The Investigation of the Relationship between religious Orientation and Moral Intelligence and Marital Commitment of Married Students in University of Sistan and Baluchestan Province

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Abstract

With regard to the fact that dogmatism and moral intelligence are important factors in marital satisfaction and commitment, and commitment and satisfaction lead to a lasting marriage and cause couples remain committed to married life and family. On the other hand, considering that the lack of marital commitment in marriage causes the formation of extra-marital relationships which eventually lead to divorce and separation, the present study has been carried out to investigate the relationship between religious orientation and moral intelligence and marital commitment of married students in university of Sistan and Baluchestan province. This research is a descriptive correlational study in which 308 married students of University of Sistan and Baluchestan in 2015 have been studied through three questionnaires namely Alport's religious orientation (1950), Lennick & Kiel's moral intelligence (2005), and Adams and Jones's marital commitment (1997). The data were analyzed through Pearson correlation coefficient and simultaneous multiple regression by using SPSS 21 software. The results showed that there is a significant and positive relationship between religious orientation and marital commitment, between moral intelligence and marital commitment. Also, both internal and external religious orientations and honesty, responsibility, forgiveness and compassion components (moral intelligence components) enjoy marital commitment prediction power. With regard to the findings, the more attention to the role of religious beliefs and moral intelligence in the form of holding training workshops and counseling sessions, etc., is necessary to increase the marital commitment in all entity of society, especially in the family, education and training, higher education and the national media.

Keywords: religious orientation, moral intelligence, marital commitment, married students, University of Sistan and Baluchestan

Introduction

Considering the discussions already exist to define the healthy marriage, it is believed that the following elements are available in the strong partnership units: intimacy, commitment, emotional relationship, and conflict and spirituality resolution skills. The marital commitment between spouses is a significant predictor for satisfying and stable marriages (Khanjai Veshki, Salimi, Safarbeygi et al., 2014: 525).

One of the things that a healthy family do is the sense of commitment to other family members. In committed families, the members not only dedicate themselves to the comfort and well-being of their family, but also strive in the growth and development of each of its members (Asgari, Pasha and Azarkish, 2011: 54).

The marital commitment helps maintain and preserve the marital relationship in couple's life (Shahsiah, Bahrami and Mohebbi, 2009: 234).

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But couples who do not reach the necessary intellectual maturity regarding their commitment to the wife and others and pursue bilateral behavior, will get in trouble with marriage and working with others and the result will be often unreligionfulness (Shahsiah, Bahrami & Mohebbi, 2009: 234).

Given the importance of commitment in marital life in line with protecting couples' health and mental health and thereupon the society, the need for measures to improve marital and family relations and especially increase in couples' marital commitment rate is raised (Mohammadi et al., 2014: 18).

Due to the fact that religiosity and moral intelligence are important factors in marital satisfaction and commitment, and commitment and satisfaction lead to a lasting marriage and cause couples remain committed to married life and family and on the other hand, considering that the lack of marital commitment in marriage causes the formation of extra-marital relationships which eventually lead to divorce and separation, the present study has been conducted to investigate the relationship between religious orientation and moral intelligence and marital commitment of married students in university of Sistan and Baluchistan province.

There are two major features in studied sample of the research which enjoy a great importance: being young and being a student.

The youth is important because it is considered a part of the most sensitive stages of formation and consolidation of the personality traits and plays a fundamental role in the quality of life in different stages of growth. When being a student is added to youth, sensitivity and importance of this issue goes higher because students are considered the main pillars of countries' manpower and play a significant role in the development, progress and excellence of every country. Given the importance of the role of young students in progress and upliftment of communities, it is natural that investigation of the factors affecting marital commitment of this class has an especial importance. Additionally, investigating the marital commitment of married students based on two components namely religious orientation and moral intelligence in the country is rare and it has not been studied at all at the University of Sistan-Baluchestan which may indicate a new and innovative aspect of the research. The results of this study can help all authorities and those involved, particularly higher education institutions, youth and sport organization and religious institutions to understand the areas of marital life durability better and take advantage of couples' marital problems solution and prevent the collapse of family circle and consequently, the collapse of morality in society.

**Statement of Problem**

The marriage is considered to be every person's most important life contract. A successful marriage contains three fundamental pillars namely commitment, charisma and understanding that in the meantime, marital commitment is the most powerful and enduring predictor factor of marital quality and stability (Karimiyan, Karimi & Bahmani, 2011: 244).

The commitment is considered as a decision to continue married life and is the relationship and psychological dependence on a life partner. Amato believes that the commitment marital means that couples to what extent valorize their marital relationships and how much motivation preserves and continues their marriage. The commitment to the relationship can be considered as an intermediate for forgiveness, agreement on determining the life location and readiness to sacrifice oneself for life partner. Therefore, the commitment is considered as a main factor to maintain the marital relationship (Mohammadi et al., 2014:16-17).

Regarding the above definitions, it can be accepted that the marital commitment is the extent in which people have a long-term perspective on their marriage, sacrifice for their relationship, take
steps for preservation, reinforcement and solidarity of their unity and even when their marriage is
not fruitful, stay with their wives (Ghanbari Hashem Abadi et al., 2014:40-41).

Several factors can affect marital commitment that two important factors namely religious
orientation and moral intelligence will be discussed in this study.

According to Allport (1950) religion has two internal and external orientations. In internal
religious orientation, religion by itself is considered as a transcendent value and is considered a
learners' motivation commitment nor the means to achieve the targets. But in the external religious
orientation, religion is a foreign matter and is used as a tool to meet the individual's needs such as
dignity and security. In other words, religion is used as a means to achieve an individual's wishes
(Khodapanahi and Khaksarbeldaji, 2005:311). The conducted researches in the field of religious
orientation have shown that adherence to religion is an important factor in the stability of marriage
and marital satisfaction. On the contrary, the higher amount of conflict in couples' religious beliefs
leads to the greater difference (Sadigi, Safarbeygi, Mohebbi et al., 2014:54). The moral intelligence
is a new concept in the capacity science field which has been invented by Lennick and Kiel (2005).
In fact, the moral intelligence of individuals' minds is important to determine how we should use the
human universal principles in our values, objectives and activities in life (Lennick & Kiel, 2011).
The moral intelligence means to recognize right and wrong affairs and recognize moral and
universal matters (Booria, 2005). In Lennick and Kiel's model (2005) the moral intelligence has
some dimensions including honesty, responsibility, compassion and forgiveness (Asghari, Ghasemi
Joobneh, 2013: 68-69). This model has taken into consideration in this study.

In our religion and culture, marital commitment is an excellent value and there are a lot of
sensitivities toward it and it is known as one of the main factors in marital quality and stability.
Since a few researches have been conducted on the relationship between married students' marital
commitment and other variables, there is still some questions about the role of religious orientation
and moral intelligence in determining the amount of marital commitment. Therefore, the aim of this
study is to predict marital commitment based on religious orientation and moral intelligence
components.

Accordingly, the main problem of the study is that what kind of relationship there is between
religious orientation, and moral intelligence and married students' marital commitment in University
of Sistan Baluchestan.

**Literature Review**

In a study which carried out on divorced couples in Oklahoma, findings indicated that out of
twelve introduced factors, 58% of them account for the lack of commitment a reason for divorce and
85% ascribe infidelity or extramarital relations which are closely related to the lack of commitment,
as a main reason for divorce (Khanjai Veshki et al., 2014:526).

Lichter and Carmalt in their study found that religious beliefs can have a positive function on
families that are in dire economic situation and lead to a rise in the quality of marital relationships
(Lichter and Carmalt, 2009:168).

William and his colleagues in their study entitled “The negative self-concept relationship and
marital commitment with positive self-concept” found that people with a positive self-concept had a
greater commitment to spouses who thought better than them compared to spouses who thought
weaker than them. But, people who had negative views toward themselves and in other words, had
a negative concept were more committed to spouse who thought weaker than them (Williams et al.,

Lambert and Dolahit conducted a study in order to investigate religious couples' marital
commitment on 57 middle-aged, deeply religious couples living in England and Northern California
thereby it became clear that for most couples God is a significant part of their marriage and showed in their patterns that there is a significant relationship between dogmatism and commitment in marriage (Lambert and Dolahit, 2008:599).

In a study carried out by Sadeghi and Samani (2011) it became clear that there is a significant and positive relationship between quality of marital relationships, and sexual relations and moral considerations and between marital relationships and sexual relations and life satisfaction in couples (Sadeghi and Samani, 2011:1616).

Mattingly and others in their study with the aim of investigating the relationship between religion and couples' infidelity showed that ambiguous behaviors factor rating had been uniquely predicted by satisfaction and religion (Mattingly and others, 2010:1465).

Gordon and others' study indicated that forgiveness as an important component of moral intelligence help to improve relations, expressing anger appropriately and healing couples' emotional wounds, and forgiveness training is effective in increase of marital adjustment (Gordon et al., 2005:2014-2015).

In another study, Gordon et.al (2009) investigated the relationship between family functioning and positive and negative aspects of forgiveness. The positive forgiveness increases understanding of one's life partner and regarding the adultery, this positive forgiveness reduces the rage. While experiences such as hate and desire for revenge are sign of negative forgiveness. Positive forgiveness of marital infidelity is significantly associated with marital satisfaction.

The results of Boos's research indicate that there is a significant positive relationship between marital commitment and behavioral indicators (moral intelligence indices) and in the first 0-6 years of marriage as well as more than 24 years after marriage, these indicators are higher and hence, there is a higher commitment. While in the middle years of marriage, namely 7-24 years, this commitment is less (Boos, 2009:16)

Brown and others' study with the aim of investigating the dogmatism and marital stability in American black and white couples showed that when couples are identical with each other in terms of religious beliefs, there is more marital stability (Brown et al., 2008:186).

Gall's study with the aim of investigating the spirituality and coping with life stress among adult survivors of childhood sexual abuse showed that belief in God and spirituality were associated with lower levels of distress and depression (Gall, 2006:829).

Haseley in his study investigated marital satisfaction in newly married couples based on religious and romantic attachment style components and indicated that couples' high religious attitudes are significantly accompanied with higher marital satisfaction (Haseley, 2006:48).

Fincham and colleagues in their study with the purpose of evaluating relationship between forgiveness (one of the components of moral intelligence) and conflict resolution in the marriage found that forgiveness can be a good predictor for resolving marital conflict (Fincham et al., 2007:542).

Fiala and colleagues aimed to investigate religious support scale and found that all three types of religious support (support of God, community, and church leader) are concerned with less depression and more satisfaction with life (Fiala et al., 2002:761).

In another study, it was shown that religious presence has the most positive effect on marital stability, when wives both regularly attend church, the couple had the lowest risk of divorce (Call et al., 1997: 382).

Entezar et al. in their study aimed to investigate the relationship between forgiveness (one of the moral intelligence indices) and emotional intelligence and marital satisfaction showed that there is a significant relationship between forgiveness and marital satisfaction (Koochak-entezar et al., 2011:21).
Freedman and colleagues in a study entitled forgiveness training (one of the moral intelligence components) showed to adolescents who had experienced the divorce of parents that there is a significant relationship between more hope and anxiety reduction and forgiveness which have a positive impact on their mental health (Freedman et al, 135: 203).

Al-Mabuk and colleagues in a study conducted on male and female students demonstrated that the commitment to forgiveness (one of the components of moral intelligence) was significantly accompanied with lower anxiety, positive attitude towards the parents, hope and self-confidence (Al-Mabuk et al., 1995:427).

Roohani and Manavipour in a study entitled the relationship between doing religious beliefs and happiness, and marital satisfaction in Mobarakeh branch of Islamic Azad University showed that there is a significant and positive correlation between dogmatism and marital satisfaction, and happiness and dogmatism is considered as an appropriate predictor for marital satisfaction (Mohammadi et al., 2014: 17).

In another study, students with internal religious orientation enjoyed higher mental and cognitive health compared to students with extrinsic religious orientation (Khodapanahi and Khaksarbeldaji, 2005, 310).

In a study conducted by Lambert and Dolahit to verify the religious couples' marital commitment, the couples reported that religious beliefs and practices help them to set God as a surveillant to their marriage, and believe marriage as a religious entity which lasts and are signified in commitment toward marriage (Mohammadi et al., 2014: 17).

Beheshtifar and colleagues (2011) state that the moral intelligence is a basic default for social intelligence and biological intelligence (Asghari and Ghasemi, 2013: 69).

The study by Eskandari et al (2012) showed that there is a relationship between moral intelligence and communication skills (Asghari and Ghasemi, 2013).

Golmohammadian et al. (2013) in their study indicated that moral and spiritual intelligence training has a positive effect on the couples' incompatibility (Asghari and Ghasemi, 2013).

Moghaddasi and Khaleghi (2013) in their researches showed that there is a positive and significant relationship between moral intelligence and distress tolerance (Asghari and Ghasemi, 2013: 70).

**Methodology**

Given the nature of the subject and purpose, the present study aims to investigate the relationship between religious orientation and moral intelligence and married students' marital commitment in University of Sistan and Baluchestan. The research method is descriptive correlational.

**Population, Statistical Sample and Sampling Method**

The statistical population of the study was all married students in the second semester of the academic year 2015 in University of Sistan and Baluchestan consisting 1473 people (947 women and 526 men). Since the size of statistical population of men and women were not the same, stratified-randomized sampling method has been used commensurate with the size. Krejcie and Morgan table has been used in order to determine the sample size that with regard to it 320 married students (206 females and 114 males) were selected and studied.

**Data collection instruments**

To collect data, three standard questionnaires have been used as follows:

A) Alport's religious orientation questionnaire (1950): this questionnaire consists of 21 articles where 12 of them are related to external religious orientation (items 1 to 12) and 9 articles of them are related to internal religious orientation (items 13 to 21). In the questionnaire, scoring for
extrinsic religious orientation questions scale is as follows: strongly disagree 4, almost disagree 3, almost agree 2 and strongly agree 1 and scoring for the internal religious orientation questions scale is as follows: strongly agree 4, almost agree 3, almost disagree 2 and strongly disagree 1. The lowest scores are related to individuals with intrinsic religious orientation (grades between 9 and 36) and the highest scores are related to the subjects with extrinsic religious orientation (scores between 12 - 48).

B) Lennick and Kiel's moral intelligence questionnaire (2005): This questionnaire measures the moral intelligence in the form of 4 components and 40 items as: honesty (items 1 to 10), responsibility (items 11 to 20), compassion (items 21 to 30), and forgiveness (items 31 to 40). The questionnaire has been adjusted based on five-point Likert scale (never, rarely, sometimes, most often, and always). The scoring method is 1 = never to 5 = always. In this test, the minimum score is 40 and maximum is 200 and the higher score means higher moral intelligence.

C) Adams and Jones' marital commitment questionnaire (1997): this questionnaire has investigated the marital commitment in the form of 3 components and 44 items as personal commitment (items 1 to 10), moral commitment (items 11 and 22), and structural commitment (items 23 to 44). The questionnaire has been set based on five-point Likert scale (strongly disagree, disagree, no opinion, agree and strongly agree). The scoring method is 1 = Strongly Disagree to 5 = Strongly Agree. Questions 11, 12, 16, 23, 28, 29, 30, 32, 34, 35, 36 and 38 are scored inversely. In this test, the minimum score is 44 and the maximum is 220. The closer individual's score to 220, the more his/her marital commitment.

The validity and reliability of the data collection instruments

To determine the validity of the instrument, content validity method has been used. In this regard, the questionnaire has been confirmed by the professors of Department of Psychology in University of Sistan-Baluchistan and it has been made sure that the questionnaires measure the researchers' desired attributes and they enjoy the necessary validity. Cronbach's alpha coefficient was used to determine the reliability of the results as follows: the reliability of the Alport's religious orientation questionnaire was confirmed with Cronbach's alpha coefficient which was equal to 0.74 by Janbozorgi (1999) in a group consisted of 235 students in university of Tehran. In the present study, the Cronbach's alpha coefficient was obtained equal to 0.71. The obtained coefficient indicates that the questionnaire enjoys an appropriate reliability.

Asghari and Ghasemi Jobneh (2014) conducted a study upon a group consisted of 135 married teachers, the Cronbach alpha coefficient value for moral intelligence and its components: honesty, responsibility, compassion, and forgiveness were obtained 0.95, 0.90, 0.86, 0.71, and 0.77 respectively and for the entire questionnaire was obtained 0.95. In the present study, Cronbach's alpha coefficient value has been as follows: Honesty = 0.82, responsibility= 0.92, forgiveness=0.83 and compassion=0.85 and entire scale=0.88. The obtained coefficients indicate that the questionnaire enjoys an appropriate reliability.

In the study conducted by Mohammadi et al. (2014) on a group consisted of 155 people from welfare agencies' married employees in North Khorasan province, the reliability coefficient value for the marital commitment questionnaire and its components including personal commitment, moral commitment, commitment structural, and the entire questionnaire were obtained 0.66, 0.76, 0.78, and 0.87 respectively. In the present study, the reliability coefficient value for personal commitment, moral commitment, and structural commitment were obtained 0.71, 0.78, and 0.81 respectively and for the entire questionnaire was obtained 0.92. The obtained coefficients indicate that the questionnaire enjoys an appropriate reliability.
**Research Questions**

1) Is there any relationship between religious orientation and marital commitment in married students of university of Sistan and Baluchestan?
2) Is marital commitment predictable by elements of religious orientation?
3) Is there any relationship between the moral intelligence and marital commitment in married students of university of Sistan and Baluchestan?
4) Is marital commitment predictable by moral intelligence indices?

**Statistical methods for data analysis**

The statistical methods used to analyze data and research information are based on the descriptive and inferential methods. The frequency, percentage, mean, standard deviation and correlation coefficient were used in examining the descriptive data. The Pearson correlation coefficient and simultaneous multiple regression inferential statistics were used by using statistical software in Social Sciences (version 21) to investigate research hypotheses as shown in Table 1.

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Statistical test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigating married students' religious orientation</td>
<td>frequency, percentage, mean, standard deviation</td>
</tr>
<tr>
<td>Investigating married students' moral intelligence</td>
<td></td>
</tr>
<tr>
<td>Investigating married students' marital commitment</td>
<td></td>
</tr>
<tr>
<td>Investigating the relationship between religious orientation, and its components and marital commitment</td>
<td>Pearson correlation coefficient</td>
</tr>
<tr>
<td>Investigating the relationship between moral intelligence, and its components and marital commitment</td>
<td></td>
</tr>
<tr>
<td>Predicting the marital commitment based on the religious orientation components</td>
<td>simultaneous multiple regression</td>
</tr>
<tr>
<td>Predicting the marital commitment based on moral intelligence indices</td>
<td></td>
</tr>
</tbody>
</table>

**Data Analysis**

A) Demographic data analysis

In the present study, 320 married students at the University of Sistan and Baluchestan were studied in 2015 by questionnaire that 12 questionnaires were excluded because of incomplete information and 308 questionnaires were analyzed that their demographic situation has been presented in Table 2.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency (percent)</th>
<th>Variable</th>
<th>Frequency (percent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td>Occupation</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>(64/3) 198</td>
<td>Employed</td>
<td>(30/52) 94</td>
</tr>
<tr>
<td>Male</td>
<td>(35/7) 110</td>
<td>Unemployed</td>
<td>(69/48) 214</td>
</tr>
<tr>
<td>Program</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BS</td>
<td>(69/81) 215</td>
<td>Marriage</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(22/4) 69</td>
<td>Type</td>
<td>Familial</td>
</tr>
<tr>
<td></td>
<td>(7/79) 24</td>
<td></td>
<td>(54/88) 169</td>
</tr>
<tr>
<td></td>
<td>(86/03) 265</td>
<td>Years of</td>
<td>Non-familial</td>
</tr>
<tr>
<td></td>
<td>(13/96) 43</td>
<td>Marriage</td>
<td>(45/12) 139</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Less than5</td>
<td>(47/4) 146</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 to 10</td>
<td>(38/31) 118</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Above 10</td>
<td>(14/28) 44</td>
</tr>
</tbody>
</table>

The results of the table show that married female students with a frequency of 64.3% have more marital commitment compared to male students. The amount of marital commitment is higher in BS program with a frequency of 69.81% as well as in first term with a frequency of 86.03%. In the meantime, unemployed students with a frequency of 69.48% showed more marital commitment.
compared to married students. Regarding the years of marriage, the years less than 5 with the frequency of 47.4% as well as years of 5 to 10 with the frequency of 38.31% showed the greatest marital commitment respectively.

B) Descriptive report concerned with respond to research variables

To check the status of subjects' accountability to research variables mean and standard deviation descriptive statistics were used that its results have been reported in Table 3.

Table 3: Descriptive report responding to research variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>Minimum</th>
<th>Mean</th>
<th>Maximum mean</th>
<th>mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>External religious orientation</td>
<td>1/33</td>
<td>2/763</td>
<td>4</td>
<td></td>
<td>0/573</td>
</tr>
<tr>
<td>Internal religious orientation</td>
<td>1/67</td>
<td>3/1</td>
<td>4</td>
<td></td>
<td>0/501</td>
</tr>
<tr>
<td>Religious orientation (total)</td>
<td>1/92</td>
<td>2/93</td>
<td>4</td>
<td></td>
<td>0/435</td>
</tr>
<tr>
<td>Honesty</td>
<td>2</td>
<td>3/77</td>
<td>5</td>
<td></td>
<td>0/659</td>
</tr>
<tr>
<td>Accountability</td>
<td>2/3</td>
<td>3/85</td>
<td>5</td>
<td></td>
<td>0/65</td>
</tr>
<tr>
<td>Compassity</td>
<td>2/4</td>
<td>3/88</td>
<td>5</td>
<td></td>
<td>0/636</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>2/2</td>
<td>3/64</td>
<td>5</td>
<td></td>
<td>0/649</td>
</tr>
<tr>
<td>Moral Intelligence (total)</td>
<td>2/68</td>
<td>3/78</td>
<td>5</td>
<td></td>
<td>0/591</td>
</tr>
<tr>
<td>Personal commitment</td>
<td>1/8</td>
<td>4/01</td>
<td>5</td>
<td></td>
<td>0/682</td>
</tr>
<tr>
<td>Moral commitment</td>
<td>1/92</td>
<td>3/98</td>
<td>5</td>
<td></td>
<td>0/681</td>
</tr>
<tr>
<td>Structural commitment</td>
<td>1/73</td>
<td>3/89</td>
<td>5</td>
<td></td>
<td>0/627</td>
</tr>
<tr>
<td>Marital commitment (total)</td>
<td>2/05</td>
<td>3/96</td>
<td>5</td>
<td></td>
<td>0/613</td>
</tr>
</tbody>
</table>

Findings of above table show that the mean score of students in the studied variables is higher than theoretical mean and it indicates that they enjoy a good religious orientation, a good moral intelligence and relatively good marital commitment.

C) Research Questions Analysis

The first question: what kind of relationship is there between religious orientation and marital commitment? To investigate this question, Pearson correlation coefficient was used in the first phase that their coefficients have been shown in Table 4.

Table 4: Mutual correlation coefficients of religious orientation with marital commitment

<table>
<thead>
<tr>
<th>Variable</th>
<th>Personal commitment</th>
<th>moral commitment</th>
<th>Structural commitment</th>
<th>marital commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>External religious orientation</td>
<td>R</td>
<td>0/368</td>
<td>0/424</td>
<td>0/325</td>
</tr>
<tr>
<td></td>
<td>Sig</td>
<td>0/000</td>
<td>0/000</td>
<td>0/000</td>
</tr>
<tr>
<td>Internal religious orientation</td>
<td>R</td>
<td>0/414</td>
<td>0/433</td>
<td>0/515</td>
</tr>
<tr>
<td></td>
<td>Sig</td>
<td>0/000</td>
<td>0/000</td>
<td>0/000</td>
</tr>
<tr>
<td>Religious orientation</td>
<td>R</td>
<td>0/48</td>
<td>0/528</td>
<td>0/51</td>
</tr>
<tr>
<td></td>
<td>Sig</td>
<td>0/000</td>
<td>0/000</td>
<td>0/000</td>
</tr>
</tbody>
</table>

The findings of Table 4. indicate that all correlation coefficients between religious orientation and its dimensions (internal and external orientation) and marital commitment and its dimensions (personal commitment, moral commitment and structural commitment) are positive and significant (p<0.01) thus, the existence of a significant and positive relationship between religious orientation and students' marital commitment is confirmed which means that most of students have a better religious orientation, correspondingly, the they enjoy marital commitment more.

The second question: Is marital commitment predictable by elements of religious orientation?

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After realizing, there is a significant positive correlation between religious orientation and marital commitment, the regression was used to estimate the relationship whereby their findings are reported in Table 5.

**Table 5: The summary of regression analysis to explain the relationship between religious orientation and marital commitment**

<table>
<thead>
<tr>
<th></th>
<th>Non-standard coefficients</th>
<th>standard coefficients</th>
<th>T</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>External orientation</td>
<td>0.299</td>
<td>0.054</td>
<td>0.279</td>
<td>5/57</td>
</tr>
<tr>
<td>Internal orientation</td>
<td>0.493</td>
<td>0.061</td>
<td>0.403</td>
<td>8/04</td>
</tr>
<tr>
<td>Sig=0.000</td>
<td>f= 68.443</td>
<td>r²=0.31</td>
<td>r= 0.557</td>
<td></td>
</tr>
</tbody>
</table>

Based on the findings of Table 5, f value is meaningful in a level less than 0.01. The amount of multiple correlation coefficient (r) is equal to 0.557 and the determination coefficient (r²) is equal to 0.31. It means that 31% of criterion variable changes (marital commitment) can be explained by the entered predictor variables and the rest belongs to other variables which have not been considered in this study. Among different aspects of religious orientation, the internal religious orientation with β value of (0.403), and extrinsic religious orientation with β value of (0.279) have the greatest impact on the students' marital commitment respectively.

The third question: What kind of relationship exists between moral intelligence and marital commitment? To investigate this question, Pearson's correlation coefficient was used in the first stage whereby its coefficients have been given in Table 6.

**Table 6: Mutual correlation coefficients of moral intelligence with marital commitment**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Personal commitment</th>
<th>moral commitment</th>
<th>Structural commitment</th>
<th>marital commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honesty</td>
<td>R 0.497</td>
<td>0.544</td>
<td>0.581</td>
<td>0.584</td>
</tr>
<tr>
<td>Sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Accountability</td>
<td>R 0.466</td>
<td>0.52</td>
<td>0.533</td>
<td>0.547</td>
</tr>
<tr>
<td>Sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Compass</td>
<td>R 0.429</td>
<td>0.481</td>
<td>0.53</td>
<td>0.518</td>
</tr>
<tr>
<td>sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>R 0.49</td>
<td>0.516</td>
<td>0.563</td>
<td>0.565</td>
</tr>
<tr>
<td>Sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Moral intelligence</td>
<td>R 0.517</td>
<td>0.566</td>
<td>0.606</td>
<td>0.608</td>
</tr>
<tr>
<td>sig</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
<td>0.000</td>
</tr>
</tbody>
</table>

The findings of Table 6 show that all correlations between moral intelligence and its components (honesty, accountability, compassion and forgiveness) and marital commitment and its dimensions (personal commitment, moral commitment and structural commitment) are positive and significant (p<0.01) therefore, existence of a significant and positive relationship between moral intelligence and students' marital commitment is confirmed namely, with an increase in students' moral intelligence, their marital commitment increases too.

The fourth question: Is marital commitment predictable by elements of moral intelligence?

After investigation, a significant positive correlation between moral intelligence and marital commitment was found and the regression was used to estimate the relationship whereby their findings have been reported in Table 7.
Table 7: The summary of regression analysis to explain the relationship between moral intelligence and marital commitment

<table>
<thead>
<tr>
<th></th>
<th>Non-standard coefficients</th>
<th>standard coefficients</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
</tr>
<tr>
<td>honesty</td>
<td>0.286</td>
<td>0.074</td>
<td>0.307</td>
</tr>
<tr>
<td>Accountability</td>
<td>0.157</td>
<td>0.076</td>
<td>0.166</td>
</tr>
<tr>
<td>Compassion</td>
<td>0.029</td>
<td>0.085</td>
<td>0.03</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>0.214</td>
<td>0.082</td>
<td>0.227</td>
</tr>
</tbody>
</table>

Sig=0.000  f= 46.993  r2=0.383  r= 0.619

Based on the findings of Table 7, f value is meaningful in a level less than 0.01. The amount of multiple correlation coefficient (r) is equal to 0.619 and the determination coefficient (r2) is equal to 0.383. It means that 38.3% of criterion variable changes (marital commitment) can be explained by the entered predictor variable (moral intelligence) and the rest belongs to other variables which have not been considered in this study. Among the different aspects of moral intelligence, honesty with β value of (0.307), forgiveness with β value of (0.227) and accountability with β value of (0.166) have the greatest impact on the students' marital commitment respectively.

Discussion and conclusion

Given that there is a significant and positive relationship between the religious orientation and married students' marital commitment at University of Sistan and Baluchestan, it can be pointed out that religion as one of the key issues has an undeniably effect on all aspects of human's individual and social life, and plays a key role in human beings' life; so that adherence to religion as a guide to family life is an important factor in the stability of marriage and marital commitment.

There is a significant and positive relationship between moral intelligence and its components and married students' marital commitment at University of Sistan and Baluchestan. To explain these findings, we can say that the married people in their daily interactions consider moral and spiritual principles and concepts and refer to them as a benchmark in their relationship and try to obtain family consent. In fact, individuals who have high moral intelligence show honesty, accountability, compassion and forgiveness in their marital life that these factors increase their marital commitment and satisfaction. Truly, no society can be strong without healthy families.

Undoubtedly, there is also no social damage which could be emerged free from the influence of family. Marriage and formation of a family is one of the most important perfections and moral values. It means that the cause of formation of a family is the preservation and development of human values. The numerous moral values can be enumerated which their excellence has been considered in family entity including decency, courage and sacrifice. Each of these values needs formation of family to meet its evolution and consequently, the family formed based on these values will cause the growth of these values.

One of the most important components of a healthy family is marital commitment. The marital commitment is a limit in which people have a long-term perspective on their marriage, sacrifice for their relationship, take steps for preservation, reinforcement and solidarity of their unity and stay with their wives even though their marriage is not fruitful (Zare and Hosseingholi, 2013, 115). The high levels of marital commitment have the relationship with expressing more love, higher marital stability and compatibility, better problem solving skills and marital satisfaction (Zarei and Hosseingholi, 2013, 115).

Therefore, it is necessary to identify the factors influencing marital commitment that in this study it was determined that both religious orientation and moral intelligence have relationship with...
their students' marital commitment. It means that most of people enjoy religious orientation and moral intelligence and they experience more marital commitment.

Those who have external religion, find God in terms of divine philosophy and do not keep themselves out. Thus, their religion essentially becomes a shield for them. It is same as the religious self-orientation which leads to neuroticism from Freud's viewpoint. Here, religion acts as a defense against anxiety. This religion is not motivating in terms of motivation but render service to other motives, such as the need for security, the need for authority and power and the need for self-service. In terms of transformation, such persons are like explanations about ego-centrism given by Piaget. The internal religion is not organized instrumentally and is not a means to control fear and gain comfort or an attempt toward sexual issues sublime orientation or perfection seeking wishes. The recent issues may be within the framework of our basic needs, but religion is not a mean to satisfy them, but religion is a wholehearted commitment. This commitment is not only smart, but is essentially motivational. Such religion covers whatever exists within its experience, and whatever in extra experiment is not out of its circle. This religion is a home to scientific facts and emotional truths and enthusiastic for commitment to an ideal unification and integrity in personal life. It is only intrinsic religious orientation which can ensure mental health. In addition to Allport's studies, many studies confirmed his results. Even some studies have shown that people with intrinsic religious orientation are more reasonable cognitively and enjoy more mental health and their satisfaction with life is higher (Janbozorgi, 2007:346).

As a result, internal religious orientation as shown in the findings has more power to predict marital commitment compared to external religious orientation. Now the role of these two important factors affecting the marital commitment was specified, the cultural officials and mental health professionals of the community should provide the opportunity to improve the young people who are on the verge of marriage with training programs for pre-marital counseling.

Additionally, the couples' marital conflicts and velitations can be reduced and their marital commitment and satisfaction can be enhanced by holding group counseling and family counseling sessions based on religious orientation and moral intelligence concepts (including function based on principles, values and beliefs, honesty, perseverence and persistence for what is right, religionfulness, accountability for personal decisions, admitting mistakes and failures, accepting responsibility for service to others, being interested in others, the ability to forgive own mistakes and the ability to forgive the others' mistakes).

References

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