/123456789/50621>

¹⁸Ambarwati, A, *Perilaku dan teoriorganisasi*. Media Nusa Creative (MNC Publishing, 2021).

relational justice between husband and wife. Accordingly, marital satisfaction becomes an empirical reflection of the extent to which the norms of Islamic law function effectively in the lives of Muslim families.

Indicators of marital satisfaction do not merely reflect the psychological condition of spouses, but also represent the extent to which the norms of Islamic family law are substantively implemented in domestic life. Within the framework of *fiqh munākahāt* and *maqāṣid al-sharī'ah*, marital satisfaction can be understood as an empirical reflection of the attainment of the objectives of marriage, such as the preservation of religion, life, lineage, and property. Effective communication, for instance, represents the principle of *mu'āsharah bi al-ma'rūf*, namely interaction grounded in mutual respect and deliberation, as seen in couples who are open and participatory in family decision-making. Similarly, the quality of time spent together and marital commitment reflect emotional responsibility and a serious commitment to safeguarding the trust embodied in the marriage contract, which in practice is evident in couples' efforts to maintain togetherness despite facing work demands or economic pressures.¹⁹²⁰

The ability of spouses to resolve conflicts fairly and constructively demonstrates the application of the principles of *ṣulh* (reconciliation) and relational justice, which are often realized through dialogue or by involving family elders and religious figures as mediators.²¹ Shared activities and household harmony function as means of strengthening emotional and spiritual bonds, thereby creating a state of *sakinah* characterized by emotional stability and the minimization of destructive conflict. In the economic domain, financial management and the fulfillment of material needs are directly related to the obligation of

¹⁹ Mirwan, Mirwan. "Maqāṣid al-Sharī'ah and Family Resilience: Exploring the Concept of Wasā'il in Jamaluddin 'Aṭhiyyah's Thought." *Journal of Islamic Thought and Philosophy* 4.1 (2025): 78-105.

²⁰ Naser Al-Sherman, "Legal Protection from Artificial Intelligence Technology Used to Filter Visual Contents via the Internet," *Pakistan Journal of Criminology*, March 9, 2024, <https://pjcriminology.com/publications/legal-protection-from-artificial-intelligence-technology-used-to-filter-visual-contents-via-the-internet>.

²¹ Yaqqin, Aynul. *Perbandingan Mediasi Dalam Penyelesaian Konflik Perceraian Sebelum Dan Sesudah Di Pengadilan Agama Dalam Perspektif Hukum Keluarga Islam (Studi Kasus Di Pengadilan Agama Bogor)*. Diss. UIN KH Abdurrahman Wahid Pekalongan, 2025.

maintenance (*nafaqah*) and the principle of justice, which are empirically reflected in transparent income management and the capacity to meet the family's basic needs proportionally and equitably.

Religious orientation and the fulfillment of spiritual rituals and traditions strengthen the normative legitimacy of spousal relations and contribute to the preservation of religious values within the family. Alignment in sexual orientation and the equitable distribution of roles reflect a balance of rights and obligations between husband and wife within the framework of *qiwamah*, understood not as domination but as contextual and functional responsibility.²² In practice, this is evident in couples who mutually consent to the fulfillment of biological rights and are willing to share domestic and public roles in accordance with their respective socio-economic conditions. Accordingly, these indicators of marital satisfaction serve as empirical mirrors of the extent to which Islamic family law functions effectively in the lived realities of Muslim family life, particularly within the social and cultural context of local communities.

Observational findings regarding marital satisfaction among Muslim families in West Nusa Tenggara reveal that the studied factors demonstrate clear connections to marital satisfaction levels. The interplay of couples and families, combined with social dynamics within the broader community, indicates that differences in expectations, gender roles, and social support constitute essential elements in determining marital satisfaction. The research findings further demonstrate that couples' understanding of demographic factors provides clearer direction in navigating home life. Additionally, individual variations in marital satisfaction levels exist, though current evidence cannot fully establish that understanding and adjusting to gender differences, social support, and cultural and religious values invariably yield positive impacts on household harmony. These findings ultimately confirm that the dynamics of marital satisfaction in Muslim families throughout

²² Sabighoh, Umaeroh Nur. *Kewajiban Atas Kehadiran Prinsipal Dalam Upaya Perdamaian Pada Perkara Perceraian Perspektif Maṣlaḥah* (Studi Kasus Pada Pengadilan Agama Tenggara). Diss. Universitas Islam Indonesia, 2024.

NTB possess inherent complexity, shaped by the convergence of various demographic and cultural factors.

Recent studies have demonstrated that marital satisfaction is shaped by a combination of relational, demographic, socioeconomic, cultural, and psychological conditions rather than by a single determinant. Ghafaryan Shirazi et al., for example, found that happiness and self-esteem were stronger predictors of marital satisfaction among Iranian women than demographic characteristics such as age, number of children, and relationship length.²³ Similarly, Ali and Saleem demonstrated that family communication was positively associated with marital satisfaction and that emotion regulation mediated this relationship. Other studies have emphasized the importance of couple-level and dyadic processes.²⁴ Tan et al. showed that social anhedonia was associated with lower marital satisfaction through communication patterns,²⁵ while Michael and Ben-Zur demonstrated that psychological resources influenced marital satisfaction through marital support at both actor and partner levels.²⁶ Jeong et al. further showed that self-disclosure mediated the actor-partner effects of perfectionism on marital satisfaction.²⁷ These studies are methodologically strong because they move beyond simple descriptive associations and employ mediation, dyadic, and longitudinal approaches. However, their primary focus remains on psychological and relational mechanisms rather than on the interaction of multiple demographic characteristics within a culturally and religiously specific family-law context.

A second group of studies highlights the importance of culture, gender, religion, and socioeconomic circumstances in understanding marital satisfaction. Nordin et al. found

²³ Ghafaryan Shirazi, et al. "Investigating the Predictors of Marital Satisfaction: The Case of Iranian Women." *The Family Journal*, 2022.

²⁴ Ali, Syeda Fizza, and Muhammad Saleem. "Family Communication and Marital Satisfaction: A Mediating Role of Emotion Regulation." *Rawal Medical Journal*, vol. 47, no. 3, 2022, pp. 677-680.

²⁵ Tan, et al. "Social Anhedonia, Communication, and Marital Satisfaction in Newlywed Couples." *Journal of Personality*, vol. 91, no. 5, 2023, pp. 1239-1252.

²⁶ Michael, Keren, and Zahava Ben-Zur. "Couples' Psychological Resources and Marital Satisfaction: The Mediating Role of Marital Support." *Europe's Journal of Psychology*, vol. 20, no. 4, 2024, pp. 303-316.

²⁷ Jeong, et al. "Actor-Partner Effects of Perfectionism on Marital Satisfaction: Self-Disclosure as an Interpersonal Mechanism." *Family Relations*, vol. 74, no. 4, 2025, pp. 1441-1456.

that relationship standards concerning couple bonding, family responsibility, relationship effort, and religion were strongly associated with marital satisfaction among Malay Muslim couples, with religion emerging as the most strongly endorsed standard.^{28,29} Ayub et al. similarly found that family responsibility and religious standards had distinctive implications for marital satisfaction among Pakistani couples, although their relatively small sample limited the generalizability of the findings.³⁰ Lee and Lee demonstrated that the relationship between religious homogamy and marital satisfaction varies according to religious affiliation, indicating that religion cannot be treated as a uniform predictor across social contexts.³¹ Tartakovsky also showed that the division of domestic labor has dyadic implications for marital satisfaction,³² while Coşkuner Aktaş and Çiçek found that education, debt, employment conditions, and financial stress were associated with family and marital satisfaction.³³ More recently, Mas'udah identified different orientations toward gender roles among young professional Indonesian families, demonstrating that marital satisfaction is closely connected to how couples negotiate gender and decision-making within a particular cultural setting.³⁴ Khawaja et al. likewise found that marital satisfaction among South Asian migrants was influenced by demographic, cultural, religious, and relational factors, with qualitative evidence emphasizing communication, extended-family support, and cultural and religious beliefs.³⁵ Collectively, these studies establish the

²⁸ Nordin, et al. "Relationship Standards and Malay Muslim Couples' Marital Satisfaction." *Journal of Marital and Family Therapy*, vol. 49, no. 4, 2023, pp. 825–841.

²⁹ Naser Al-Sherman, "Smart Contracts: Methods of Documentation, Applications and Integration with Artificial Intelligence," *The Arab World Geographer*, *The Arab World Geographer* 28, no. 1 (NaN/NaN/NaN): 49–61, <https://doi.org/10.64903/1480-6800-28.1.49>.

³⁰ Ayub, Nadia, et al. "Couples Relationship Standards and Satisfaction in Pakistani Couples." *Journal of Marital and Family Therapy*, vol. 49, no. 1, 2023, pp. 111–128.

³¹ Lee, et al. "Religious Homogamy and Marital Satisfaction in South Korea: Exploring Variations across Religious Groups." *Journal for the Scientific Study of Religion*, vol. 62, no. 3, 2023, pp. 672–693.

³² Tartakovsky, Eugene. "A Dyadic Study of the Spouses' Assessment of the Division of Domestic Labour and Marital Satisfaction." *Journal of Family Studies*, vol. 29, no. 5, 2023, pp. 2356–2371.

³³ Coşkuner Aktaş, Nihan, and Hakan Çiçek. "Financial Stress, Family, Marital, and Life Satisfaction of Turkish Families During Covid-19: What Did We Learn?" *Journal of Family Issues*, vol. 45, no. 4, 2024, pp. 1044–1068.

³⁴ Mas'udah. "Gender Awareness in Achieving Marital Satisfaction Among Young Professional Families in Indonesia." *International Social Science Journal*, vol. 75, no. 256, 2025, pp. 281–293.

³⁵ Khawaja, Nigar Gohar, et al. "Marital Satisfaction of South Asian Migrants Settled in Australia." *International Journal of Intercultural Relations*, vol. 109, 2025, article 102277.

importance of contextual and culturally embedded factors, but they generally examine particular factors separately or within specific relational domains rather than modeling the interaction among a broad set of demographic characteristics.

The existing literature therefore provides important strengths but also reveals several limitations. First, previous studies have substantially advanced the understanding of marital satisfaction by using sophisticated dyadic, mediation, longitudinal, and culturally sensitive approaches. Nevertheless, most studies concentrate on psychological variables, relationship processes, socioeconomic conditions, gender roles, or religious affiliation as separate explanatory domains. Second, studies conducted in Muslim contexts have demonstrated that religion, family responsibility, gender roles, and cultural expectations are relevant to marital satisfaction, but these studies have generally focused on relationship standards or religious and cultural dimensions rather than examining how such dimensions interact with demographic characteristics such as ethnicity, regional origin, occupation, income, education, marriage process, age at marriage, social status, and organizational affiliation. Third, Indonesian studies have increasingly addressed gender awareness and culturally situated marital experiences, while recent research on Indonesian marriages has also demonstrated that marital satisfaction varies across trajectories and is affected by stress and relational conditions. However, an integrated empirical analysis that simultaneously examines the interaction among multiple demographic characteristics and subsequently interprets those interactions through contemporary Islamic family law remains limited. This limitation is particularly significant in West Nusa Tenggara, where ethnic diversity, customary marriage practices, extended-family structures, religious organizational affiliations, and socioeconomic differences intersect within Muslim family life.

Based on this literature gap, the present study argues that marital satisfaction among Muslim families in NTB cannot be adequately explained by examining demographic characteristics as isolated determinants. Rather, marital satisfaction emerges from the interaction of demographic conditions with social, cultural, economic, and religious structures that shape the lived practice of Islamic family law. Accordingly, this study aims to identify and analyze the significant interactions among demographic factors including

gender, education, ethnicity, regency of origin, marriage process, age at marriage, occupation, income, social status, and religious organizational affiliation and to reinterpret their implications for marital satisfaction through the perspective of contemporary Islamic family law.

METHOD

This study employs a Sequential Explanatory design utilizing a mixed methods approach.³⁶ The research population comprises Muslim families who have married in NTB Province, totaling 2,590,000 individuals, from which a sample of 1,384 respondents was drawn based on the Isaac & Michael sampling table.³⁷ The research was conducted over a four-month period from March through June 2025. The study examines 11 variables in total: 10 independent variables (Gender, Education, Ethnicity, Regency Origin, Marriage Process, Marriage Length, Occupation, Income, Social Status, and Religious Organization) and 1 dependent variable (Marriage Satisfaction). This investigation follows the Sequential Explanatory Design model, with the stages and phases of this mixed method design presented in Figure 1.

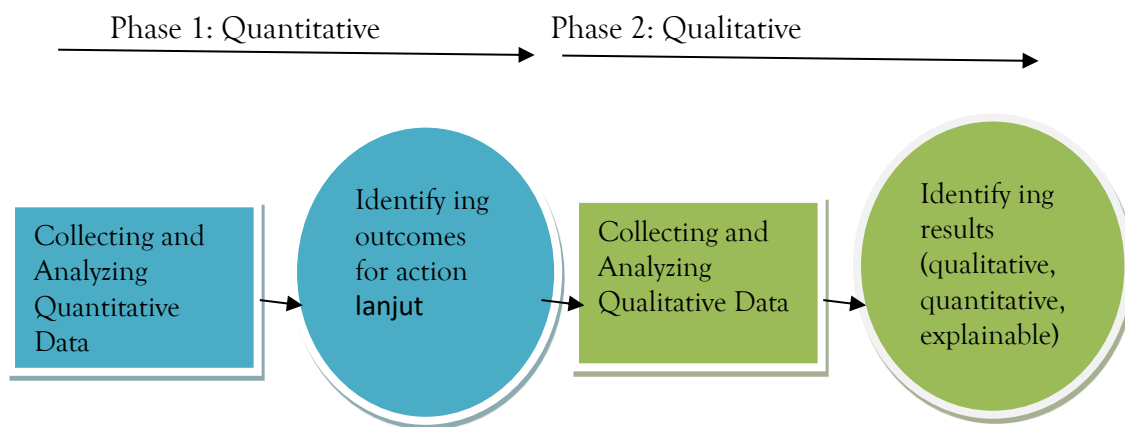


Figure 1 Research phase on the sequential design of the explanatory

³⁶ Jim Hoy Yam, *Refleksi Penelitian Metode Campuran (Mixed Method)*, n.d.

³⁷ Sugiyono, *Metodologi Penelitian Pendidikan (Pendidikan Kualitatif, Kuantitatif, Dan R and D)* (Alfabeta, 2010).

Quantitative data were collected through a structured questionnaire and analyzed using SPSS Version 26.0 with multiple linear regression tests. The questionnaire served as the primary instrument for data collection, providing written questions to respondents who filled in their answers based on actual field conditions. The researcher employed a sampling technique utilizing a column examination method with a 1-5 range corresponding to the Likert scale reference framework. Each score was clearly labeled on the questionnaire in accordance with its corresponding statement.

For positive statements, the scoring system was structured as follows: value (1) strongly disagree/agree/never, value (2) not suitable/agree/rare, value (3) fairly suitable/agree, value (4) suitable/agree, and value (5) very suitable/agree/always. Conversely, for negative statements, the scoring was reversed: value (5) very disagreeable/appropriate/never, value (4) not suitable/agrees/rare, value (3) quite suitable/agrees, value (2) suitable/agrees, and value (1) very suitable/agrees/always, with each adjusted to reflect the respondent's actual attitude. The questionnaire comprised 38 statements total, consisting of 2 negative statements and 36 positive statements. During the research period, questionnaires were distributed across all 10 districts/cities in West Nusa Tenggara, ultimately garnering responses from 1,384 respondents.

The subsequent qualitative stage was conducted through interviews and documentation to provide deeper insight into the quantitative results. Qualitative analysis followed the Miles and Huberman model, encompassing three key phases: data reduction, data presentation, and interactive conclusion drawing.³⁸ In qualitative research, the conclusions obtained are designed to address the research focus established by the researcher. However, there are instances when the conclusions cannot definitively answer the research problem, as this reflects the inherent nature of qualitative research itself—characterized by its provisional quality and capacity to evolve as the researcher gains deeper field engagement.

RESULTS AND DISCUSSION

³⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Alfabeta, 2007).

In this study, the researcher examined and displayed the interactive influence of demographic factors to reveal the interconnections between these variables in shaping marital satisfaction and to provide deeper analytical insights into the research data. The analysis identified 14 significant interactive relationships, which are presented as follows:

a. Gender and Occupation

Table 1

Gender and Occupation Interactive Test Results

Type III Sum of					
Source	Squares	Df	Mean Square	F	Sig.
Corrected Model	9019.739 ^a	17	530.573	1.950	.011
Intercept	517765.329	1	517765.329	1903.070	.000
Gender	343.198	3	114.399	.420	.738
Occupation	3897.661	7	556.809	2.047	.046
Gender_Occupation*	4027.536	7	575.362	2.115	.039
Error	370829.342	1363	272.068		
Total	36078929.000	1381			
Corrected Total	379849.080	1380			

The data in the table shows that the significant value obtained on the effect of the interaction of gender and occupation on marital satisfaction is 0.039, less than 0.05. This indicates that there is an interaction between gender and occupation in influencing marital satisfaction. The research findings show that gender and occupation interact with each other in affecting marital satisfaction. For men, occupation often becomes a source of identity and primary responsibility, so that work success or work pressure directly impacts their relationship with their partner.³⁹ Meanwhile, women tend to face dual pressure between work and domestic roles, so that partner support greatly determines the level of marital satisfaction.⁴⁰

³⁹ Fatemeh Hosseini Dowlatabadi et al., *The Relationship between Religious Attitudes and Marital Satisfaction Among Married Personnel of Departments of Education in Rasht City, Iran*, 2016.

⁴⁰ Dowlatabadi, F. H., Saadat, S., & Jahangiri, S., "The Relationship between Religious Attitudes and Marital Satisfaction among married personnel of departments of education in Rasht City, Iran," *International Journal of Advanced Studies in Humanities and Social Science (IJASHSS)*, 5 no.2 (2016):, 102–110.

Theoretically, these results can be explained through social role theory proposed by Eagly, which states that gender differences in individual behavior and preferences are rooted in social norms that govern the roles of men and women in society. Within this theoretical framework, men are traditionally constructed as primary breadwinners responsible for the family's economic stability, while women are positioned as caregivers and managers of domestic affairs. Although modernization and social change have expanded women's participation in the public sphere, normative expectations regarding these traditional roles remain strongly embedded in many societies, including Indonesia. Therefore, the work experiences undertaken by men and women often have different implications for their perceptions and experiences within marriage.

From the perspective of Islamic family law, the interaction between gender and occupation is closely linked to the concepts of *qiwāmah* and the obligation of *nafaqah*. Islam designates men as bearers of financial responsibility and family leadership, as reflected in classical fiqh provisions and reaffirmed in the Compilation of Islamic Law (KHI). Accordingly, for men, employment carries not only economic significance but also normative and juridical meaning as a means of fulfilling their legal obligations toward their wives and families. Stable and productive employment enables men to perform the function of *qiwāmah* optimally, which in turn strengthens spousal harmony and enhances marital satisfaction. Conversely, unstable or highly stressful employment may hinder the fulfillment of maintenance obligations, undermine a man's sense of competence as head of the household, and negatively affect the quality of marital relations.⁴¹

Meanwhile, for women, employment carries more complex legal and social implications. In *fiqh munākahāt*, women are in principle not burdened with the obligation of financial maintenance (*nafaqah*); however, their participation in the

⁴¹Collins, C., Landivar, L. C., Ruppanner, L., & Scarborough, W. J, "COVID-19 and the gender gap in work hours. *Gender, Work and Organization*, 28, no. S1 (2021));, 101–112. Diakses 9 November 2025, <https://doi.org/10.1111/gwao.12506>

workforce constitutes a lawful and recognized form of ikhtiar so long as it does not contravene *sharī'ah* principles and is undertaken on the basis of mutual consent (*riḍā*). In practice, working women often experience work–family conflict due to persistent social norms that continue to assign primary domestic responsibilities to women. When domestic burdens are not negotiated equitably with their spouses, such conditions may diminish marital satisfaction. In this context, marital satisfaction is highly contingent upon the extent to which husbands exercise family leadership in a just, participatory, and responsive manner toward the socio-economic circumstances of their wives.⁴²

b. Gender and Income

Table 2

Gender and Income Interactive Test Results

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	5633.643 ^a	9	625.960	2.297	.015
Intercept	383095.200	1	383095.200	1405.830	.000
Gender	2781.114	3	927.038	3.402	.017
Income	1537.487	3	512.496	1.881	.131
Gender_Income *	2280.145	3	760.048	2.789	.039
Error	374421.489	1374	272.505		
Total	36163651.00	1384			
Corrected Total	380055.132	1383			

The data in the table shows that the significant value obtained on the effect of the interaction of gender and income on marital satisfaction is 0.039, less than 0.05. The results of the analysis show that there is a significant interaction between gender and income on marital satisfaction, as indicated by a significance value smaller than the probability limit of 0.05. The research findings show that there is a significant interaction between gender and income on marital satisfaction, which means that the

⁴²Husnayain, Arin, *Pengaruh job crafting, syukur dan totalitas kerja terhadap kesejahteraan subjektif pada pegawai*. BS thesis. Fakultas Psikologi UIN Syarif Hidayatullah Jakarta, 2018, diakses 9 Mei 2025, <https://repository.uinjkt.ac.id/dspace/handle/123456789/44460>

influence of income differs for men and women according to the social roles inherent in each gender.⁴³

Conceptually, these findings can be understood through the framework of social role theory proposed by Eagly, which explains that men and women perform different social roles as a result of cultural construction and societal expectations.⁴⁴In many societies, including Indonesia, men are traditionally expected to be the primary providers of the family's economic needs, while women are identified as household managers and caregivers. Therefore, income levels have greater implications for men's social and psychological identities than for women's. When men earn high incomes, it not only increases the family's economic well-being but also strengthens their perception of success in carrying out their social role as head of the family. Conversely, low income can trigger feelings of failure, lower self-esteem, and increase stress that has the potential to decrease the quality of relationships with partners.

From the perspective of Islamic family law, the interaction between gender and income is closely related to the concepts of *qiwāmah* and the obligation of *nafaqah*. In *fiqh munākahāt*, men are legally obligated to provide maintenance for their wives and families as part of their responsibility for household leadership. This provision is also affirmed in the Compilation of Islamic Law (KHI), which explicitly positions the fulfillment of maintenance as the husband's obligation. Therefore, income for men carries not only an economic dimension but also juridical and moral significance. When income is sufficient and able to meet socially and customarily recognized standards of living (*urf*), marital relations tend to be more harmonious and marital satisfaction increases. Conversely, the inability to fulfill maintenance obligations may

⁴³ Avanti and Setiawan, "The Role Of Trust And Forgiveness In Marital Intimacy On Husbands Or Wives Of Dual-Earner Couples In Surabaya."

⁴⁴ Avanti, F. T., & Setiawan, J. L., "The role of trust and forgiveness in marital intimacy on husbands or wives of dual-earner couples in Surabaya. Family and Consumer Sciences Journal. 15 no.2, (2022): 117-126. Diakses 1 November 2025, <http://dx.doi.org/10.24156/jikk.2022.15.2.117>

disrupt the balance of rights and responsibilities within marriage, ultimately leading to a decline in marital satisfaction.⁴⁵

For women, income carries a relatively different meaning. In Islamic law, women are not burdened with the obligation of *nafaqah*; therefore, women's economic contributions are viewed as acts of benevolence (*tabarru'*) performed on the basis of free consent (*riḍā*). However, in social practice—particularly within the context of local *'urf*—women's economic contributions often influence the dynamics of power relations and the division of roles within the household. When a woman's income exceeds that of her husband, this may strengthen the family's economic resilience, but it can also potentially generate tension if it is not accompanied by a fair understanding of *qiwāmah* and role reciprocity. Accordingly, marital satisfaction largely depends on the extent to which spouses are able to negotiate income differences within a framework of relational justice and mutual respect.

The interaction between gender and income in shaping marital satisfaction does not merely reflect empirical or sociological patterns, but also illustrates how norms of Islamic family law—such as *qiwāmah*, *nafaqah*, spousal rights and obligations, and the recognition of *'urf*—are implemented, negotiated, and tested in the lived realities of Muslim family life. This analysis strengthens the contribution of the study not only as an empirical investigation of the family, but also as an Islamic legal inquiry that evaluates the effectiveness and continued relevance of *sharī'ah* norms within contemporary social contexts.⁴⁶

c. Education and Marriage Process

Table 3

Education and the Marriage Process Interactive Test Results

⁴⁵ Adifia, Lorina. Pemenuhan Kewajiban Suami Terhadap Hak Keluarga Bagi Suami Yang Bekerja Di Tambak Udang Perspektif Fiqh Munakahat (studi Di Desa Sukarami Kecamatan Kaur Tengah Kabupaten Kaur Provinsi Bengkulu). Diss. UIN Fatmawati Sukarno Bengkulu, 2022.

⁴⁶ Aziz, A, "Gender relations in forming a harmonious family (efforts to form a happy family), "Jurnal Harkat: Media Komunikasi Gender Dan Anak, 12 no.2 (2017): 27-37

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	12025.538 ^a	14	858.967	3.195	.000
Intercept	557853.388	1	557853.388	2075.108	.000
Education	1091.771	5	218.354	.812	.541
Marriage Process	6046.509	3	2015.503	7.497	.000
Education* _Marriage Process	3496.496	6	582.749	2.168	.044
Error	368029.594	1369	268.831		
Total	36163651.000	1384			
Corrected Total	380055.132	1383			

The data in the table shows that the significant value obtained on the effect of the interaction of education and the marriage process on marriage satisfaction is 0.044, less than 0.05. This indicates that there is an interaction between education and the marriage process in influencing marital satisfaction. Conceptually, these findings confirm that the marriage process is not merely a ceremonial event but also an important indicator of the quality of couple choices, family consensus, and social legitimacy that subsequently shape relational dynamics after marriage. The interaction between education and the marriage process implies that the effects of the process on marital satisfaction are not uniform across educational strata. Instead, the effect is shaped by interpretive capacity, psychosocial resources, and the norms inherent in a particular educational group.⁴⁷ In addition, education is also a factor that influences motivation, communication skills, scientific attitudes, and critical thinking of individuals as provisions for facing problems in everyday life, both in the family environment, work environment, and in society.

From the perspective of Islamic family law, the marriage process is not merely understood as a ceremonial event, but as a legal occurrence (*hādithah qānūniyyah*) that determines the validity of the marriage contract and the legitimacy of the husband-wife relationship. The marriage process is closely related to the fulfillment of the

⁴⁷ yoga, D. A., Herawati, T., & Defina, “ Quality of marriages of husband-wife families working in the formal sector during the COVID-19 Pandemic as well as work-family conflicts and family interactions that occur, “Journal of Family Sciences, 7(1), 56–70. Diakses 1 November 2025, <https://doi.org/10.29244/jfs.v7i1.39690>

essential pillars and conditions of marriage, such as the presence of a guardian (*walī*), the offer and acceptance (*ijāb-qabūl*), witnesses, and the mutual consent (*riḍā*) of both parties. Therefore, variations in marriage processes—whether those that follow formal religious and state procedures or those shaped by local customs and traditions—have direct implications for perceptions of legal validity, legal security, and the psychological comfort of spouses after marriage.

The interaction between education and the marriage process can be explained through the cognitive and normative capacities shaped by education. Individuals with higher levels of education tend to have a more reflective understanding of the rights and obligations of spouses in *fiqh munākahāt*, including awareness of the importance of consent (*riḍā*), equality of human dignity, and reciprocal responsibilities within the household. For this group, marriage processes that are transparent, legally recognized, and grounded in mutual consent—both within the framework of Islamic law and positive law such as the Compilation of Islamic Law (KHI)—are more likely to enhance a sense of legal security and relational justice, which ultimately contributes to higher marital satisfaction.

Conversely, among individuals with lower levels of education, the marriage process is often conducted within the framework of customary norms and the authority of the extended family. In this context, social legitimacy derived from local *‘urf* and the involvement of guardians and family members is often considered more important than formal procedural aspects. As long as such processes are socially recognized and do not contradict the fundamental principles of Islamic law—such as the preservation of lineage, the fulfillment of the requirement of a guardian, and the existence of consent—the marriage process can provide strong social support and mitigate potential dissatisfaction in marriage. However, when customary practices disregard the principle of *riḍā* or generate injustice, they may conflict with the objectives of Islamic law.

Within the framework of *maqāṣid al-sharī'ah*, the interaction between education and the marriage process is closely related to the objectives of preserving family harmony (*sakinah*), protecting lineage (*ḥifẓ al-nasl*), upholding human dignity, and ensuring justice. A marriage process that is consciously understood and undertaken—whether through formal knowledge or social legitimacy—tends to establish a more stable and just relational foundation. In contrast, marriage processes that are poorly understood or imposed without adequate consent may weaken the legal and moral foundations of marriage, ultimately reducing marital satisfaction.

These findings indicate that education functions not only as a demographic variable, but also as an interpretive medium that shapes how couples understand and give meaning to the marriage process within the framework of Islamic law and local custom. This analysis affirms that marital satisfaction constitutes an empirical reflection of the extent to which the norms of *fiqh munākahāt*, the recognition of *ʿurf*, and the objectives of *maqāṣid al-sharī'ah* are integrated and actualized in the marital practices of Muslim communities.⁴⁸

d. Ethnicity and regency origins

Table 4

Results of the Interaction Test between Ethnicity and Regency Origins

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	28143.791 ^a	46	611.822	2.326	.000
Intercept	1748710.401	1	1748710.401	6649.004	.000
Ethnicity	3435.213	6	572.535	2.177	.043
Regency Origins	3519.713	9	391.079	1.487	.147
Ethnicity * _ Regency Origins	12449.979	31	401.612	1.527	.033
Error	351372.504	1336	263.003		
Total	36129795.000	1383			
Corrected Total	379516.295	1382			

⁴⁸Husna, D. R., &Karyani, U, "The relationship between social support, work family balance, and length of marriage with the marital satisfaction of wives of working couples (dual-earner couple). JurnalPsikologiIntegratif, 10 no. 2 (2022): , 237.diakses 1 november2025, <https://doi.org/10.14421/jpsi.v10i2.2327>

The data in the table shows that the significant value obtained on the influence of tribal and district origin interaction on marital satisfaction is 0.033, less than 0.05. This suggests that interactions between ethnicity and district origins have been shown to affect marital satisfaction because each tribe has different cultural values, communication patterns, and family support structures, while each district offers different social, economic, and community network conditions. When tribal cultural values align with the social environment of the district, couples are more likely to obtain support that strengthens the relationship.⁴⁹ Conversely, the mismatch between tribal culture and the social context in which they live can reduce relationship stability.⁵⁰

Theoretically, these findings can be approached through social identity frameworks and ethnicity theory, which emphasize that ethnic group affiliation forms a set of values, norms, ritual practices, as well as relational expectations that influence how couples assess the quality of their relationships. Each tribe carries a specific cultural repertoire related to the division of gender roles, conflict reconciliation mechanisms, and forms of extended family support, so tribal variations will result in distinctive patterns of marital satisfaction. Furthermore, the dimension of district origin adds a contextual layer because each district has a unique combination of local economic structure, urbanization level, access to social services, and communal culture that shapes citizens' socialization experiences. Thus, the combination of ethnicity and district origin serves as a determinant that mutually reinforces or neutralizes cultural influences on the quality of marital relations.⁵¹

The perspective of social capital emphasizes that the quality of social networks, both bonding social capital and bridging social capital, has an impact on the emotional and material resources available to couples. Ethnicities with a strong tradition of

⁴⁹ Kodan Çetinkaya, S., & Gençoğlan, B, " The relationship between marital quality, attitudes towards gender roles and life satisfaction among the married individuals. *Psychology, Society, & Education*, 6 no.2 (2017): 94.

⁵⁰ Delvia Eka Ariana and Ratih Eka Pertiwi, "Mindfulness dan Kepuasan Pernikahan pada Pasangan Suami Istri," *PSIKODIMENSIA* 23, no. 1 (2024): 64–77, <https://doi.org/10.24167/psidim.v23i1.11212>.

⁵¹ Zaker, B, S & A. Boostanipoor, "Multiculturalism in Counselling and Therapy: Marriage and Family Issues," *International Journal of Psychology and Counselling*, vol. 8, no. 5 (2016): 53–57.

collectivity and networks of solidarity provide couples with access to social capital that can mitigate conflict, facilitate extended family mediation, and provide practical assistance in times of crisis. However, in the context of district origins that show social fragmentation or high urbanization, traditional social capital can be eroded so that couples lose these protective mechanisms. The interaction between ethnicity and district origins, therefore, reflects how the social capital of a particular tribe is actualized differently depending on the geographical location of an individual's residence or origin.⁵²

In terms of social change, the process of internal migration and acculturation also influences these findings. Individuals of certain ethnicity who migrate or reside in other districts will experience a confrontation between the norms of origin and the local norms. The process of acculturation can produce two patterns: adaptation that strengthens the ability to tolerate and manage conflict, or alienation that creates identity pressure and social isolation. If the acculturation process runs smoothly and is accompanied by institutional support, marital satisfaction can be maintained. Conversely, cultural identity conflicts can increase the risk of relational tension. Thus, district origin plays a role not only as an indicator of physical location but also as a sign of how much opportunity individuals have for adaptive resources when dealing with cultural differences.

e. Ethnicity and Age of Marriage

Table 5

Ethnicity and Marriage Length Interactive Test Results

Source	Type III Sum				
	of Squares	df	Mean Square	F	Sig.
Corrected Model	21451.265 ^a	27	794.491	3.004	.000
Intercept	1748171.308	1	1748171.308	6610.415	.000
Ethnicity	11157.128	6	1859.521	7.031	.000
Age of Marriage	657.147	4	164.287	.621	.647

⁵² Tavakol, Z., Nasrabadi, A.N., Moghadam, Z.B., Salehiniya, H., & Rezaei, E, "A review of the factors associated with marital satisfaction. GMJ," 6, 3 (2027) : 197-207. Doi: 10.22086/gmj. v0i0.641

Ethnicity * _ Age of Marriage	10200.909	17	600.053	2.269	.002
Error	358603.867	1356	264.457		
Total	36163651.000	1384			
Corrected Total	380055.132	1383			

The data in the table shows that the significant value obtained on the influence of tribal and age interaction on marriage satisfaction is 0.002, less than 0.05. The results of the analysis show that there is a significant interaction between ethnic affiliation (ethnicity) and marriage duration (marriage length) in determining the level of marital satisfaction. Conceptually, these findings suggest that marital satisfaction is a multidimensional and contextual phenomenon shaped not only by the characteristics of the couple alone but by the intersection between the cultural structures attached to ethnic identity and the temporal dynamics inherent in the trajectory of marital life. These interactions indicate that the effect of marriage duration on satisfaction is not homogeneous across ethnic groups but varies according to the repertoire of norms, family practices, social networks, and adaptation mechanisms that are unique to each tribe.

Theoretically, several relevant conceptual frameworks can be used to explain the observed patterns. Social identity theory asserts that group affiliation produces specific behavioral norms, role expectations, and measures of relational success. In the context of marriage, each tribe carries a set of norms regarding the division of household labor, conflict resolution mechanisms, the role of the extended family, and symbolic rituals and practices that affect the meaning of marriage.⁵³ Therefore, the duration of a marriage will be interpreted differently by couples from different ethnic backgrounds. Certain transition periods—such as the initial phase of adjustment, the consolidation phase, or the middle crisis phase—may have different emotional consequences depending on the cultural capital and community support available.

⁵³ Christensen, T.S., & Wagoner, B, “ Towards a cultural psychology of metaphor: A holistic-development study of metaphor use in an institutional context, “Culture and Psychology, 21, no.4, (2015): ,515-531

An empirical interpretation of interaction patterns requires a sensitive reading of two main aspects: (1) intra-tribal variation based on the duration of marriage, and (2) cross-tribal variation in certain phases of marriage. First, intra-tribal variation suggests that some ethnicity tend to maintain or even increase levels of satisfaction in longer phases of marriage, likely due to the accumulation of social capital, successful role adjustments, and the process of reconciliation institutionalized by kinship networks. This mechanism involves the transmission of family norms, the role of mediation by community leaders, and the availability of practical assistance in moments of crisis. Second, cross-ethnic differences in the middle phase of marriage may indicate that this phase is a critical point where role expectations and the reality of family life converge. For ethnicities with strict traditional norms, the middle phase risks creating conflicts if gender expectations or the division of labor are not realized fairly.⁵⁴

f. Ethnicities and the Marriage Process

Table 6

Ethnicities and the Marriage Process Interactive Test Results

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	17877.600 ^a	15	1191.840	4.502	.000
Intercept	491008.407	1	491008.407	1854.614	.000
Ethnicities	7166.223	6	1194.370	4.511	.000
Marriage Process	238.273	3	79.424	.300	.825
Ethnicities * _ Marriage Process	4648.668	6	774.778	2.926	.008
Error	362177.533	1368	264.750		
Total	36163651.000	1384			
Corrected Total	380055.132	1383			

The data in the table shows that the significant value obtained on the influence of tribal interaction and the marriage process on marriage satisfaction is 0.008, less than 0.05. The results of the study as shown in the table of analysis of the interaction between

⁵⁴ Sun, X., McHale, S. M., Crouter, A. C., & Jones, D. E., "Longitudinal links between work experiences and marital satisfaction in African American dual-earner couples," *Journal of Family Psychology*, 31, (8) (2017): 1029-1039. Diakses 9 Oktober 2025, [http:// dx.doi.org/10.1037/fam0000381](http://dx.doi.org/10.1037/fam0000381)

ethnicities and the marriage process demonstrate a significant interactive influence on marriage satisfaction. Significance values that fall below the threshold indicate that the variables of tribalism and the marital process do not work independently but influence each other in shaping the subjective experience of married couples towards marital satisfaction. These findings provide an understanding that marital satisfaction is not only the result of individual factors, such as personality or personal values, but is also highly determined by sociocultural factors and marriage traditions inherent in ethnic communities.⁵⁵

From the perspective of Islamic family law, variations in marriage processes practiced among different ethnic groups—such as *melamar/melakoq* (formal proposal) and *maling/menculik* (elopement or abduction)—can be understood within the framework of *‘urf* as a recognized source of Islamic law, provided that they do not contradict the fundamental principles of *fiqh munākahāt*. These principles include the fulfillment of the essential pillars and conditions of marriage, particularly the presence of a guardian (*walī*), the consent of both prospective spouses (*riḍā*), the clarity of the marriage contract, and the protection of women’s rights and dignity.⁵⁶ Therefore, certain customary practices may function to strengthen the social and psychological legitimacy of marriage when they are in harmony with Islamic law; conversely, they may undermine marital satisfaction when they conflict with the principles of justice and mutual consent.

The findings indicate that the *melamar/melakoq* (formal proposal) marriage process tends to produce higher levels of marital satisfaction across most ethnic groups. This can be explained by the fact that such processes generally involve family consent, clear guardianship (*walī*), and strong social legitimacy, thereby providing legal security and social support for the couple. Within the framework of *fiqh munākahāt*, this type of process is more closely aligned with the principles of *kafā’ah* (compatibility), the involvement of the guardian, and family consultation (*musyawarah*), which collectively

⁵⁵ Puspitawati, H., & Herawati, T., "Metode Penelitian Keluarga (N. M. Dwi (Ed.)). IPB Press, 2018)

⁵⁶ Bakari, Makbul, and Rizal Darwis. "Analisis Yuridis terhadap Perkawinan Perempuan Muallaf dengan Wali Nikah Tokoh Agama:(Studi atas Penetapan Nomor 20/Pdt. P/2012/PA. SMI dan Penetapan Nomor 6/Pdt. P/2013/PA. Sgr)." *Al-Mizan (e-Journal)* 15.1 (2019): 1-32.

help maintain a balance of spousal rights and obligations and support the socially accepted exercise of family leadership (*qiwāmah*).

In contrast, the *maling*/menculik (elopement or abduction) process shows varying impacts across ethnic groups, as observed among the Samawa and Javanese communities, which exhibit different patterns. In this context, such practices may be accepted as *ʿurf ṣaḥīḥ* if, at a later stage, the consent of the guardian and both spouses is obtained and the marriage is formalized through a valid marriage contract. However, when these practices neglect the element of *riḍā*, generate social pressure, or weaken the legal position of women, they potentially contradict the objectives of Islamic law, particularly the protection of dignity (*ḥifẓ al-ʿird*), justice, and family harmony.

Within the framework of *maqāṣid al-sharīʿah*, the interaction between ethnicity and marriage process is directly related to efforts to preserve family harmony (*sakinah*), protect lineage (*ḥifẓ al-nasl*), and ensure relational justice between spouses. Marriage processes that are recognized both customarily and religiously tend to strengthen the emotional and social stability of couples, thereby contributing positively to marital satisfaction. Conversely, processes that generate value conflicts between local customs and Islamic legal norms may become sources of tension that undermine these objectives.

g. Ethnicities and Occupations

Table 7

Ethnicity and Occupation Interactive Test Results

Source	Type III Sum				
	of Squares	Df	Mean Square	F	Sig.
Corrected Model	22723.243 ^a	32	710.101	2.680	.000
Intercept	1636665.512	1	1636665.512	6177.725	.000
Ethnicities	2429.775	6	404.962	1.529	.165
Occupations	1850.390	7	264.341	.998	.431
Ethnicities * _ Occupations	9366.383	19	492.968	1.861	.014
Error	357125.837	1348	264.930		
Total	36078929.000	1381			
Corrected Total	379849.080	1380			

The data in the table shows that the significant value obtained on the influence of tribal and work interactions on marriage satisfaction is 0.014, less than 0.05. This suggests that there is an interaction between tribe and work in influencing marital satisfaction. The results of the study showing that there is a significant interactive influence between tribe and work on marital satisfaction reveal that satisfaction in marital relationships is not only determined by the couple's internal factors but is also greatly influenced by the socio-cultural and economic context that surrounds it. These findings show that the interaction between ethnic identity and type of work plays an important role in shaping an individual's subjective experience of marriage.⁵⁷ In a multicultural society like West Nusa Tenggara, tribe and work function as two complementary dimensions: tribe forms a system of values, norms, and inherent gender roles in domestic life, while work represents social status, economic stability, and an individual's sense of self-worth.⁵⁸

Within the framework of social ecology theory, as described by Bronfenbrenner, individual behavior and well-being cannot be separated from the interaction between individuals and environmental systems at various levels: micro (family), meso (community), and macro (cultural and economic). In this context, tribe and work can be understood as part of the macro system that forms the framework of the life of a married couple. Ethnicities carry a set of values and norms that govern how the roles of husband and wife are carried out, while work becomes a medium of self-actualization and a tool for fulfilling socio-economic responsibilities. Thus, the results of this study reinforce the view that marriage is not only a personal contract but also a social institution shaped by cultural and economic structures. Marital satisfaction is a reflection of the extent to which couples are able to adjust to cultural demands and

⁵⁷ Dowlatabadi et al., *The Relationship between Religious Attitudes and Marital Satisfaction Among Married Personnel of Departments of Education in Rasht City, Iran*.

⁵⁸ Husna, D. R., & Karyani, U, "The relationship between social support, workfamily balance, and length of marriage with the marital satisfaction of wives of working couples (dual-earner couple). *Jurnal Psikologi Integratif*, 10 no. 2 (2022): , 237. diakses 1 november 2025, <https://doi.org/10.14421/jpsi.v10i2.2327>.

expectations while managing the economic pressures that arise from the type of work they do.

Variations in satisfaction levels between ethnicities by type of work suggest that the meaning of marriage and family well-being are influenced by different cultural values. In the Sasak tribe, for example, work as a fisherman shows the highest level of marital satisfaction, while work in service bureaus occupies the lowest position. This phenomenon can be explained through the characteristics of the coastal community of Sasak, which is known to have an egalitarian social structure and strong values of togetherness. The work of a fisherman requires collaboration, trust, and dependency between family members, thus strengthening the emotional bond between husband and wife. From the perspective of social role theory, this suggests that when a person is able to meet the social expectations attached to his or her role—in this case as a resilient and responsible primary breadwinner—marital satisfaction tends to increase. On the other hand, service bureau work that tends to be individualistic and urban may not align with the collectivist values of the Sasak community, thus lowering the level of marital satisfaction.⁵⁹

In the Samawa tribe, labor work actually shows the highest level of marital satisfaction. Although economically this job does not provide a high income, from a cultural perspective, workers are considered to represent the values of hard work, loyalty, and devotion to the family—values that are highly upheld in Samawa society. Based on the theory of symbolic interactionism, labor work is understood not only as an economic activity but as a symbol of moral responsibility that fosters mutual respect between partners. This suggests that in societies with a strong collectivistic orientation, the symbolic meaning of work can have more influence on marital satisfaction than its material aspect. Meanwhile, in the Mbojo ethnicity, the job with the highest level of satisfaction is the service bureau. These results reflect the orientation of the Mbojo

⁵⁹ Fitria, A. N., & Muthoharoh, A, "Pengenalan identitas dan peran gender pada anak usia dini di lingkungan keluarga." *Zuriah: Jurnal Pendidikan Anak Usia Dini*, 5(1) (2024) :49-60, diakses 2 November 2025, <https://doi.org/10.29240/zuriah.v5i1.9127>

community, who are relatively more open to the service, education, and modern professional activity sectors. The Mbojo community assesses success in work not only from the economic aspect but also from social recognition of competence and the ability to interact. This is in line with the view of social construction theory that marital satisfaction is formed through the construction of social meaning towards work and economic status that is considered dignified by the community.⁶⁰

h. Origin of the district and age of marriage.

Table 8

Regency Origins and Marriage Length Interactive Test Results

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	33193.292 ^a	49	677.414	2.607	.000
Intercept	23477510.624	1	23477510.624	90365.126	.000
Origin of the district	12047.764	9	1338.640	5.152	.000
Age of marriage.	2164.189	4	541.047	2.082	.081
Origin of the district * _ Age of marriage.	18554.174	36	515.394	1.984	.001
Error	346323.003	1333	259.807		
Total	36129795.000	1383			
Corrected Total	379516.295	1382			

The data in the table shows that the significant value obtained on the influence of interaction of district origin and marriage length on marriage satisfaction is 0.001, less than 0.05. This shows that there is an interaction between the origin of the district and the age of marriage in influencing marital satisfaction. In general, the study's findings show that marriage length over 20 years have the highest average satisfaction compared to other marriage length groups, while marriage lengths 16–20 years show the lowest levels of satisfaction. This is in line with family development theory, which explains that marital satisfaction tends to follow a U-shaped curve pattern, where satisfaction levels are usually high at the beginning of marriage, decline in the middle

⁶⁰ Tanjung, Nadya Salsa, "Struktur Sosial Dalam Masyarakat Nelayan di RempangKepulauan Riau, " *Jurnal Hukum Dan HAM Wara Sains*, 2 no.11 (2023): 1073-1080.diakses 9 Mei 2025, <https://pdfs.semanticscholar.org/0427/3779e46a4a87d0f354e6cda67e5eae3470a1.pdf>

period when the couple faces economic stress and childcare responsibilities, and then increase again after the children are mature and the couple is more emotionally and economically stable. In the phase of more than 20 years of marriage, couples have generally gone through a phase of adaptation, established effective communication, and have financial stability that supports the harmony of the relationship. In contrast, in the 16–20 year phase, couples often face pressure from family development tasks such as child education, career, and role conflicts, which negatively impact marital satisfaction.

However, the pattern is not uniform across all regions. Average variations in satisfaction by district suggest that local cultural and socioeconomic factors play a significant role in shaping wedding perceptions and experiences. For example, respondents from West Sumbawa Regency had the highest mean at the age of marriage 16–20 years (172.90), showing that in this region couples who are of middle marriage length actually have a very high level of satisfaction.

Meanwhile, respondents from Dompu Regency showed the highest mean at the age of 1-5 years (168.90) and the lowest mean at the age of 16-20 years (153.40). This pattern shows that in the early days of marriage, couples in Dompu were still in the idealization phase, where romantic love and emotional intimacy were very strong. However, over time, greater social and economic pressures can lower marital satisfaction. In contrast to Dompu, respondents from Sumbawa Regency showed a pattern where the marriage length of 16-20 years had the highest level of satisfaction (172.20), while the age of marriage more than 20 years showed a decrease in satisfaction (161.30). This phenomenon shows that in this region, the intermediate marriage phase is actually the most stable and satisfying period. This is related to the characteristics of Sumbawa society, which is known to have a large family structure and

strong collectivist values, so that couples obtain intense social support during the productive phase of their lives.⁶¹

Meanwhile, respondents from Central Lombok Regency showed that the highest marital satisfaction was found at the age of 16-20 years (165.68), while the lowest was at the age of 1-5 years (154.04). This is interesting because it shows that couples in Central Lombok need longer adaptation time to achieve stability in marriage. In the context of Lombok culture, especially in the dominant Sasak community in this region, marriages are often carried out at a young age and through social traditions such as *merariq* (kidnapping in marriage). As a result, in the early years of marriage, couples may not have enough emotional or economic maturity, so satisfaction levels tend to be low. But over time, they learn to adapt, develop communication skills, and strengthen family cohesion, which ultimately increases marital satisfaction in the 16–20 year phase.

On the other hand, respondents from East Lombok Regency showed a pattern where the highest satisfaction was found at the age of marriage over 20 years (165.34) and the lowest at the age of 11-15 years (153.75). This pattern is in line with the family life cycle theory, which explains that after going through critical phases such as childcare and economic stress, couples tend to enjoy their relationship more during a longer marriage period. In East Lombok society that still holds strong religious and traditional values, loyalty and acceptance of the spouse is a moral value that is upheld, so that couples with long-lasting marriages will feel greater social appreciation from their environment, which in turn increases emotional satisfaction.⁶²

Respondents from Bima Regency showed a unique pattern, with the highest satisfaction at the age of 6–10 years (168.67) and the lowest at the age of 16–20 years

⁶¹ Tanjung, Nadya Salsa, "Struktur Sosial Dalam Masyarakat Nelayan di RempangKepulauan Riau," *Jurnal Hukum Dan HAM Wara Sains*, 2 no.11 (2023): 1073-1080. diakses 9 Mei 2025, <https://pdfs.semanticscholar.org/0427/3779e46a4a87d0f354e6cda67e5eae3470a1.pdf>

⁶² Yoo, G., & Joo, S, "Love for a marriage story: The association between love and marital satisfaction in middle adulthood," *Journal of Adult Development*, 29 no.3 (2022): 143–154, diakses 2 November 2025, <https://doi.org/10.1007/s10804-021-09395-4>

(157.60). This pattern suggests that in the early middle period, couples in Bima achieved a balance between early romanticism and relational stability. The values of the Bima community that emphasize family honor (maroso and maja labo dahu) may contribute to increased commitment and responsibility in this phase. However, in the later phases (16–20 years), increased economic burdens and social responsibilities can lead to a decrease in marital satisfaction.

Meanwhile, respondents from Mataram City showed that the age of marriage of 1-5 years had the highest mean (162.68), while 16-20 years had the lowest (154.78). This is consistent with the characteristics of urban societies that tend to experience high satisfaction at the beginning of marriage due to relatively stable economic and social conditions but face work, time, and lifestyle pressures in the later phases. On the other hand, respondents from West Lombok Regency had the highest satisfaction at the age of marriage over 20 years (162.42) and the lowest at the age of 1–5 years (154.58). This suggests that couples in this region take a long time to achieve relational stability.⁶³

Furthermore, respondents from North Lombok Regency (KLU) showed the highest satisfaction at the age of 6–10 years (164.94) and the lowest at the age of 16–20 years (153.07). This illustrates that the early to middle phase of marriage is the most productive period in marital relationships in the region, likely as economic stability begins to increase and couples have adapted to domestic roles. However, the decline in satisfaction at 16–20 years of marriage can be due to social pressures and increased family responsibilities.

i. Regency Origins and Occupation

Table 9

Regency Origins and Occupations Interactive Test Results

Source	Type III Sum		Mean Square	F	Sig.
	of Squares	df			
Corrected Model	33560.646 ^a	59	568.825	2.172	.000

⁶³ Hartini Sri, "Sosisologi" dalam interaksi social kementerian dan kebudayaan, 2019:28-29

Intercept	3328518.889	1	3328518.889	12707.619	.000
Regency Origins	6753.735	9	750.415	2.865	.002
Occupation	1575.051	7	225.007	.859	.538
Regency Origins _ Occupatio	17271.434	43	401.661	1.533	.016
Error	345748.869	1320	261.931		
Total	36045073.00	1380			
Corrected Total	379309.515	1379			

The data in the table shows that the significant value obtained on the influence of interaction between district origin and work on marriage satisfaction is 0.016, less than 0.05. This suggests that there is an interaction between county origin and work in influencing marital satisfaction. The type of work that is considered prestigious or stable in one area can increase marital satisfaction, but in another district the same work may be underappreciated so that it does not have the same positive impact. These variations show that the meaning of work is strongly influenced by local social structures, community networks, and environmental support.⁶⁴

From the perspective of social role theory, work shapes gender role and status expectations which subsequently impact a person's evaluation of their contribution in the household. When work provides high social legitimacy within a community—for example, work that is seen as respectable or prestigious—individuals tend to gain symbolic recognition that increases self-esteem and reinforces their role in the family, which in turn influences their perception of marital satisfaction. However, the same type of work can have different connotations in other counties. A profession that is seen as prestigious in one region may be undervalued in another due to differences in local economic structure or cultural values. Therefore, the interaction between district origin and employment causes a variety of effects that cannot be explained by employment indicators alone without considering the local context.

Social exchange theory adds a dimension to understanding by emphasizing that couples evaluate relationships based on the ratio of perceived benefits and costs. Work is a source of economic and symbolic benefits as well as potential costs in the form of

⁶⁴ Marzie Sadat Razavi, *The Effectiveness of Training Communication Skills On Marital Satisfaction*, n.d.

work stress, time imbalance, or role conflicts. If work facilitates economic stability and the strengthening of status within the home community, then the perceived rewards will mitigate the costs of the relationship and increase satisfaction. However, if the job requires mobility, long working hours, or isolation from the local community support network, the effect can be to reduce the quality of interaction between spouses even if material income increases. The district context determines the level of access to community support, public services, and economic opportunities that moderate the relationship between employment and marital well-being.

The social capital framework is relevant for interpreting the spatial variations found. Social capital, both bonding within the community and bridging between communities, provides couples with instrumental and emotional resources that can strengthen family resilience. Districts that have strong kinship networks, gotong royong traditions, or active customary institutions provide protective mechanisms that help couples cope with work pressures. In contrast, areas with social fragmentation or urbanization that erode traditional networks may not provide similar support, making couples working in certain sectors more vulnerable to decreased satisfaction. Thus, essentially similar jobs can have different implications for marital satisfaction depending on the extent to which local social capital compensates for the demands of work.⁶⁵

j. Regency Origins and Social Status

Table 10

Regency Origins and Social Status Interactive Test Results

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	18655.193 ^a	19	981.852	3.709	.000
Intercept	6802713.303	1	6802713.303	25694.369	.000
Regency Origins	5710.537	9	634.504	2.397	.011
Social Status	35.687	1	35.687	.135	.714
Regency Origins * _ Social Status	5517.463	9	613.051	2.316	.014

⁶⁵ Djufri, "Sekolah di Ruang yang Terlupakan: Antropologi Pendidikan di Pinggiran Kota," Jurnal Pendidikan Indonesia 5, No. 4 diakses 2 November 2025, DOI: 10.59818/jpi.v5i4.1728

Error	360861.102	1363	264.755
Total	36129795.000	1383	
Corrected Total	379516.295	1382	

The data in the table shows that the significant value obtained on the influence of interaction of district origin and social status on marriage satisfaction is 0.014, less than 0.05. This suggests that there is an interaction between the origin of the district and social status in influencing marital satisfaction. High social status can increase marital satisfaction when it matches the values, appreciation, and support of the local community, but in other districts the effect can be different due to differences in economic structure, social norms, and the strength of kinship networks.⁶⁶ These findings confirm that marital satisfaction is contextual, shaped by how social status is perceived and supported in the social environment of each district.

From the perspective of social capital theory and cultural capital, the difference in social status effects between districts can be understood as a result of variations in the capital owned by individuals and communities. The status of nobility within a county may be closely related to access to economic capital, strong kinship networks, and symbolic legitimacy that results in social recognition—all factors that can improve family well-being and reduce external pressures that undermine domestic harmony.⁶⁷ However, in other districts the status of the nobility may have experienced significant erosion due to urbanization, economic changes, or a decline in customary authority. As a result, the aristocratic category does not always guarantee social protection or material benefits that can increase marital satisfaction. In contrast, individuals of ordinary social status in communities with high collective social capital and effective local support mechanisms may experience the same or higher levels of satisfaction than

⁶⁶ Yoga, D. A., Herawati, T., & Defina, “ Quality of marriages of husband-wife families working in the formal sector during the COVID-19 Pandemic as well as work-family conflicts and family interactions that occur, “Journal of Family Sciences, 7(1), 56–70. Diakses 1 November 2025, <https://doi.org/10.29244/jfs.v7i1.39690>

⁶⁷ Lioe, Anita Litawati, “the role of marital commitment and family support for marital satisfaction in childless couples,”Journal of Universal Studies, 3 no.1 (2023): 1-3, diakses 9 Mei 2025, <https://eduvest.greenvest.co.id/index.php/edv/article/download/712/1414>

socially isolated aristocrats. This interpretation emphasizes the importance of viewing social status as a meaningful relational construct only in the context of the social network and cultural capital that surrounds it, not as an absolute attribute that determines the quality of marital relationships.

The theory of social exchange provides an additional framework for understanding the mechanisms behind these findings. Couples evaluate marriage through the ratio of profit and expense; social status affects both profits (access to resources, social rewards, legitimacy) and costs (public responsibility, role expectations, reputational pressure). In some counties, individuals with aristocratic status may receive social rewards and support that enrich the family's capacity to cope with economic stress, resulting in higher profit ratios and increased satisfaction.⁶⁸ In other counties, nobility may come with high norm pressures and expectations of social obligations that drain emotional and material resources. In such a situation, nobility can actually become a burden that diminishes satisfaction. Similarly, ordinary status can correlate with role flexibility and communal support in a collectivist society, resulting in a cost-benefit ratio that is favorable to marital stability. The social exchange framework demands a more refined measurement of the types of benefits and costs associated with social status in each region to understand the variation in effects.

k. Regency Origins and Income

Table 11

Regency Origins and Income Interactive Test Results

Type III Sum of					
Source	Squares	df	Mean Square	F	Sig.
Corrected Model	27062.682 ^a	39	693.915	2.644	.000
Intercept	7703719.559	1	7703719.559	29354.488	.000
Regency Origins	5162.716	9	573.635	2.186	.021
Income	1783.662	3	594.554	2.266	.079
Regency Origins_Income*	11712.046	27	433.779	1.653	.019
Error	352453.613	1343	262.438		

⁶⁸ Irsyad Mahmud, Pola Hubungan Sosial dalam Pelayanan Kesehatan Masyarakat (JAMKESMAS). Makassar :Universitas Hasanuddi, 2013)

Total	36129795.000	1383
Corrected Total	379516.295	1382

The data in the table shows that the significant value obtained on the influence of interaction of district origin and income on marriage satisfaction is 0.019, less than 0.05. This suggests that there is an interaction between district origin and income in influencing marital satisfaction. The results of the interactive test showed that the influence of income on marriage satisfaction varied between districts because it was influenced by cultural conditions, social structures, and access to public services in each region. Revenue doesn't always have the same impact. In some districts, high income increases the sense of security and quality of relationships because it is supported by social capital and adequate facilities, while in other areas the effect is weaker due to social pressure, high cost of living, or lack of community support.

The finding that these interactions are significant confirms that the material effects of income are not universal across spaces but rather depend on the social structure, communal norms, access to public services, and social capital available in each district. Theoretically, these results are consistent with a social ecological framework that places individuals in a multilayered system; income as an economic resource interacts with macro and meso contexts such as local culture, regional labor markets, and kinship networks to determine how those resources translate into family well-being. In some districts, high income appears to synergize with access to services and social legitimacy, thereby strengthening the couple's sense of material and psychological security, while in other districts high income does not automatically convert into satisfaction due to mediating factors such as role pressure, social expectations, or weak community support.

The study of social exchange theory helps explain the subjective mechanisms behind these patterns: couples judge relationships based on the ratio of perceived benefits and costs, and income is a form of profit that can increase a family's capacity to meet physiological and security needs, improve quality of life, and provide for possible investment in children and health care. However, these material gains only

contribute to satisfaction when there is the capacity to convert resources into socially and emotionally meaningful states. The conversion is influenced by district contextual factors such as the availability of educational facilities, health services, and institutional support mechanisms. In addition, the theory of needs explains that the fulfillment of basic needs opens up space for the development of affective needs and rewards, so that the income that guarantees basic needs can increase the probability of achieving marital satisfaction, as long as the support between the couple and the environment is adequate.⁶⁹

1. Regency Origins and religious organizations

Table 12

Regency Origins and religious organizations Interactive Test Results

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	37113.744 ^a	52	713.726	2.763	.000
Intercept	2794062.610	1	2794062.610	10815.043	.000
Regency Origins	4572.450	9	508.050	1.967	.040
Religious organizations	1742.924	6	290.487	1.124	.346
Regency Origins _ Religious organizations*	22572.902	37	610.078	2.361	.000
Error	341796.602	1323	258.350		
Total	35945170.000	1376			
Corrected Total	378910.346	1375			

The data in the table shows that the significant value obtained on the influence of interaction between district origin and religious organizations on marriage satisfaction is 0.000, less than 0.05. This shows that there is an interaction between the origin of the district and religious organizations in influencing marital satisfaction. The finding that these interactions are significant shows that the influence of religious organizations can differ significantly between districts because each region has diverse traditions, norms, and intensities of religious life. In areas where religious values and

⁶⁹ Chen, X., & Wang, Y," A longitudinal study of parental resilience and marital satisfaction in families with thalassemia patients," Health Psychology, 38 no.5 (2019): , 412-424

local culture are aligned with the teachings of a particular organization, religious membership can provide social support, clarity of roles, and moral guidance that strengthens family harmony. On the other hand, in areas with different religious traditions or high normative pressure, membership in religious organizations can actually cause value dissonance that lowers the quality of marriage relationships.⁷⁰

From the perspective of Islamic family law, religious organizations function as normative agents that transmit the values of *fiqh munākahāt* into the practical sphere of family life. Specific religious organizations shape how couples understand and implement the concepts of *qiwāmah* (family leadership), the distribution of spousal rights and obligations, and the responsibility of maintenance (*nafaqah*). In districts where local religious traditions are aligned with the teachings of particular organizations, affiliation with such organizations can strengthen normative certainty, provide clear moral guidance, and reinforce social acceptance of household relational structures. These conditions contribute positively to the realization of family tranquility and harmony (*sakinah*).

Conversely, in districts characterized by different religious patterns and local *‘urf*, affiliation with certain religious organizations may generate normative tension. Divergent interpretations of gender roles, spousal authority (*qiwāmah*), or standards of family piety can create value dissonance that affects spousal relations. In this context, religious organizations do not always function as reinforcing factors of marital satisfaction; rather, they may become sources of relational pressure when the norms they promote are not fully integrated with local culture and the mutual agreement (*riḍā*) of the spouses.

These findings can also be understood through the concept of *‘urf* as a recognized source of Islamic law, provided it does not contradict the principles of the *Sharī‘ah*. The lived religious practices and family traditions in each district constitute a form of

⁷⁰ Brandt C. Gardner et al., “En-Gendering the Couple-Deity Relationship: Clinical Implications of Power and Process,” *Contemporary Family Therapy* 30, no. 3 (2008): 152–66, <https://doi.org/10.1007/s10591-008-9063-5>.

‘urf that shapes how the teachings of religious organizations are applied in domestic life. When organizational teachings engage constructively with local ‘urf—for example, in the division of domestic roles, the management of maintenance, and patterns of family communication—they can reinforce the objectives of Islamic law. However, when normative assertions disregard social context, the potential for relational injustice and household tension increases.

Within the framework of *maqāṣid al-sharīʿah*, the interaction between district of origin and religious organization is directly related to efforts to preserve family harmony (*ḥifẓ al-usrah*), spousal dignity, and justice in marital relations. Religious organizations that promote values of moderation, consultation (*musyawarah*), and balance between rights and obligations contribute positively to the achievement of these objectives. Conversely, rigid and non-contextual approaches risk undermining the objectives of the *Sharīʿah*, particularly in safeguarding justice and domestic tranquility.⁷¹

m. Marriage Process and Occupation

Table 13

Marriage Process and Occupation Interactive Test Results

Source	Type III Sum of				
	Squares	Df	Mean Square	F	Sig.
Corrected Model	15510.337 ^a	16	969.396	3.629	.000
Intercept	762610.004	1	762610.004	2855.035	.000
Marriage Process	2021.925	3	673.975	2.523	.056
Occupation	3262.723	7	466.103	1.745	.095
Marriage Process _ Occupation	4876.195	6	812.699	3.043	.006
Error	364338.743	1364	267.111		
Total	36078929.000	1381			
Corrected Total	379849.080	1380			

⁷¹Gardner, Brandt C., Mark H. Butler, and Ryan B. Seedall.. “EnGendering the Couple-Deity Relationship: Clinical Implications of Power and Process.” *Contemporary Family Therapy* (2008): 30:152-66

The data in the table shows that the significant value obtained on the effect of the interaction of the marriage process and work on marriage satisfaction is 0.006, less than 0.05. This suggests that there is an interaction between the marriage process and work in influencing marital satisfaction. The interaction between the marriage process and the type of work shows that marital satisfaction is not only influenced by working conditions but also by the social legitimacy, family support, and social capital that results from the way couples enter marriage. The process of a blessed marriage, such as marriage through proposals, generally provides a support network that can reduce work pressure, so that professions with high burdens can still contribute positively to satisfaction. In contrast, marriage processes that lack legitimacy, such as marriages through kidnapping, tend to weaken the couple's capacity to cope with work stress, especially jobs with unstable incomes or heavy hours.⁷²

Theoretically, social role theory asserts that society sets certain expectations for social role actors, including expectations of husbands and wives based on the type of work they do. Work establishes a set of norms about behavior, economic responsibility, and time availability that are then projected into domestic roles. When the marriage process gains social legitimacy, for example through a proposal procedure that involves family consent, the process tends to result in a wider network of support and consensus on the division of roles. In this context, individuals with jobs that are compatible with traditional role expectations in their communities will find it easier to leverage such support to build relational harmony. Conversely, the process of marriage that is perceived as controversial or lacks social blessing, such as marriage through kidnapping, puts the couple in a position where external legitimacy is lower so that community support for coping with work pressures becomes weaker.

Social exchange theory offers a comparative perspective: couples assess the quality of relationships based on the balance between benefits and costs. Employment

⁷² Dwi Kencana Wulan and Khusnul Chotimah, "Peran Regulasi Emosi Dalam Kepuasan Pernikahan Pada Pasangan Suami Istri Usia Dewasa Awal," *Jurnal Ecopsy* 4, no. 1 (2017): 58, <https://doi.org/10.20527/ecopsy.v4i1.3417>.

provides material and symbolic advantages of income, status, and access to networks that are important sources of exchange in households. However, the process of marriage also affects this exchange ratio: processes that acquire social legitimacy tend to enrich social gains because couples receive recognition and institutional assistance from extended families and communities, so that work contributions are more easily converted into relational well-being. On the other hand, marriage that begins as a process that triggers family conflict or stigma reduces the effectiveness of converting economic resources into satisfaction because the social and emotional costs that must be borne by the spouse increase.

The social capital and cultural capital approaches emphasize that social network support, collective norms, and symbolic resources are important mediators between work, the marriage process, and satisfaction. Strong social capital—in the form of a framework of extended family solidarity, access to practical assistance, and cultural legitimacy—can reduce the impact of work pressure on relationships. Therefore, couples who experience a marriage process that obtains customary or religious blessings will find it easier to mobilize social capital when work causes conflicts, so that marital satisfaction persists or increases. On the other hand, in couples who go through a marriage process that lacks legitimacy, social capital may be limited so that work pressure, especially types of jobs that require mobility or long working hours, quickly damages the quality of husband and wife interactions.⁷³

n. Social Status and Income

Table 14

Social Status and Income Interactive Test Results

Source	Type III Sum of				
	Squares	Df	Mean Square	F	Sig.
Corrected Model	5953.033 ^a	7	850.433	3.128	.003
Intercept	5828463.926	1	5828463.926	21437.908	.000

⁷³ Herawati, T., Zubairi, B. K., Musthofa, M., & Tyas, F. P. S, "Dukungansosial, interaksikeluarga, dan kualitasperkawinan pada keluargasuamiistribekerja," *JurnalIlmuKeluarga&Konsumen*, 11 no.1 (2018): 1-12. Diakses 2 November 2025, <https://doi.org/10.24156/jikk.2018.11.1.1>

Social Status	333.229	1	333.229	1.226	.268
Income	1522.541	3	507.514	1.867	.133
Social Status s_ Income *	3726.110	3	1242.037	4.568	.003
Error	374102.099	1376	271.877		
Total	36163651.000	1384			
Corrected Total	380055.132	1383			

The data in the table shows that the significant value obtained on the effect of social status and income interaction on marital satisfaction is 0.003, less than 0.05. The results of the study show that social status and income interact significantly in influencing marital satisfaction. In couples with ordinary social status, an increase in income tends to directly increase well-being and satisfaction because it adds economic stability and strengthens the role in the family.⁷⁴ However, in the aristocracy, higher incomes can be accompanied by social demands and a greater burden of representation, so the effect on marital satisfaction becomes more complex.⁷⁵

Theoretically, this analysis can start from the theory of social exchange, which sees the marital relationship as a system of exchange between rewards and costs. Within this framework, income is a form of reward that increases the capacity of households to meet material needs, reduces economic stress, and provides investment opportunities in aspects that improve the quality of family life. But this theory also asserts that the value of a "reward" depends on the context: for groups of a particular social status, economic benefits may be assessed, claimed, or shared in different ways. Therefore, an increase in income does not automatically translate into an increase in satisfaction if the conversion of resources to relational benefits is hampered by distribution norms, social expectations, or the moral burden inherent in social status.⁷⁶

⁷⁴ Acculturation in Marital Satisfaction Among Mixed Caucasian and Asian American Heterosexual Couples, n.d.

⁷⁵ Zaker, B, S & A. Boostanipoor, "Multiculturalism in Counselling and Therapy: Marriage and Family Issues," *International Journal of Psychology and Counselling*, vol. 8, no. 5 (2016): 53–57.

⁷⁶ F. Azizah, "Dukungan Sosial dan Kecerdasan Menghadapi Kesulitan terhadap Kepuasan Pernikahan pada Istri Korban Kekerasan dalam Rumah Tangga," *Psikoborneo: Jurnal Ilmiah Psikologi* 8, no. 3 (2020): 472–481, Diakses 2 November 2025, doi:10.3087/psikoborneo.

Empirical support from family studies confirms the complexity of the relationship between economics and marital satisfaction. A number of studies show that financial stress decreases marital satisfaction through increased conflict and decreased communication quality. Yet other research highlights that subjective perceptions of financial well-being are more influential than objective income measures: a sense of sufficiency relative to local social standards and the ability to meet family expectations are the main determinants of relational well-being. This explains why the noble group in the data shows peaks of satisfaction at a certain middle-income level—perhaps because in those ranges social expectations are met without adding to the burden of representation or expectations. Demographic factors that have an interactive effect on marriage satisfaction in Muslim families in NTB according to the data from the research are summarized in table 15.

Table 15

Summary of Interactive Test Results

Interaction Variable	Significance Level	Description
Gender-Occupation	0.039	Influence Actively
Gender-Social Status	0.039	Influence Actively
Education-Marriage Process	0.044	Influence Actively
Ethnicities- Regency origins	0.033	Influence Actively
Ethnicities- Marriage Length	0.002	Influence Actively
Ethnicities-Marriage Process	0.008	Influence Actively
Ethnicities-Occupation	0.014	Influence Actively
Regency Origins-Marriage Length	0.001	Influence Actively
District Origin -Occupation	0.016	Influence Actively
District Origin-Income	0.019	Influence Actively
District Origins-Social Status	0.014	Influence Actively
District Origins -Religious Organizations	0.000	Influence Actively
Marriage Process-Occupations	0.006	Influence Actively
Income-Social Status	0.003	Influence Actively

CONCLUSION

This study demonstrates that marital satisfaction among Muslim families in West Nusa Tenggara (NTB) is shaped not by demographic characteristics operating in isolation, but by their interaction with social, economic, cultural, regional, and religious contexts. The findings indicate that gender, occupation, income, education, marriage process, ethnicity, district of origin, social status, and religious organizational affiliation acquire different meanings when considered within the lived realities of Muslim families. These interactions demonstrate that marital satisfaction is a context-dependent social phenomenon and provide an empirical basis for rethinking Islamic family law beyond a purely normative and decontextualized approach. The study further shows that concepts within *fiqh munākahāt* and *maqāṣid al-sharīʿah*, including *qiwāmah*, *nafaqah*, *kafāʾah*, 'urf, mutual consent (*riḍā*), and family welfare, are not merely fixed legal principles but are continuously negotiated through socioeconomic conditions, local customs, marriage practices, and religious structures. Accordingly, *maqāṣid al-sharīʿah* can function not only as a normative justification for family welfare but also as an analytical framework for assessing whether the application of Islamic family-law principles remains responsive to contemporary realities while preserving justice, dignity, family welfare, and *ḥifẓ al-nasl*.

These findings have practical implications for the contextual development and implementation of Islamic family law in Indonesia, particularly in relation to the interpretation and application of the Compilation of Islamic Law and the practices of religious courts. Rather than assuming uniform family experiences, legal interpretation and family-law policies should take account of differences in socioeconomic circumstances, local marriage traditions, gender relations, and religious-community structures while remaining consistent with fundamental Sharīʿah objectives. Future research should extend this interactional framework through comparative and longitudinal studies involving Muslim families across different provinces, ethnic communities, and socioeconomic settings to examine whether the patterns identified in NTB are context-specific or reflect broader dynamics within Indonesian Muslim families. Further studies could also employ mixed-methods or in-depth qualitative approaches to explain how spouses negotiate

nafaqah, *qiwāmah*, *ʿurf*, and other Islamic family-law principles in everyday marital life. Such research would strengthen the empirical foundation for developing a more contextual, adaptive, and *maqāṣid*-oriented framework of Islamic family law that supports *sakinah*, relational justice, human dignity, and the protection of lineage.

ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to all parties who have provided support in completing this research. Special thanks are extended to the resource persons and respondents in West Nusa Tenggara Province who generously took the time to participate, shared valuable information, and made important contributions to the completeness of the research data. Deep appreciation is given to the institutions and related parties who provided permits, administrative support, and facilitation during the data collection process. May all the assistance and cooperation provided be regarded as good deeds and prove beneficial for the advancement of science.

AUTHOR CONTRIBUTIONS STATEMENT

BI as the main author is responsible for the preparation of the dissertation, encompassing problem formulation, research design development, data collection, analysis, and overall manuscript writing. AF, MAN, NS and DW as supervisors provided academic direction, methodological guidance, conceptual input, scientific review, and substantive corrections at each stage of dissertation preparation. All authors have read and approved the final manuscript.

CONFLICT OF INTEREST

The author declares that this article was independently prepared and contains no conflicts of interest of any kind, whether financial, academic, or personal, that could affect the results or interpretation of this research. All research and writing processes were carried out objectively in accordance with established scientific principles. The author declares that this article is independently prepared and has no conflicts of interest of any kind, whether financial, academic, or personal, that could affect the results or interpretation of this

research. All research and writing processes are carried out objectively in accordance with applicable scientific principles.

AI USAGE STATEMENT

The authors used artificial intelligence (AI)-based tools solely as auxiliary tools during the preparation of this manuscript, particularly for language editing, grammar checking, and improving the clarity and readability of the English language. AI tools were not used to generate the research findings, analysis, arguments, or conclusions. The authors retain full responsibility for the originality, accuracy, integrity, and scholarly content of the manuscript and have carefully reviewed and verified all AI-assisted text before submission.

BIBLIOGRAPHY

Acculturation in Marital Satisfaction Among Mixed Caucasian and Asian American Heterosexual Couples, n.d.

Adifia, Lorina. Pemenuhan Kewajiban Suami Terhadap Hak Keluarga Bagi Suami Yang Bekerja Di Tambak Udang Perspektif Fiqh Munakahat (studi Di Desa Sukarami Kecamatan Kaur Tengah Kabupaten Kaur Provinsi Bengkulu). Diss. UIN Fatmawati Sukarno Bengkulu, 2022.

Ali, Syeda Fizza, and Muhammad Saleem. "Family Communication and Marital Satisfaction: A Mediating Role of Emotion Regulation." *Rawal Medical Journal*, vol. 47, no. 3, 2022, pp. 677-680.

Ambarwati, A, Perilaku dan teoriorganisasi. Media Nusa Creative (MNC Publishing, 2021).

Al-Sherman, Naser. "Legal Protection from Artificial Intelligence Technology Used to Filter Visual Contents via the Internet." *Pakistan Journal of Criminology*, March 9, 2024. <https://pjcriminology.com/publications/legal-protection-from-artificial-intelligence-technology-used-to-filter-visual-contents-via-the-internet>.

Al-Sherman, Naser. "Smart Contracts: Methods of Documentation, Applications and Integration with Artificial Intelligence." *The Arab World Geographer. The Arab*

Avanti and Setiawan, "The Role Of Trust And Forgiveness In Marital Intimacy On Husbands Or Wives Of Dual-Earner Couples In Surabaya."

Avanti, F. T., & Setiawan, J. L, "The role of trust and forgiveness in marital intimacy on husbands or wives of dual-earner couples in Surabaya. Family and Consumer Sciences Journal. 15 no.2, (2022): 117-126. Diakses 1 November 2025, <http://dx.doi.org/10.24156/jikk.2022.15.2.117>

Ayub, Nadia, et al. "Couples Relationship Standards and Satisfaction in Pakistani Couples." Journal of Marital and Family Therapy, vol. 49, no. 1, 2023, pp. 111-128.

Aziz, A, "Gender relations in forming a harmonious family (efforts to form a happy family), "Jurnal Harkat: Media Komunikasi Gender Dan Anak, 12 no.2 (2017): 27-37

Bakari, Makbul, and Rizal Darwis. "Analisis Yuridis terhadap Perkawinan Perempuan Muallaf dengan Wali Nikah Tokoh Agama:(Studi atas Penetapan Nomor 20/Pdt. P/2012/PA. Smi dan Penetapan Nomor 6/Pdt. P/2013/PA. Sgr)." Al-Mizan (e-Journal) 15.1 (2019): 1-32.

Brandt C. Gardner et al., "En-Gendering the Couple-Deity Relationship: Clinical Implications of Power and Process," Contemporary Family Therapy 30, no. 3 (2008): 152-66, <https://doi.org/10.1007/s10591-008-9063-5>.

Chen, X., & Wang, Y," A longitudinal study of parental resilience and marital satisfaction in families with thalassemia patients," Health Psychology, 38 no.5 (2019): , 412-424

Christensen, T.S., & Wagoner, B, " Towards a cultural psychology of metaphor: A holistic-development study of metaphor use in an institutional context, "Culture and Psychology, 21, no.4, (2015): ,515-531

Collins, C., Landivar, L. C., Ruppanner, L., & Scarborough, W. J, "COVID-19 and the gender gap in work hours. Gender, Work and Organization, 28, no. S1 (2021):, 101-112. Diakses 9 November 2025, <https://doi.org/10.1111/gwao.12506>

Coşkuner Aktaş, Nihan, and Hakan Çiçek. "Financial Stress, Family, Marital, and Life Satisfaction of Turkish Families During Covid-19: What Did We Learn?" *Journal of Family Issues* 45, no. 4, (2024), 1044–1068.

Delvia Eka Ariana and Ratih Eka Pertiwi, "Mindfulness dan Kepuasan Pernikahan pada Pasangan Suami Istri," *PSIKODIMENSIA* 23, no. 1 (2024): 64–77, <https://doi.org/10.24167/psidim.v23i1.11212>.

Djufri, "Sekolah di Ruang yang Terlupakan: Antropologi Pendidikan di Pinggiran Kota," *Jurnal Pendidikan Indonesia* 5, No. 4 diakses 2 November 2025, DOI: 10.59818/jpi.v5i4.1728

Dowlatabadi et al., *The Relationship between Religious Attitudes and Marital Satisfaction Among Married Personnel of Departments of Education in Rasht City, Iran.*

Dowlatabadi, F. H., Saadat, S., & Jahangiri, S," *The Relationship between Religious Attitudes and Marital Satisfaction among married personnel of departments of education in Rasht City, Iran,*" *International Journal of Advanced Studies in Humanities and Social Science (IJASHSS)*, 5 no.2 (2016):, 102–110.

Dwi Kencana Wulan and Khusnul Chotimah, "Peran Regulasi Emosi Dalam Kepuasan Pernikahan Pada Pasangan Suami Istri Usia Dewasa Awal," *Jurnal Ecopsy* 4, no. 1 (2017): 58, <https://doi.org/10.20527/ecopsy.v4i1.3417>.

F.Azizah, "Dukungan Sosial dan Kecerdasan Menghadapi Kesulitan terhadap Kepuasan Pernikahan pada Istri Korban Kekerasan dalam Rumah Tangga," *Psikoborneo: Jurnal Ilmiah Psikologi* 8, no. 3 (2020): 472–481, Diakses 2 November 2025, doi:10.3087/psikoborneo.

Farizki Alam dkk, "Nilai-nilai Eksistensi Tradisi Sekat dalam Perspektif Hukum Adat dan Hukum Islam," *Mandub: Jurnal Politik, Sosial, Hukum, dan Humaniora* 2, no. 2 (2024): 343–355, <https://journal.staiyapiqbaubau.ac.id/index.php/Mandub/article/view/1236>

Fatemeh Hosseini Dowlatabadi et al., *The Relationship between Religious Attitudes and Marital Satisfaction Among Married Personnel of Departments of Education in Rasht City, Iran*, 2016.

Fitri, Vini Ramelia, Pengaruh adult attachment style dan religiusitas terhadap kepuasan pernikahan. BS thesis. Fakultas Psikologi UIN Syarif Hidayatullah Jakarta, <https://repository.uinjkt.ac.id/dspace/handle/123456789/78717>

Fitria, A. N., & Muthoharoh, A., "Pengenalan identitas dan peran gender pada anak usia dini di lingkungan keluarga." *Zuriah: Jurnal Pendidikan Anak Usia Dini*, 5(1 (2024) :49–60, <https://doi.org/10.29240/zuriah.v5i1.9127>

Gardner, Brandt C., Mark H. Butler, and Ryan B. Seedall.. "EnGendering the Couple-Deity Relationship: Clinical Implications of Power and Process." *Contemporary Family Therapy* (2008): 30:152–166

Ghafaryan Shirazi, et al. "Investigating the Predictors of Marital Satisfaction: The Case of Iranian Women." *The Family Journal*, 2022.

Hamzah, Imron. *Buku Syariah 5.0: Kajian Maqasidi Atas Transformasi Wakaf, Mawarits, Dan Hukum Keluarga Islam Modern*. Penerbit Widina, 2025.

Hartini Sri, "Sosisologi" dalam interaksi social kementerian dan kebudayaan, 2019:28-29

Herawati, T., Zubairi, B. K., Musthofa, M., & Tyas, F. P. S, "Dukungan sosial, interaksi keluarga, dan kualitas perkawinan pada keluarga suami istri bekerja, " *Jurnal Ilmu Keluarga & Konsumen*, 11 no.1 (2018): 1-12. <https://doi.org/10.24156/jikk.2018.11.1.1>

Hilman, R. *Perancangan Persuasi Pencegahan Perkawinan Anak Di Bawah Umur Di Kabupaten Bandung Melalui Film Pendek* (Doctoral dissertation, Universitas Komputer Indonesia). (2023), diakses 12 Oktober 2024, <http://elibrary.unikom.ac.id/id/eprint/8855>

Husna, D. R., & Karyani, U, "The relationship between social support, workfamily balance, and length of marriage with the marital satisfaction of wives of working couples (dual-

earner couple). JurnalPsikologiIntegratif 10, no. 2 (2022): 237
<https://doi.org/10.14421/jpsi.v10i2.2327>.

Husnayain, Arin, Pengaruh job crafting, syukur dan totalitaskerjaterhadapkesejahteraansubjektif pada pegawai. BS thesis. FakultasPsikologi UIN Syarif Hidayatullah Jakarta, 2018, diakses 9 Mei 2025, <https://repository.uinjkt.ac.id/dspace/handle/123456789/44460>

Iqbal, Muhammad, PsikologiPernikahan: Menyelami Rahasia Pernikahan. Gema Insani, 2020.

Irwanto, Irwanto, et al. "Research trends and applications of gamification in higher education: A bibliometric analysis spanning 2013–2022." *International Journal of Emerging Technologies in Learning (iJET)* 18.5 (2023): 19-41.

Irsyad Mahmud, Pola Hubungan Sosial dalamPelayanan Kesehatan Masyarakat (JAMKESMAS). Makassar :UniversitasHasanuddi, 2013)

Jeong, et al. "Actor–Partner Effects of Perfectionism on Marital Satisfaction: Self-Disclosure as an Interpersonal Mechanism." *Family Relations* 74, no. 4 (2025)1441–1456.

Jim Hoy Yam, Refleksi Penelitian Metode Campuran (Mixed Method), n.d.

Khawaja, Nigar Gohar, et al. "Marital Satisfaction of South Asian Migrants Settled in Australia." *International Journal of Intercultural Relations* 109, (2025), 102277.

Kholis, Muhammad Nur, "KonsepKepalaKeluarga Antara Laki-Laki Dan Perempuan Dalam Surat An Nisa (4) Ayat 34," *Istinbath: Jurnal Hukum*, 12 no.2 (2015): 274-290, <https://e-journal.metrouniv.ac.id/istinbath/article/view/585>

Kodan Çetinkaya, S., &Gençdoğan, B, " The relationship between marital quality, attitudes towards gender roles and life satisfaction among the married individuals. *Psychology, Society, & Education* 6, no.2 (2017) : 94.

Lee, et al. "Religious Homogamy and Marital Satisfaction in South Korea: Exploring Variations across Religious Groups." *Journal for the Scientific Study of Religion* 62, no. 3 (2023), 672–693.

- Lioe, Anita Litawati, "the role of marital commitment and family support for marital satisfaction in childless couples," *Journal of Universal Studies*, 3 no.1 (2023): 1-3, <https://eduvest.greenvest.co.id/index.php/edv/article/download/712/1414>
- Lisnawati, Lisnawati. "Reaktualisasi Pemahaman Hakikat Dan Tujuan Perkawinan Menuju Keluarga *Sakinah*." *JISRAH: Jurnal Integrasi Ilmu Syariah* 3, no 2 (2022): 277-288.
- Marzie Sadat Razavi, *The Effectiveness of Training Communication Skills On Marital Satisfaction*, n.d.
- Mas'udah. "Gender Awareness in Achieving Marital Satisfaction Among Young Professional Families in Indonesia." *International Social Science Journal* 75, no. 256 (2025), 281-293.
- Maulana, Ivan Subhan, *Tinjauan Hukum Keluarga Islam tentang akad perkawinan di dunia Virtual*, Diss. UIN Sunan Gunung Djati Bandung, 2023, diakses 4 Mei 2024, <https://digilib.uinsgd.ac.id/id/eprint/73695>
- Meliannadya, Nattasya, and Mukarramah Mukarramah, "Hukum Keluarga Islam Dalam Mensikapi Revolusi Industri 4.0," *Qiyas: Jurnal Hukum Islam dan Peradilan*, 7 no.1 (2022), diakses 14 Oktober 2024, <http://dx.doi.org/10.29300/qys.v7i1.2960>
- Michael, Keren, and Zahava Ben-Zur. "Couples' Psychological Resources and Marital Satisfaction: The Mediating Role of Marital Support." *Europe's Journal of Psychology*, 20, no. 4 (2024), 303-316.
- Mirwan, Mirwan. "Maqāṣid al-Sharī'ah and Family Resilience: Exploring the Concept of Wasā'il in Jamaluddin 'Aṭṭhiyyah's Thought." *Journal of Islamic Thought and Philosophy* 4, no1 (2025): 78-105.
- Nordin, et al. "Relationship Standards and Malay Muslim Couples' Marital Satisfaction." *Journal of Marital and Family Therapy*, 49, no. 4 (2023), 825-841.
- Nurdiani, P. R., "Konsep Institusi Keluarga Dalam Islam. *Tarbiyah Wa Ta'lim*, 6 no.3 (2019): 1-28, <https://doi.org/10.21093/twt.vxxiyy>

Puspitawati, H., & Herawati, T., "Metode Penelitian Keluarga (N. M. Dwi (Ed.)). IPB Press, 2018)

Rais, Sasli, "Harmonisasi Hukum Islam Dengan Hukum Adat Simah Nikah Adat Dayak Kalimantan Tengah," Sultan Adam: Jurnal Hukum Dan Sosial, 1 no.2 (2023): 262-269, <https://qjurnal.my.id/index.php/sultanadam/article/view/493>

Romadhon, D. R. A, "Pandangan Hukum Islam Terhadap Pernikahan Dini," Aafiyah: Jurnal Multidisiplin Ilmu, 2. No. 01, (2024): 27-42, diakses 12 Oktober 2024, <https://edujavare.com/index.php/Aafiyah/issue/archive>

Sabighoh, Umaeroh Nur. Kewajiban Atas Kehadiran Prinsipal Dalam Upaya Perdamaian Pada Perkara Perceraian Perspektif Masalah (Studi Kasus Pada Pengadilan Agama Tenggara). Diss. Universitas Islam Indonesia, 2024.

Setiadi, Nugroho J., dan M. M. Se., Perilaku Konsumen: Perspektif Kontemporer pada Motif, Tujuan, dan Keinginan Konsumen Edisi Ketiga, (Prenada Media, 2019).

Sinulingga, Nora Anisa Br, Hengki Tamando Sihotang, dan M. Kom. Perilaku Konsumen: Strategi dan Teori. Iocs Publisher, 2023.

Sugiyono, Metode Penelitian Kuantitatif Kualitatif Dan R&D (Alfabeta, 2007).

Sugiyono, Metodologi Penelitian Pendidikan (Pendidikan Kualitatif, Kuantitatif, Dan R and D) (Alfabeta, 2010).

Sumardi, L., Rohman, A., & Wahyudiati, D. (2020). Does the teaching and learning process in primary schools correspond to the characteristics of the 21st century learning? International Journal of Instruction, 13 no.3 (2020), 357-370. <https://doi.org/10.29333/iji.2020.13325a>

Sun, X., McHale, S. M., Crouter, A. C., & Jones, D. E., "Longitudinal links between work experiences and marital satisfaction in African American dual-earner couples," Journal of Family Psychology, 31, (8 (2017): 1029-1039. <http://dx.doi.org/10.1037/fam0000381>

Suprapti, Hartika, Syarial Dedi, and Hasep Saputra. Urgensitas Perjanjian Perkawinan Dalam Membentuk Keluarga *Sakinah*. Diss. Institut Agama Islam Negeri Curup, 2024.

Tan, et al. "Social Anhedonia, Communication, and Marital Satisfaction in Newlywed Couples." *Journal of Personality*, vol. 91, no. 5 (2023), 1239–1252.

Tanjung, Nadya Salsa, "Struktur Sosial Dalam Masyarakat Nelayan di Rempang Kepulauan Riau, " *Jurnal Hukum Dan HAM Wara Sains*, 2 no.11 (2023): 1073-1080, <https://pdfs.semanticscholar.org/0427/3779e46a4a87d0f354e6cda67e5eae3470a1.pdf>

Tartakovsky, Eugene. "A Dyadic Study of the Spouses' Assessment of the Division of Domestic Labour and Marital Satisfaction." *Journal of Family Studies*, vol. 29, no. 5 (2023), 2356–2371.

Tavakol, Z., Nasrabadi, A.N., Moghadam, Z.B., Salehiniya, H., & Rezaei, E, "A review of the factors associated with marital satisfaction. *GMJ*," 6, 3 (2027) : 197-207. Doi: 10.22086/gmj.v0i0.641

Umam, C, *Inovasi Pendidikan Islam: Strategi dan Metode Pembelajaran PAI di Sekolah Umum*(CV. Dotplus Publisher, 2020).

Wahyudiati, D. The effect of implementing IT-based chemistry teaching materials on the chemistry students' stem skills. *Journal of Educational and Social Research*, 13 no.3 (2023), 171-180. <https://doi.org/10.36941/jesr-2023-0067>.

Wahyudiati, D., Rohaeti, E., Irwanto, Wiyarsi, A., & Sumardi. Attitudes toward chemistry, self-efficacy, and learning experiences of pre-service chemistry teachers: grade level and gender differences. *International Journal of Instruction*, 13 no.1 (2020), 235-254. <https://doi.org/10.29333/iji.2020.13116a>

Wahyudiiati, D. Enhancing Students' Communication and STEM Reasoning Abilities Based on Gender Through Application of IT-based Chemistry Teaching Materials.

- Wicaksono, M. Wisnu, Konsepkebahagiaan pada mahasiswa UIN Syarif Hidayatullah: perspektifekonomi, gender, dan religiusitas. BS thesis. Fakultas Ekonomi dan Bisnis UIN Syarif Hidayatullah, 2019, diakses 5 November 2024, <https://repository.uinjkt.ac.id/dspace/handle/123456789/50621>
- Yaqin, Aynul. Perbandingan Mediasi Dalam Penyelesaian Konflik Perceraian Sebelum Dan Sesudah Di Pengadilan Agama Dalam Perspektif Hukum Keluarga Islam (Studi Kasus Di Pengadilan Agama Bogor). Diss. UIN KH Abdurrahman Wahid Pekalongan, 2025.
- Yoga, D. A., Herawati, T., & Defina, “ Quality of marriages of husband-wife families working in the formal sector during the COVID-19 Pandemic as well as work-family conflicts and family interactions that occur, “Journal of Family Sciences, 7(1), 56–70. <https://doi.org/10.29244/jfs.v7i1.39690>.
- Yoo, G., & Joo, S,”Love for a marriage story: The association between love and marital satisfaction in middle adulthood,” Journal of Adult Development, 29 no.3 (2022): 143–154, <https://doi.org/10.1007/s10804-021-09395-4>
- Zaker, B, S & A. Boostanipoor, “Multiculturalism in Counselling and Therapy: Marriage and Family Issues,” International Journal of Psychology and Counselling, vol. 8, no. 5 (2016): 53–57.