







The Effect of Forgiveness and Spouse Social Support on Marital Satisfaction from the Perspective of Islamic Ethics

 Zahrotun Nihayah^{1*},  Sururin Sururin¹,  Choirunnisa Choirunnisa¹
 Dinnisa Haura Zhafira Hidayat¹,  Syahirul Alim¹,  Mohammad Fayruz²

¹ Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

² Sekolah Tinggi Ilmu Ekonomi Ganesha, Indonesia

 zahrotun.nihayah@uinjkt.ac.id*

Abstract

This study aims to examine the effects of forgiveness and spouse social support on marital satisfaction in working wives from the perspective of Islamic ethics. This quantitative study involved 225 participants from Indonesia and employed purposive sampling. Data were collected using a questionnaire with a Likert scale model and were analyzed using multiple regression analysis techniques with the aid of the SPSS 22 program. The findings show that 1) forgiveness and spouse social support variables have a simultaneous effect on marital satisfaction variables. The variables of forgiveness and spouse social support have a combined influence of 63.8% on the marital satisfaction variable, with the remaining 35.9% influenced by other unexamined variables; 2) The forgiveness variable has a partial effect on the marital satisfaction variable; and 3) The spouse social support variable has a partial effect on the marital satisfaction variable. Ethical entities such as forgiveness and spouse social support, in fact, have a significant influence in preventing larger conflicts that threaten the level of satisfaction and happiness in marriage. Happiness in general is seen as cognitive, conative, and accidental according to Islamic ethical theory. The harmonization of these three elements is crucial in Islamic ethical principles and, even further, becomes an important factor in achieving happiness. The implication of this research is that factors such as forgiveness and spouse social support play a significant role in marital satisfaction among working wives, particularly within the framework of Islamic ethics.

Article Information:

Received February 3, 2023

Revised March 3, 2023

Accepted March 23, 2023

Keywords: forgiveness; marital satisfaction; spouse social support

INTRODUCTION

According to the latest report by the Indonesian Statistics Bureau (2020), the number of divorce cases in Indonesia increased significantly from year to year. In 2015, 5.89% of married couples divorced (living separately), or 3.9 million out of 67.2 million households. In 2020, the percentage of divorces increased to 6.4%, or 4.7 million out of 72.9 million households (Statistik, 2020). This increase is undoubtedly concerning because every divorce will have a negative impact on the psychological condition of family members within it.

The quality of marriage is a component that can provide happiness and well-being for husband and wife to maintain marital harmony (Herawati et al., 2018). The quality of marriage reflects the harmony between husband and wife and is one of the factors preventing divorce (Puspitawati, 2012). Marital quality is reflected in family members' physical and psychological

How to cite:

Nihayah, Z., Sururin, S., Choirunnisa, C., Hidayat, D. H. Z., Alim, S., & Fayruz, M. (2023). The Effect of Forgiveness and Spouse Social Support on Marital Satisfaction from the Perspective of Islamic Ethics. *Islamic Guidance and Counseling Journal*, 6(1), 99-112. <https://doi.org/10.25217/igcj.v6i1.3254>

E-ISSN:

2614-1566

Published by:

Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung

conditions, including aspects of marital happiness and satisfaction in terms of economy, intimate relationships, communication, parenting, marital commitment, and child rearing (Bulanda et al., 2016). Many married women still choose to work outside the home, according to Apollo and Cahyadi (2012). This is shown by many women working in various fields such as health, politics, and the economy. There are several reasons why women who are married want to work. Utami and Wijaya (2018) describe that married women who work want to excel, actualize themselves, fill their free time, gain experience, and meet economic needs.

Marriage is a physical and spiritual bond and union between two people from different families, characteristics, habits, and cultures (Anjani & Suryanto, 2006). Every married couple wishes to be satisfied with their marriage relationship (Papalia et al., 2008). According to Scott et al. (2013), dissatisfaction in a marriage can lead to divorce. Commitment, disloyalty, conflict and debate, financial problems, drug abuse, and domestic violence can all impact. According to Utami and Wijaya (2018), the primary tasks that must be completed are those of married women who work as wives, mothers, and household movers. This is due to the traditional view that women must be more responsible for their roles in the home (Utami & Wijaya, 2018). On the other hand, as a female worker, she must deal with work routines such as set working hours, deadlines, and work targets.

Married and working women will undoubtedly positively and negatively affect their work and family lives. Meanwhile, according to Rahmadita (2013), the positive effect is improving the family economy and actualizing themselves. The negative consequences include marital dissatisfaction, decreased work performance, and job resignation (Pluut et al., 2018). Novenia and Ratnaningsih (2017) contend that social support can come from family. The husband is the closest family member for a married woman who works, so social support from the husband is expected to alleviate the work-family conflict experienced. Social support from a spouse, particularly from a partner, plays an essential role in stress at work, particularly for wives who are working women. According to Cohan and Mc Kay (1984), in Utami and Wijaya (2018), moral support from a partner can help achieve life satisfaction and suppress conflicts resulting from the work-family conflict.

According to Sarafino and Smith (2014), social support is the comfort, care, and assistance available to a person or group. Meanwhile, Badura et al. (1989) argued that the partner's social support came in the form of an emphasis on roles and the presence of other people to alleviate the stress caused by unpleasant situations. They found that social support from partners could alleviate work-related stress (Sarafino & Smith, 2011). According to Frone et al. (1992), partners' social support can help reduce the impact of events that cause conflict. The positive relationship between social support and family interaction indicates a high level of marital satisfaction in the family (Pratiwi, 2016). Individuals require social support to maintain social relationships, overcome loneliness, adapt to society, and maintain a stable psychological state (Gunuc & Dogan, 2013). If the couple receives adequate social support, it will not only alleviate depression but will also increase marital satisfaction (Herawati et al., 2018). The results of other studies indicate that high social support increases marital satisfaction, allowing depressive symptoms to decrease and stress to be managed (Khan & Aftab, 2013). Based on this, good social support in a marriage bond can reduce depression and stress. The husband's social support is support received by the wife in the form of information, advice, or something that can encourage the wife to be more active in solving the problems she is facing (Greenglass et al., 2006). In this case, the husband is an important figure in making decisions for a wife to make. The work of a wife also requires a prior decision from the husband, as this is a husband's right to his wife. The husband's decision to allow his wife to work is influenced by how the situation is perceived. Because work is the primary responsibility of a husband, not a wife, not all husbands accept their wives to work. However, some husbands accept the role of their wives who work while continuing to fulfill their primary duties as

housewives. The husband's acceptance influences the wife's self-acceptance by encouraging her to think positively.

Islam has evolved into a set of values that promotes happiness for everyone, including the smallest social unit, the family. However, the act of achieving happiness has always been the most important concern and a fundamental goal for the "Weltanschauung" human tradition. Of course, Islam is more than just a religion; it is a "worldview" and "way of life" that is ingrained in the beliefs of each of its adherents. Therefore, happiness in the Islamic tradition is not one-dimensional. Islam considers many factors when determining what and how to achieve happiness, not just from authoritative sources like the Qur'an and Sunnah. Outside of the Muslim community, the concept of happiness adopts various intellectual traditions, as did the philosophers of the Middle Ages. Nasr (2014) illustrates happiness using the concept introduced by Abu Nasr al-Farabi, who adopted Greek philosophical thought—particularly Plato and Aristotle—in reconstructing and combining "happiness" with Islamic ethical values. Happiness in the paradisaic sense is always preceded by positive emotional encouragement through continuous gratitude. Marriage with an Islamic foundation provides a stimulus for happiness to husband and wife to always remind God of gratitude for good and bad situations. In a larger social context, this expression of gratitude is frequently overlooked, if not underestimated. Indeed, expressions of gratitude are held in high regard not only by all religious teachings but also by various major societal traditions, where gratitude is regarded as an ethical attitude of the highest quality and the main capital for living a happy life (Emmons & McCullough, 2004). Gratitude creates positive emotions that grow from feelings of pleasure and feeling the benefits of whatever is obtained, influencing aspects of satisfaction in household life.

Moral discipline derived from self-knowledge is the path to happiness, whereby he will know who his God is by knowing his origin and life's purpose. Happiness theory is articulated in Ibnu Miskawayh's ethical concept, which is formed by a set of "values" from past realities in each person's cognitive, accidental, and conative space. Cognitive activity refers to human activity in general in terms of knowing, feeling, and thinking, including how someone has to choose (discrimination) and make a decision after consideration (evaluation). Accidents give rise to actions motivated by lust and desire, impulses, emotions, and feelings, as well as pleasure, joy, compassion, and kindness, among other things. The feeling of affection and the strong desire for lust/desire is not inherent and inherent (accidental) in the heart (*'Awarid al-Nafs*) but are formed through a responsive process that comes from outside of himself. There appears to be a harmonious blend of human balance theory, which holds that the spirit is essential for all aspects of humanity.

Meanwhile, the body and all of its fulfillment "overwhelm" and becomes a constant burden (superimposition) for the spirit so that the end result, or this harmonization, is what manifests in actual reality. Thus, conative is the result of a combination of cognitive and accidental realities that shape behavior through a series of processes, either due to the influence of one or both (cognitive and accidental) or a combination of both (Ansari, 1963). Thus, Islamic ethics positively influence a person's personality regarding attitudes, behavior, and perspectives, providing positive control and response to everything that happens to them, both internally and externally.

This study can determine the extent to which social support—particularly from husbands—influences wives who work on marital happiness. Marriage happiness and well-being will be viewed through the lens of Islamic ethics. As is well known, happiness and well-being in marriage are supported by a person's positive emotional attitude, articulated through Islamic ethical values. The highest moral disciplines derived from Islamic values are patience, gratitude, and forgiveness. Islamic ethical values should inherently influence every Muslim individual's cognitive, conative, and accidental aspects, which substantively form positive behavior (*taqwa*) and morals (*akhlak*), which in turn can resolve conflicts within themselves

and their families. The effect of social support for partners and forgiveness needs more research, not just reading through the perspective of Islamic (theological) ethics. To get better results, it is necessary to involve sociological aspects by paying attention to social structure. So far, in urban society, married and working women will undoubtedly have positive and negative effects on work and family life.

Meanwhile, according to Ihromi (1990), cited in Rahmadita (2013), the positive impact is improving the family economy and being able to actualize herself. The negative consequences include marital dissatisfaction, decreased work performance, and resignation from work (Pluut et al., 2018). Even though moral principles, such as Miskawayh's ethical theory, can positively affect marital happiness, they are still limited to the context of specific social layers and even tend to ignore aspects of social structure. So far, Cohan and Mc Kay's social support has been limited to reducing the partner's stress level or narrowing the conflict spaces that can disrupt domestic harmony, effectively ignoring ethical and moral aspects that have a spiritual impact on marital happiness.

Rationale of the study

The findings of this study are expected to fill a gap in ethical and moral-religious studies that positive psychology studies have previously neglected. Happiness and well-being are inextricably linked to the development of ethics and morals based on the values of religious teachings, in this case, Islam. The philosophical approach introduced by its figures through the theorization of Islamic ethics is thought to be very useful in revitalizing happiness and prosperity in modern society. The rapidly changing social reality and the increasingly widespread and diverse social structure require a multidisciplinary set of analytical methods, such as a religious approach to viewing social reality, particularly the smallest social unit, namely the family. To achieve harmony in family life, ethics combines theological beliefs and historical facts while remaining rooted in the values of religious teachings. Harmonization, on the other hand, is the most important factor in achieving marital happiness because it incorporates ethics into everyone's way of thinking and will.

Forgiveness is an important issue that must be addressed in individual lives to achieve happiness in marriage. Forgiveness in a marriage can expose existing marital conflicts, particularly conflicts between working partners. As a result, forgiveness becomes very important for individuals in practicing life so that they do not take the path of divorce in overcoming existing problems. Chew Sook investigated quantitative research involving 120 married respondents and used the Heartland Forgiveness Scales and Enrich Marital Satisfaction Scales, with the results indicating that the age factor shows a difference in the level of comprehension (Wah, 2013). Compared to older ages, the younger age has a lower level of forgiveness. Their study also reveals a link between marital satisfaction and forgiveness. The more someone can forgive, the more likely they will be satisfied with their marriage.

Zechmeister and Romero (2002) state that victims frequently forgive because they must fulfill a social role in society. According to Spring and Spring (2006), forgiveness begins with someone expressing pain after a painful event, then progresses to corrective experiences that rebuild trust and intimacy. Based on some of the expert figures' explanations of forgiveness, it can be concluded that forgiveness is a change in the attitude of individuals who have been hurt not to retaliate with the same actions towards people who have hurt them because this gives more peace in the heart. Thus, based on the various definitions described above, the concept of forgiveness used in this study refers to the theory expressed by McCullough (2001), namely the willingness to let go of mistakes made by individuals who have offended or committed wrongdoing to other individuals.

However, forgiveness in a marriage bond is a difficult thing to achieve. There is much debate about whether the person who someone most often hurts is the person they love

(Fincham et al., 2004). Mistakes made by the partner will be interpreted as intentional treatment and a form of disrespect for the partner, causing the wounds inflicted by the partner to sting even more. As a result, it is difficult for a genuine partner to forgive and forget their partner's errors. Because it is associated with fluctuating individual emotions, dynamic and highly reactive to external stimuli, the process of forgiving necessitates hard work, strong will, and mental training (Wardhati & Faturochman, 2006).

Purposes of the study

Previous research found that forgiveness is an important act in a marriage that explains how couples deal with partner conflict (Allemand et al., 2007) to discover the relationship between values in marriage and forgiveness with harmony from a negative to a more positive direction (Nancy et al., 2014). Then, according to Paleari et al. (2009), there is a significant relationship between forgiveness and marital satisfaction. Forgiveness, according to the researchers, can change feelings of offense and negative thoughts toward a partner. Based on this description, the goal of this study seeks to investigate:

- (1) Is there a simultaneous joint effect of forgiveness (X1) and spouse social support (X2) on marital satisfaction (Y)?
H0: there is no simultaneous joint effect of forgiveness (X1) and spouse social support (X2) on marital satisfaction (Y)
H1: there is a simultaneous joint effect of forgiveness (X1) and spouse social support (X2) on marital satisfaction (Y)
- (2) Is there a partial effect of forgiveness variable (X1) on marital satisfaction (Y)?
H0: there is no partial effect of forgiveness variable (X1) on marital satisfaction (Y)
H1: there is a partial effect of forgiveness variable (X1) on marital satisfaction (Y)
- (3) Is there a partial influence of spouse social support (X2) on marital satisfaction (Y)?
H0: there is no partial influence of spouse social support (X2) on marital satisfaction (Y)
H1: there is a partial influence of spouse social support (X2) on marital satisfaction (Y)

METHODS

Design

In this study, a cross-sectional research design was applied to investigate the relationship between forgiveness, spouse social support, and marital satisfaction among working wives from the perspective of Islamic ethics. The data on forgiveness, spouse social support, and marital satisfaction were collected simultaneously, allowing for a snapshot of the relationship between these variables at one point in time. Since cross-sectional research does not involve following participants over time, determining causality is impossible. However, it is useful in identifying correlations between variables and providing a general understanding of the relationship between them. Additionally, the use of a quantitative approach allowed the researchers to use multiple regression analysis techniques to examine the influence of forgiveness and spouse social support on marital satisfaction. Overall, the cross-sectional research design was an appropriate choice for this study as it allowed for the efficient collection of data on forgiveness, spouse social support, and marital satisfaction at one point in time, enabling the researchers to draw conclusions about their relationship.

Participants

This study involved working women who were already married, aged between 22-55 years, muslim, and had children. A total of 225 participants were recruited from various professions, with varying lengths of marriage and income levels. The participants were recruited using an online survey through Google Forms due to the wide distribution of the population of interest. Including participants from various professions, length of the marriage,

and income levels aimed to enhance the generalizability of the findings. By including diverse participants, the study aimed to capture the variability in attitudes and behaviors toward forgiveness, social support, and marital satisfaction.

The study was conducted in Indonesia, where there is growing concern over the increasing divorce rates. The findings of this study could potentially provide information for intervention strategies to improve marital satisfaction and reduce the likelihood of divorce among working women in Indonesia. The sampling was done using a non-probability sampling technique, which means that not all populations have the same chance of becoming research subjects. Meanwhile, the sampling method used was purposive sampling, in which the researchers determined the sample by specifying special characteristics relevant to the research.

Instruments

Data were collected using a questionnaire and a Likert scale model. In this study, a 4-point Likert scale was used. Respondents were asked to provide their responses by selecting one of the four categories: Strongly Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1). A 4-point Likert scale can measure respondents' perceptions and opinions on statements or questions in the questionnaire. In this research, the use of a 4-point Likert scale can provide relevant and useful information regarding respondents' perceptions and opinions on the variables studied, namely forgiveness, spouse social support, and marital satisfaction.

This research was conducted in Indonesia with people who are not English users. Instruments are customized language, constructs, and content. Validation is carried out by experts. A total of 3 experts were involved with expertise in Instrument Development, Psychometrics, and Language. Expert validation results are calculated using the Aiken formula.

The measurement tool used in this study to assess individuals' forgiveness behavior (X1) was TRIM-18 (Transgression-Related Interpersonal Motivations) by McCullough et al. (2006). The researchers reduced the number of items from 18 to 16, covering three dimensions: avoidance motivations (6 items), revenge motivations (4 items), and benevolence motivations (3 items) (6 items). Sarafino (2011) developed the spouse social support scale (X2) based on social support theory, and it measures five dimensions: emotional support, esteem support, instrumental support, information support, and network support. This item received 32 responses using a 4-point Likert scale format. Further, the present study used the ENRICH Marital Satisfaction (EMS) measure developed by Fowers and Olson (1993) to assess individuals' marital happiness (Y). This instrument includes 33 statement items and ten dimensions: communication, leisure activity, religious orientation, conflict resolution, financial management, sexual relationship, family and friends, children and parenting, personality issues, and equalitarian roles.

Data Analysis

In this study, data were analyzed using multiple regression analysis techniques with the aid of the SPSS 22 program. Preliminary testing was performed to determine whether the created regression model could be used as a good predictor. The most common assumption tests used are normality, heteroscedasticity, and multicollinearity tests. The t-test was used to determine the role of each independent variable in influencing the dependent variable. If the significance of $t >$ than the desired value of α , then all independent variables have no effect on the dependent variable. If, on the other hand, the significance value of $t <$ α value, then the independent variable influences the dependent variable partially. In this study, the t-test is related to research objectives 2 and 3.

The F test was used to determine whether the independent variables had a significant effect on the dependent variable when they were combined. The significance level with a significance standard of 5% could be used to determine whether or not the independent variable

had an effect on the dependent variable. If the significance level obtained from the results is greater than 5%, H0 is rejected; if the significance level obtained from the results is less than 5%, H0 is accepted. This F test is used in conjunction with the study's first objective. A multiple linear regression analysis model was used as the analysis model. This model was used to determine the effect of the independent variables on the dependent variable. The statistical equation used was as follows: $Y = c + \beta_1 * X_1 + \beta_2 * X_2$

RESULTS AND DISCUSSION

Results

Table 1 shows that the forgiveness variable has a minimum value of 52 and a maximum value of 61 with a mean score of 56.08. The standard deviation is 2.549. The spouse social support (SSS) variable has a minimum value of 81 and a maximum value of 120 with the average score is 102.29. The standard deviation is 8.005. The variable of marital satisfaction for working wives has a minimum value of 66 and a maximum value of 136 with the average score is 103.07. The standard deviation is 13.280.

Table 1. Descriptive research data (N = 225)

No	Variables	Min	Max	M	SD
1	Forgiveness	52	61	56.08	2.549
2	Spouse Social Support	81	120	102.29	8.005
3	Marital Satisfaction for Working Wives	66	136	103.07	13.280

Test Pre-requisites

Residual normality test

The normality test was carried out to test whether the regression equation's residual values were normally distributed. The normality test in this study used the Shapiro-Wilk test. The results showed that the residual were normally distributed ($p > .052$). Furthermore, the results of Q-Q plot presented in Figure 1. The residual normality test, in addition to the Shapiro-Wilk test, can be seen through the Q-Q Plot of residual normality. Based on Figure 1, it is clear that the plot (point) is on or close to the normal line. Based on these figures, the data used in this study for each variable was normally distributed.

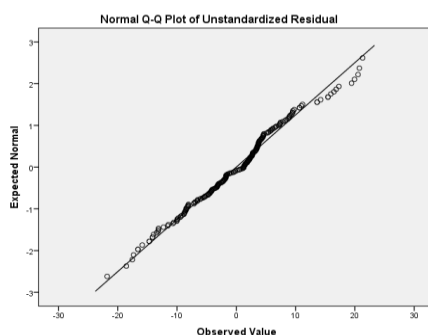


Figure 1. Q-Q plot of residual normality

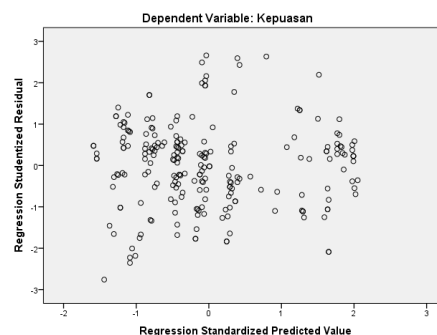


Figure 2. Scatter plot of heteroscedasticity

Heteroscedasticity Test

The heteroscedasticity test was used to determine whether the variance of the residual values was similar across all observations in the regression model. The Scatterplot could be used to determine the heteroscedasticity test. The results of the heteroscedasticity test are shown in Figure 2. Figure 2 illustrates the occurrence of scatter plots or the absence of specific patterns. This shows that there are no signs of heteroscedasticity in the data used.

Multicollinearity Test

The multicollinearity test was used to determine whether or not there was a correlation between the two variables in the regression model. The tolerance value $> .1$ and or the VIF value > 10 could be used to determine the multicollinearity test. If this condition was met, there would be no problem with multicollinearity. The tolerance value for the forgiveness and spouse social support variables is .826, while the VIF value is 1.236. This shows that there is no problem with multicollinearity in this study.

Hypothesis testing

This study used multiple linear regression analysis techniques to examine hypothesis testing. The analysis includes the F test, T-test, determination test, and regression equation.

F test

The F test was used to determine whether the independent variables added to the regression model affect the dependent variable at the same time with the decision-making criteria when H_0 is accepted and H_1 is rejected if the $p > .05$, indicating that the independent variable has no effect on the dependent variable. The independent variables then affect the dependent variable simultaneously when H_0 is rejected, and H_1 is accepted if the $p > .05$. The SPSS version 22 application was used to analyze the F test in this study. The F test results are shown below.

Table 2. F test results

Model	Sum of Squares	df	Mean Square	F	p
Regression	25210.925	2	12605.462	195.788	.000 ^b
Residual	14293.075	222	64.383		
Total	39504.000	224			

Table 2 shows a significance value of .000 or a $p > .05$, indicating that H_0 is rejected and H_1 is accepted. This demonstrates a simultaneous influence of forgiveness and spouse social support on the variable of marital satisfaction in working wives.

T-test

The T-test was used to see if the independent variables included in the regression model had any effect on the dependent variable. The decision-making criterion when H_0 is accepted, and H_1 is rejected if the $p > .05$, indicating that the independent variable has no effect on the dependent variable. When H_0 is rejected, and H_1 is accepted if the $p < .05$, the independent variables partially influence the dependent variable.

Table 3. T-test results

Model	B	SE	β	t	p
Constant	-133.012	11.958		-11.123	.000
Forgiveness	3.922	.234	.753	16.776	.000
Spouse Social Support	.157	.074	.095	2.113	.036

Table 3 shows that the forgiveness variable has a significance value of .000 or $p < .05$, indicating that H_0 is rejected and H_1 is accepted. This demonstrates that the variable of forgiveness has a partial effect on the variable of marital satisfaction in working wives. Meanwhile, the spouse social support variable has a significance value of .036 or $p < .05$, indicating that H_0 is rejected and H_1 is accepted. This demonstrates that the variable of happiness has a partial effect on the variable of marital satisfaction for working wives.

Determination test

To determine the proportion of variation (contribution) of the dependent variable by the independent variables, the coefficient of determination R^2 (R Square) test was performed. The R square value is .648. This demonstrates that the variables forgiveness and spouse social support have a 64.1% influence on the marital satisfaction variable for working wives, with the remaining 35.9% influenced by other variables not examined. Furthermore, table 3 shows that the coefficients indicated that forgiveness ($\beta = .753$, $p < .05$) and spouse social support ($\beta = .095$, $p < .05$) were significant predictors for marital satisfaction.

Discussion

Marriage satisfaction improves with forgiveness. This research indicates a positive influence of forgiveness on marital satisfaction, suggesting that forgiveness has a significant contribution to the improvement of marital satisfaction. McCullough (2001) argued that forgiveness includes the willingness to let go of mistakes made by people who have offended or wronged others. Zechmeister and Romero (2002) state that victims frequently forgive to fulfill a social role in society.

In the life of a Muslim, satisfaction is closely related to what is known as "*ridha*" (contentment) in the Qur'an, where this concept is a reciprocal form of "take and give" as a capital to achieve the highest happiness. This is made clear in one of the verses of the Qur'an, where calm and contentment can be achieved simultaneously between himself and God, pleased and pleased with each other, Allah will say to the righteous, "O tranquil soul! (*radliyah*) Return to your Lord, well pleased with Him (*mardliyah*) and well-pleasing to Him" (Q.S.: 89: 27-28). Marriage satisfaction is non-material in nature, and it is supported by mutual acceptance between husband and wife for both to find peace. The term "*sakinah*," as mentioned in the Qur'an, provides a very interesting illustration of this "*sakinah*" husband and wife, where the term connotes "tranquility" (*sakana*) after anxiety occurs. The knife is known as "*sikkin*" in Arabic because it is a tool that calms the animal and causes it not to move after it has previously struggled. *Sakinah*, in contrast to animal death, is a dynamic and active calm (Shihab, 1996). According to Spring and Spring (2006), forgiveness is part of a process that begins with someone expressing their pain following a painful event, then progresses to undergoing corrective experiences that rebuild trust and intimacy. Based on some of the expert figures' explanations of forgiveness, it can be concluded that forgiveness is a change in the attitude of individuals who have been hurt not to retaliate with the same actions against people who have hurt them, because this gives more peace in the heart. However, forgiveness in a marriage relationship is not easy to achieve. There is much debate about the fact that the person who someone most frequently hurts is the person they love (Fincham et al., 2004).

Mistakes made by the partner will be interpreted as intentional treatment and a form of disrespect for the partner, causing the wounds inflicted by the partner to sting even more. Therefore, it is difficult for a sincere partner to forgive and forget their partner's mistakes. Because it is associated with fluctuating individual emotions, dynamic and very reactive to external stimuli, the process of forgiveness necessitates hard work, strong will, and mental training (Wardhati & Faturochman, 2006). Forgiveness becomes very important for individuals in practicing life so that they do not take the path of divorce in overcoming existing problems. The greater one's ability to forgive, the more likely one is to be satisfied with their marriage (Askari, 2016; Wah, 2013).

Social support from a spouse has a positive effect on marital satisfaction. Spouse's social support is positively related to marital satisfaction, implying that a higher level of Spouse's social support is associated with a higher level of marital satisfaction. This demonstrates the beneficial effect of the spouse's social support on marital satisfaction, highlighting the significant contribution of spouse's social support to improving the quality of marital life. This

finding is consistent with Putrianti (2007), which shows that whether or not a husband or partner provides support has a direct effect on the wife's feelings about her dual role; the wife can feel burdened or satisfied. When both the workload at home and the work at the office require a high level of attention, the husband can take the initiative to assist his wife in completing the task. Several studies have found a significant link between forgiveness and marital satisfaction. According to Entezar et al. (2011), forgiveness by a partner can help a partner deal with conflicts in the household and achieve marital satisfaction (Herawati & Widiatoro, 2019).

The findings of this study also support the findings of Soeharto (2013), who found that the social support of the husband influences marital satisfaction. This demonstrates that a working wife requires social support from her husband for the wife to be satisfied in her marriage. The husband's support is assistance in the form of actions that are beneficial to the wife by involving emotion, information, instrumental, appreciation, and motivation, all of which are given to the wife in full. According to Rima and Raudatussalamah (2012), the husband is one of the most important people in a wife's life because he is the first and foremost person who encourages his wife before other parties.

Greenglass et al. (2006) also revealed that the husband's social support is the support the wife receives in the form of information, advice, or something that can be encouraging so that the wife is more active in solving the problems she is facing. The burden the wife feels can be reduced with the husband's assistance, and the wife will feel loved, cared for, and appreciated by her husband (Dewi & Saman, 2010).

Implications

The implication of this research is that factors such as forgiveness and spouse social support play a significant role in marital satisfaction among working wives, particularly within the framework of Islamic ethics. The findings indicate that forgiveness and spouse social support have a strong combined influence on marital satisfaction, and both have individual partial effects. Therefore, in the context of Islamic ethics, it is important to consider these factors as ethical entities that can help prevent larger conflicts that may threaten happiness and satisfaction in marriage. Furthermore, this research also shows that happiness in marriage is seen as a cognitive, conative, and accidental matter in Islamic ethical theory. Therefore, it is crucial to harmonize these three elements well in achieving happiness. These implications can serve as a reference for relevant parties, such as society, researchers, and marriage counselors.

For society, the findings of this study have important implications, particularly for married couples. The results suggest that forgiveness and social support from a spouse are key factors in maintaining a satisfying and healthy marriage. Therefore, couples experiencing marital difficulties may benefit from learning about and implementing forgiveness and social support strategies in their relationships. Additionally, the general public can benefit from understanding the importance of forgiveness and social support in reducing the likelihood of marital problems and divorce.

Further, for the researchers, this study provides valuable insights into the relationship between forgiveness, social support from a spouse, and marital satisfaction. The findings contribute to the existing body of literature on marital relationships and provide a foundation for further research in this area. Future research could explore additional factors influencing the relationship between forgiveness, social support, and marital satisfaction, such as communication and conflict resolution strategies. The results of this study also suggest that interventions focused on promoting forgiveness and social support may be effective in improving marital satisfaction.

The results of this study have practical implications for marriage counselors. The findings suggest that forgiveness and social support from a spouse are essential factors in promoting marital satisfaction. Marriage counselors may consider incorporating forgiveness and social

support strategies into their therapeutic interventions to help couples improve their relationships. Additionally, understanding the importance of forgiveness and social support in promoting healthy marriages can help counselors better identify and address issues contributing to marital difficulties.

Limitations and Suggestions for Further Research

This study is still very limited to the behavioral aspects that promote marital satisfaction and happiness. Forgiveness, patience, and gratitude are examples of ethical values absorbed from Islamic teachings that are still in the cognitive and conative stages and have not fully penetrated the accidental aspect or the combination of cognitive and conative. A broader spectrum is required to discover other factors related to happiness that are read from the perspective of Islamic ethics. Changes in social structure, the fading of traditions as a result of modernization, not to mention the reception of various religious and cultural values in the reality of society, require a separate section to read more clearly the factors that drive marital satisfaction and happiness. However, "what cannot be done as a whole, then only a part is sufficient and should not be abandoned" (*maa la yudraku kulluh la yutraku kulluh*).

CONCLUSIONS

Based on the research findings and discussions, the following conclusions can be drawn: 1) Variables related to forgiveness and spouse social support have a simultaneous effect on marital satisfaction variables for working wives. The variables of forgiveness and spouse social support have a combined influence of 63.8% on the marital satisfaction variable on working wives, with the remaining 35.9% influenced by other unexamined variables; 2) The forgiveness variable has a partial effect on the marital satisfaction variable for working wives; and 3) The spouse social support variable has a partial effect on the marital satisfaction variable for working wives. The perspective of Islamic ethical theory developed by Ibnu Miskawayh in measuring satisfaction and happiness, in particular, becomes an additional factor to provide accurate results when measuring aspects of marital happiness. Ethical entities such as forgiveness and spouse social support, in fact, have a significant influence in preventing larger conflicts that threaten the level of satisfaction and happiness in marriage. Social support from husbands to working wives is deemed insufficient if it is not accompanied by an ethical awareness that humans are "khalifah" who bear responsibility for all their actions and deeds. Humans, as "ethical beings," always consider various factors when making a decision, and as a whole, patience, gratitude, and forgiving attitudes affect the quality of family happiness.

ACKNOWLEDGMENT

The authors would like to thank all respondents participated in this study and also to Universitas Islam Negeri Syarif Hidayatullah Jakarta for the full support provided.

AUTHOR CONTRIBUTION STATEMENT

ZN leads the research from the initial to the final stage of research and is responsible for designing and writing the overall manuscript. SS and SA focuses on developing the rationale, purpose of the study, the religious content of the manuscript, findings, and reviewing the final manuscript. CC and DHZH contribution are on data collection, data management, data analysis, and data results. MF focuses on writing the Findings, Discussion and final section of the manuscript.

REFERENCES

Ahmad, A. (2013). A global ethics for a globalized world. *Policy Perspectives*, 10(1), 63–77.

- <https://doi.org/10.2307/42909298>
- Allemand, M., Amberg, I., Zimprich, D., & Fincham, F. D. (2007). The role of trait forgiveness and relationship satisfaction in episodic forgiveness. *Journal of Social and Clinical Psychology, 26*(2), 199–217. <https://doi.org/10.1521/jscp.2007.26.2.199>
- Anjani, C., & Suryanto, S. (2006). Pattern of marriage adjustment among couples at early period. *INSAN, 8*(3), 198–210. Google Scholar
- Ansari, M. A. H. (1963). Miskawayh's conception of saadah. *Islamic Studies, 2*(3), 317–335. <http://www.jstor.org/stable/20832695>
- Apollo, & Cahyadi, A. (2012). Konflik peran ganda perempuan menikah yang bekerja ditinjau dari dukungan sosial keluarga dan penyesuaian diri. *Widya Warta Jurnal Ilmiah, 36*(2), 254–271. <http://repository.widyamandala.ac.id/446/>
- Askari, Z. (2016). Forgiveness and its relationship with marital satisfaction: A sectional study. *International Journal of Indian Psychology, 3*(3), 84–90. <https://doi.org/10.25215/0303.181>
- Bernhard Badura, Elkeles, T., Grieger, B., Huber, E., & Kammerer, W. (Eds.). (1990). *Zukunftsaufgabe Gesundheitsförderung* (4th ed.). Mabuse-Verlag.
- Bulanda, J. R., Brown, J. S., & Yamashita, T. (2016). Marital quality, marital dissolution, and mortality risk during the later life course. *Social Science & Medicine, 165*, 119–127. <https://doi.org/10.1016/j.socscimed.2016.07.025>
- Dewi, E. M. P., & Saman, A. (2010). Peran motivasi kerja dan dukungan suami terhadap stres konflik peran ganda dan kepuasan perkawinan. *Psymphatic : Jurnal Ilmiah Psikologi, 3*(2), 167–177. <https://doi.org/10.15575/psy.v3i2.2185>
- Emmons, R. A., & McCullough, M. E. (2004). The Psychology of Gratitude. In *The Psychology of Gratitude*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195150100.001.0001>
- Entezar, R. K., Othman, N., Kosnin, A. M., & Panah, A. G. (2011). *Relation between emotional intelligence and forgiveness with marital satisfaction*. Google Scholar
- Fincham, F. D., Beach, S. R. H., & Davila, J. (2004). Forgiveness and conflict resolution in marriage. *Journal of Family Psychology, 18*(1), 72–81. <https://doi.org/10.1037/0893-3200.18.1.72>
- Fowers, B. J., & Olson, D. H. (1993). Enrich marital satisfaction scale: A brief research and clinical tool. *Journal of Family Psychology, 7*(2), 176–185. <https://doi.org/10.1037/0893-3200.7.2.176>
- Frone, M. R., Russell, M., & Cooper, M. L. (1992). Antecedents and outcomes of work-family conflict: Testing a model of the workfamily interface. *Journal of Applied Psychology, 77*(1), 65–78. <https://doi.org/10.1037//0021-9010.77.1.65>
- Greenglass, E., Fiksenbaum, L., & Eaton, J. (2006). The relationship between coping, social support, functional disability and depression in the elderly. *Anxiety, Stress and Coping, 19*(1), 15–31. <https://doi.org/10.1080/14659890500436430>
- Gunuc, S., & Dogan, A. (2013). The relationships between Turkish adolescents' Internet addiction, their perceived social support and family activities. *Computers in Human Behavior, 29*(6), 2197–2207. <https://doi.org/10.1016/j.chb.2013.04.011>
- Herawati, I., & Widiatoro, D. (2019). Kebersyukuran dan kemaafan terhadap kepuasan pernikahan. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan, 16*(2), 108–119. [https://doi.org/10.25299/jaip.2019.vol16\(2\).3782](https://doi.org/10.25299/jaip.2019.vol16(2).3782)
- Herawati, T., Kumalasari, B., Musthofa, M., & Tyas, F. P. S. (2018). Dukungan sosial, interaksi keluarga, dan kualitas perkawinan pada keluarga suami istri bekerja. *Jurnal Ilmu Keluarga Dan Konsumen, 11*(1), 1–12. <https://doi.org/10.24156/jikk.2018.11.1.1>
- Khan, F., & Aftab, S. (2013). Marital satisfaction and perceived social support as vulnerability factors to depression. *American International Journal of Social Science, 2*(5), 99–107.

Google Scholar

- McCullough, M. E. (2001). Forgiveness: Who does it and how do they do it? *Current Directions in Psychological Science*, 10(6), 194–197. <https://doi.org/10.1111/1467-8721.00147>
- McCullough, M. E., Root, L. M., & Cohen, A. D. (2006). Writing about the benefits of an interpersonal transgression facilitates forgiveness. *Journal of Consulting and Clinical Psychology*, 74(5), 887–897. <https://doi.org/10.1037/0022-006X.74.5.887>
- Melati, R., & Raudatussalamah, R. (2012). Hubungan dukungan sosial suami dengan motivasi dalam menjaga kesehatan selama kehamilan. *Jurnal Psikologi UIN Sultan Syarif Kasim Riau*, 8(2), 111–118. <https://doi.org/http://dx.doi.org/10.24014/jp.v8i2.194>
- Nancy, M. N., Wismanto, Y. B., & Hastuti, L. W. (2014). Hubungan nilai dalam perkawinan dan pemaafan dengan keharmonisan keluarga. *Psikodimensia*, 13(1), 84–97. <https://doi.org/http://dx.doi.org/10.24167/psiko.v13i1.280>
- Nasr, S. H. (2014). Happiness and the attainment of happiness: An Islamic perspective. *Journal of Law and Religion*, 29(1), 76–91. <https://doi.org/10.1017/jlr.2013.18>
- Novenia, D., & Ratnaningsih, I. Z. (2017). Hubungan antara dukungan sosial suami dengan work-family balance pada guru wanita di SMA Negeri Kabupaten Purworejo. *Jurnal EMPATI*, 6(1), 97–103. <https://doi.org/10.14710/empati.2017.15140>
- Paleari, F. G., Regalia, C., & Fincham, F. D. (2009). Measuring offence-specific forgiveness in marriage: The marital offence-specific forgiveness scale (MOFS). *Psychological Assessment*, 21(2), 194–209. <https://doi.org/10.1037/a0016068>
- Papalia, D. E., Old, S. W., & Feldman, R. D. (2008). *Human development* (9th ed.). Kencana Prenada Media Group. Google Scholar
- Pluut, H., Ilies, R., Curşeu, P. L., & Liu, Y. (2018). Social support at work and at home: Dual-buffering effects in the work-family conflict process. *Organizational Behavior and Human Decision Processes*, 146, 1–13. <https://doi.org/10.1016/j.obhdp.2018.02.001>
- Pratiwi, H. (2016). Hubungan antara dukungan sosial keluarga dengan kepuasan perkawinan pada istri. *Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya*, 5(1), 1–11. <https://journal.ubaya.ac.id/index.php/jimus/article/view/2524/1998>
- Puspitawati, H. (2012). *Gender dan keluarga: Konsep dan realita Indonesia*. PT Penerbit IPB Press. Google Scholar
- Putrianti, F. G. (2007). Kesuksesan peran ganda wanita karir ditinjau dari dukungan suami, optimisme, dan strategi coping. *Indigenous: Jurnal Ilmiah Berkala Psikologi*, 9(1), 3–17. <https://publikasiilmiah.ums.ac.id/handle/11617/1399>
- Rahmadita, I. (2013). Hubungan antara konflik peran ganda dan dukungan sosial pasangan dengan motivasi kerja pada karyawan. *Psikoborneo: Jurnal Ilmiah Psikologi*, 1(1), 33–38. <https://doi.org/10.30872/psikoborneo.v1i1.3277>
- Sarafino, E. P., & Smith, T. W. (2011). *Health psychology: Biopsychosocial interactions* (7th ed.). John Wiley & Sons. Google Scholar
- Sarafino, E. P., & Smith, T. W. (2014). *Health psychology: Biopsychosocial interactions* (8th ed.). John Wiley & Sons. Google Scholar
- Scott, S. B., Rhoades, G. K., Stanley, S. M., Allen, E. S., & Markman, H. J. (2013). Reasons for divorce and recollections of premarital intervention: Implications for improving relationship education. *Couple and Family Psychology: Research and Practice*, 2(2), 131–145. <https://doi.org/10.1037/a0032025>
- Shihab, M. Q. (1996). *Wawasan Alquran: Tafsir maudhui atas pelbagai persoalan umat* (Issue November). Mizan. Google Scholar
- Soeharto, T. N. E. D. (2013). Konflik pekerjaan-keluarga pada ibu yang bekerja ditinjau dari dukungan suami. *Jurnal Sosio Humaniora*, 4(5), 29–39. <http://ejournal.mercubuana-yogya.ac.id/index.php/soshum/article/view/131/119>
- Spring, J. A., & Spring, M. (2006). *After the affair (terjemahan)*. Transmedia. Google Scholar

- Utami, K. P., & Wijaya, Y. D. (2018). Hubungan dukungan sosial pasangan dengan konflik pekerjaan-keluarga pada ibu bekerja. *Jurnal Psikologi*, 16(1), 1–8. [Google Scholar](#)
- Wah, C. S. (2013). *Kesan kemaafan terhadap kepuasan perkahwinan*. Universitas Kebangsaan Malaysia. [Google Scholar](#)
- Wardhati, L. T., & Faturachman. (2006). Psikologi Pemaafan. *Buletin Psikologi*. [Google Scholar](#)
- Zechmeister, J. S., & Romero, C. (2002). Victim and offender accounts of interpersonal conflict: Autobiographical narratives of forgiveness and unforgiveness. *Journal of Personality and Social Psychology*, 82(4), 675–686. <https://doi.org/10.1037/0022-3514.82.4.675>

Copyright holder :

© Nihayah, Z., Sururin, S., Choirunnisa, C., Hidayat, D. H. Z., Alim, S., & Fayruz, M. (2023)

First publication right :

Islamic Guidance and Counseling Journal

This article is licensed under:

CC-BY-SA