

# The Effect of Religiosity on Forgiveness of Married Individuals

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**Abstract**— Everyone who enters the stage of marriage hope that his marriage could last forever and he'll be able to spend the rest of his life with his partner. Everyone's aim is to have a happy family; yet, marriage cannot be divorced from arguments or fights, necessitating forgiveness from both partners. The purpose of this study is to investigate the impact of religiosity on married people's forgiveness. The scale of forgiveness and religiosity was used to measure religiosity in this study. Purposive sampling was utilized in this study, and there were 111 participants who took part in it. The  $F$  value of 22.137 and  $r^2$  of 0.169 with a significance of 0.000 ( $p < 0.001$ ) were acquired from a simple regression analysis. This shows that the hypothesis is accepted, meaning that.

**Keywords**— Forgiveness, Married individuals, Religiosity.

## I. BACKGROUND OF THE PROBLEM

Everyone who enters the stage of marriage hopes that his marriage will last forever and that he will be able to spend the rest of his life with his partner. Many individuals believe that marriage is the finest location to spend their lives with a spouse based on affection, love, and willingness to sacrifice for each other's well-being until death separates them (Then, 2002). This is in accordance with Article 1 of Law 1/1974, which declares that marriage is an inner and outer relationship between a husband and wife with the goal of building a happy and forever family based on God Almighty. The goal of marriage is to obtain happiness, love, fulfillment, and offspring (Munandar, 2001).

Everyone wishes for a happy family, but not all families can achieve this. Some families have tensions or conflicts, disagreements, discussions, quarrels, and mocking each other, which leads to domestic violence or domestic violence (Ciciek, 2005). The findings of Diponogoro's investigation back up this assertion (2011) 45 percent of married people believe that there will always be challenges in life together, and 32% of couples who describe their marriage as extremely happy say that they have also had conflict. According to a study conducted by Wahyuningsih (2005), the most often cited problems by married couples who are preparing to divorce are ongoing arguments between married couples (48.8%) based on data obtained from Religious Courts from 2000 to 2002. According to the most recent data from the Central Statistics Agency (2015), there were 10,303 divorces in 2015.

In Indonesia, the rising divorce rate demonstrates how difficult it is to accomplish the objective of a happy and long-lasting marriage. Divorce is legal, yet Allah SWT despises it. Because marriage cannot be divorced from disagreements or fights, each partner must forgive the other. Forgiveness is an

attempt to reframe a perceived transgression event so that a person's reaction to the offender, the event, and the transgression's outcome shifts from negative to neutral or positive (Thompson., Laura, Synder., Lesa, Scott, Michael et al., 2005). This is in line with Gani (2011), who claims that forgiveness is a process of letting go of the perpetrator's sorrow, fury, and vengeance. The perpetrator or cause of the offense, as well as the target of forgiveness, might be found within oneself, between humans, or in conditions beyond human control. According to Istiqomah (2012), forgiveness is a combination of reasons that influence a person's decision not to seek vengeance, lower the desire to hold grudges towards the hurting party, and raise the desire to reconcile with the offending party. According to Wardhati and Faturchman (2006), forgiving is an endeavor to remove oneself of any cravings for vengeance and personal pain toward the guilty party or the person who has wounded oneself, with the goal of reestablishing a connection.

This is in line with Allemand, Amberg, Daniel 'Zimprich, and Fincham (2007), who claim that a desire for forgiveness gives someone who has committed a mistake a second chance, or allows them to leave past mistakes behind and start again. can improve relationship happiness through fostering relationships and fostering individual and interpersonal growth. Someone who is forgiving and happy in their romantic relationship with their partner has a higher level of forgiveness. According to Luskin (in Setyawan, 2007), forgiveness has been shown to lessen anger, despair, and tension while also directing emotions toward hope, serenity, compassion, and self-confidence. So that a healthy relationship as well as physical health can be obtained. Anger's direct impacts were discovered in a research of 71 participants. On the other side, when people are encouraged to forgive, their muscles relax and their breathing becomes more normal. Not only that, but forgiveness has a strong link to mental wellness. Forgiveness breaks down wrath, depression, vengeance, hatred, and a variety of other bad emotions, making people happier (Anna, 2011). According to Pragmat, McCullough, and Thoresen (2000), forgiveness is an endeavor to release oneself from a life plagued with hurt and broken feelings.

Another study conducted by Amrilah and Widodo (2015) on 191 Islamic activists found that religion had a 33.6 percent effective impact to forgiving. Prihantini, A (2016) found that the effective contribution made to 46 bereaved women was 22.2 percent, indicating that there are still 77.8 percent of other elements in forgiving. According to Yulitasari's (2016) research on 50 church servants, religiosity had a contribution forgiveness rate of 51.6 percent.

Researchers are interested in conducting research to see if there is a link between religiosity and forgiveness for married couples, based on the preceding reasoning.

#### Research Objectives

The goal of this study was to look at the religiosity of forgiving in married couples.

#### Definition Forgiveness

According to Smades (1991), *forgiveness* is a revolution of love against the injustice of life. Individuals do not reciprocate attitudes, free themselves from past mistakes and return to being successful individuals. This agrees with Kristo (2009), *forgiveness* is individual sincerity to give people a smile, keep away from suffering and to turn them into freedom.

According to Boyle, Saklofske, and Matthews (2014), *forgiveness* is a self-response to take responsibility for violating negative thoughts, emotions and turning them into beneficial behavior. Meanwhile, McCullough and Witvliet (2002) have a different opinion, stating that *forgiveness* is a set of motivations not to take revenge, relieve urges and build relationships with those who hurt. Zechmeister and Romero (2002) stated that *forgiveness* is often given by victims because they are required to fulfill social roles in society. In addition, victims are willing to *forgive* because they feel they have high morals and want to get appreciation from those who hurt them.

#### Stages of the Forgiveness

Enright (2001) reveals the stages of the *forgiveness*, including:

##### a. Recognizing anger

Realizing that when an individual is angry it can be very painful, but forgiveness does not mean pretending that something did not happen or hiding from feeling hurt. The individual suffers from feeling hurt and the individual must be honest with himself and admit that the individual is suffering or is feeling hurt.

##### b. Decided for forgiveness.

*Forgiveness* requires decision making and commitment. Because this decision-making is an important part of this process, Enright divided it into three parts, namely: forgetting or leaving the past, trying to look to the future, and choosing to forgive.

##### c. Strive for forgiveness.

Deciding for *forgiveness* is not enough. Individuals must take steps

#### Dimensions Forgiveness

In an effort to develop *forgiveness*, it is necessary to pay attention to the Heartland (*Heartland Forgiveness Scale / HFS forgiveness* described in Thompson, et al (2005) as follows:

##### a. Forgiving of Self

*Self-forgiveness* can be defined as "a process of generating feelings of anger towards oneself after experiencing unpleasant treatment from others. Investments are made to reduce unproductive self-criticism with the aim of helping individuals take responsibility for their behavior so that they can move on to the next life tasks in life.

##### b. Forgiving Other Person

According to Gordon (in Thompson et al, 2005) the first step in forgiveness related to other people is to promote an undistorted and realistic relationship between two people. The second step facilitates union, reducing negative emotions towards the partner. The third step is to help the victim reduce her desire to punish her opponent.

##### c. Forgiving of a Situation

Forgiving of a situation/environment is the broadest goal of treatment teaching a person to be aware of the bitterness he feels about the bad events that have happened to his life so far. For some clients, an important part of treatment is teaching him to stop thinking about negative events. in their life, so that they can live the next life.

*Definition of religiosity* is how strongly individual religious adherents feel their daily religious experiences, experience the meaning of life with religion, express religion as a value, believe in the teachings of their religion, forgive, practice religion (worship) alone, use religion as a *coping*, getting the support of followers of other religions. Experiencing a history of religion and believing in their religious choice. This agrees with Huber & Huber (2012) religiosity is the frequency of students carrying out religious orders, the characteristics of students in carrying out their religion, the importance of religion for students, and students' appreciation of their religion.

Differing opinion with Rakhmat (2004) states that religiosity is religiosity, which is a condition that exists within a person that encourages him to behave in accordance with the level of obedience to religion. Religiosity is not only related to visible and visible activities, but also invisible activities that occur in a person's heart, so that religiosity includes various sides or dimensions (Ancok & Suroso, 2005).

#### Definition of Marriage

Marriage is an event in which a pair of bride and groom or a pair of prospective husband and wife are formally brought together in front of a certain religious leader/head, witnesses, and a number of attendees, to be then officially ratified as husband and wife with certain words and rituals (Kartono, 2006) According to Dorothy in Danandjaja, (2007), marriage is a custom that is accompanied by a dinner party, legitimizing the union between two people of the opposite sex to produce offspring so that they can continue the lineage of their relatives. Meaning that marriage is an inner and outer bond and union between two different persons both from family, nature, habits, and culture (Walgito, 2004).

#### Reasons for Married Life

According to Kartono (2006), there are various reasons and motivations for marriage, namely:

- a. Stimulated by romantic impulses.
- b. The desire to get the luxury of life.
- c. Great ambition to achieve high social status.
- d. The desire to get life insurance in old age.
- e. The desire to get sexual satisfaction with his partner.
- f. The desire to break free from the shackles of parents.
- g. Encouragement of love for children.

### *Purpose of Marriage*

There are several things that can be the main goal of someone to do marriage, Atwater (1983) include:

- a. To meet physiological needs such as to have children and fulfill sexual needs.
- b. To meet economic needs such as to obtain financial security.
- c. To fulfill psychological needs such as to obtain intimacy, affection, support from a life partner, feelings of mutual respect and complementarity, dependence, happiness as well as satisfaction and meaning in life.

### *The Effect of Religiosity on Forgiveness of Married Individuals*

A family's marriage is said to be harmonious if all family members are pleased, as evidenced by reduced tension, disappointment, and the whole position and existence of oneself (existence or self-actualization), which includes all family members' physical, mental, emotional, and social elements. The atmosphere of a joyful and harmonious marital relationship is linked to family harmony. Many people believe that all families can be built peacefully in real life, but this is not the case. Many families are discordant, as seen by the regular occurrence of quarrels, disagreements, and sometimes violence between family members (Gunarsa & Gunarsa, 2004).

According to Subiyanto (2011), addressing conflict in husband-wife relationships necessitates recognition that every human being is vulnerable and in need of forgiveness. Forgiveness is one answer to the logical interpersonal risk that the inability to seek forgiveness will be the basis of a partnership's demise, which is inextricably linked to the husband-wife connection and will almost surely result in family rifts.

Forgiveness, according to Jamal and Thoif (2009), provides numerous advantages for people. Because forgiveness will prompt the production of favorable conditions such as hope, patience, and self-confidence, as well as lessen anger, inner pain, low spirits, and tension, a person can become calm, joyful, and comfortable in their environment. According to the findings of Trihandayandi and Kumala's (2015) study, forgiveness has an impact on marital satisfaction. Meanwhile, according to Worthington (1998), forgiveness is used to assist restore relationships to normalcy since forgiveness provides an alternative, notably the prevention of a relationship's demise. After you've grasped the significance of forgiving in each marital partner's life. Couples with strong marital ties will continue to try to resolve disputes, while couples with weak relationships will eventually separate or divorce, according to Lauer and Lauer (2000).

According to a survey, religion plays a significant part in marital life (Blumel & Jenkins in Mahoney, Pargament, Jewell, Swank, Scott, Emery and Rye, 1999). This supports Najati's (2005) claim that religious or religious life can aid humans in reducing anxiety, tension, and anxiety. Hernandez (2011) defines religiosity as a religious affiliation to God that is practiced in everyday life.

### *Identification of Research Variables*

In this study, there are two variables to be analyzed, namely:

1. Bound Variable (Y): *Forgiveness*
2. Independent Variable (X): *Religiosity*

### *Operational Definition of Research Variables*

#### *1. Forgiveness*

*Forgiveness* is an effort to be able to express and forgive mistakes by controlling positive impulses that benefit both the perpetrator and the victim. *Forgiveness* measured using a scale (*Heartland Forgiveness Scale /HFS*) which is based on the three *forgiveness* according to Thompson, Snyder, Hoffman, Michael, Rasmussen, Billings, Heinze, Neufeld, Shorey, Roberts, and Roberts (2005) which consists of the *Forgiving of Self*, *Forgiving Other Person*, and *Forgiving of a Situation* where the form of the scale used is the Likert scale. Then adapted by the researcher. The higher the individual's score on the *forgiveness*, the higher the *forgiveness*. Conversely, the lower the individual's score on the *forgiveness*, the lower the *forgiveness*.

#### *2. Religiosity*

Religiosity is the quality of the individual's condition in understanding, living the religious teachings he adheres to and applying them in daily life and reflecting them in religion. *The Belief Dimension* or Ideology, *Religious Practice* or Religious Practice, *The Experience Dimension* or the Experience Dimension, *Religious Knowledge* or the Knowledge Dimension, and the *Religious Consequences Dimension* where the form of the scale used is the Likert scale. The scale was modified by the researcher. The higher the individual's score on the religiosity scale, the higher the individual's religiosity. Conversely, the lower the individual's score on the religiosity scale, the lower the individual's religiosity.

### *Research Participants*

According to Azwar (2015), a population is a group of people that are interested in the generalization of study findings. This study's participants are married couples. The population is represented by the sample (Azwar, 2015). This study included 111 participants who met the criteria for the individual sample: they were married, at least 21 years old, and had been married for at least one year. Purposive sampling, which is a means of identifying respondents to be used as samples based on particular criteria, was utilized in this study as a sampling strategy (Siregar, 2014). Purposive sampling is used to sample a population that does not have the same access to information.

### *Data Collection Techniques*

Data collection techniques used to determine the effect of religiosity on *forgiveness* used primary data, namely data obtained directly from subjects or respondents who used questionnaires or questionnaires. The questionnaire in this study consisted of the respondent's personal data, *forgiveness* scale and religiosity scale. Respondents' personal data consisted of initials, age, gender, religion, last education, and marital status.

### *Data Analysis Techniques*

The data analysis technique used in this study was to determine the effect of religiosity on the *forgiveness* of married individuals, this study used quantitative data, therefore the data



were analyzed with a statistical approach. Technique *regression analysis* using SPSS (*Statistical Packade for Social Science*) release 22.0 for Windows.

II. RESEARCH PREPARATION

Researcher applied research measuring devices for this study. The forgiveness scale and the religiosity scale were utilized as measuring devices in this research. The Thompson, Snyder, Hoffman, Michael, Rasmussen, Billings, Heinze, Neufeld, Shorey, Roberts, and Roberts (2005) scale was modified to include forgiveness. There are nine positive and nine negative points on this scale. A modified religiosity scale, developed by Yeniaras and Akarsu, is used to assess religiosity (2016). There are 19 favorable on this scale. The researcher then distributes online using *Google Forms* after designing the test instruments.

1. Validity Test, Item Discrimination Power and Reliability

a. Forgiveness

Expert judgment, especially the supervisor, is used to complete the Forgiveness validity test. The scale forgiveness was improved on two counts, with changes to items 15, 17, and 18.

Item total regression on 111 people using scale discrimination test forgiveness approach. The scale forgiveness consists of 18 questions, 7 of those were proven to be invalid in the analysis, leaving 11 good items with a regression value of > 0.25 and a score range of 0.282 to 0.557.

Scale *forgiveness* in this study is stated to be good, it can be seen in table 4.1 below:

TABLE 4.1 Distribution of the Item Distribution of the *Forgiveness*

| Dimension                       | Item Number |              | Number of Items           |          |
|---------------------------------|-------------|--------------|---------------------------|----------|
|                                 | Favorable   | Unfavorable  | Discrimination Power Good | Drop     |
| <i>Forgiving of Self</i>        | 1,3,5*      | 2*,4*,6*     | 1,3                       | 2,4,5,6  |
| <i>Forgiving Other Person</i>   | 8*,10,12    | 7,9,11*      | 7,9,10,12                 | 8,11     |
| <i>Forgiving of a Situation</i> | 14,16,18    | 13,15,17*    | 13,14,15, 16,18,          | 17       |
|                                 |             | <b>Total</b> | <b>11</b>                 | <b>7</b> |

Note: the item number marked with (\*) is the item that is lost.

The *Forgiveness* on 11 items is 0.732 so that it can be said that the *forgiveness* in this study is stated to be good, which can be seen in table 4.2 below:

TABLE 4.2 *Forgiveness* Statistic Reliability.

| Cronbach's Alpha | Total N of Aitem |
|------------------|------------------|
| 0.732            | 11               |

Religiosity Scale

Expert judgment, namely the supervisor, is used to conduct the validity test on the religiosity scale. Starting with the translation into Indonesian, the religiosity scale was revised twice, and sentences on items 1, 4, 7, 9, 11, 15, 16, 17, 18 were enhanced.

On 111 respondents, the item total correlation was used in the religiosity scale discrimination test. The religiosity scale has

19 items; the results of one item's analysis were declared incorrect, leaving 18 items with a regression value greater than 0.25 and a score ranging from 0.391 to 0.608.

The distribution of the religiosity scale in this study is stated to be good, it can be seen in table 4.3 below:

TABLE 4.3 Distribution of the Item Distribution of the Religiosity Scale.

| Dimension                               | Item Number   |              | Number of Items           |            |
|---|---------------|--------------|---------------------------|------------|
|   | Favorable     | Unfavorable  | Discrimination Power Good | The Belief |
| <i>Dimension</i>                        | 1,2,3         | -            | 1,2,3                     |            |
| <i>Religious Practice</i>               | 4,5,6,7       | -            | 4,5,6,7,                  |            |
| <i>The Experience Dimension</i>         | 8,9*,10,11,12 | -            | 8,10,11,12                | 9          |
| <i>Religious Knowledge</i>              | 13,14,15      | -            | 13,14,15                  |            |
| <i>Religious Consequences Dimension</i> | 16,17,18,19   | -            | 16,17,18,19               |            |
|   |               | <b>Total</b> | <b>18</b>                 | <b>1</b>   |

Note: the item number marked (\*) is the item that is lost.

The religiosity scale's reliability test on 18 items is 0.880, therefore it can be argued that the religiosity scale used in this study is good, as shown in table 4.4:

TABLE 4.4 Reliability of Religiosity *Statistics*.

| Cronbach's Alpha | Total N of Items |
|------------------|------------------|
| 0.880            | 18               |

Normality Test

The Kolmogorov-Smirnov test, which uses SPSS version 22 to examine the normality of the distribution of research data, is used to determine whether the data is normal. The significance of the results is 0.000 (p<0.05) for variable forgiveness. This indicates that the distribution of forgiveness across research subjects is not normal, and the significant value for the religiosity variable is 0.002 (p<0.05). This demonstrates that the distribution of religiosity scores among study participants is not typical. The following table 4.5 shows the results of the normalcy test:

TABLE 4.5 Normality Test Results

| Variable           | Sig.  | p     | Information |
|--------------------|-------|-------|-------------|
| <i>Forgiveness</i> | 0.000 | <0.05 | Abnormal    |
| Religiosity        | 0.002 | <0.05 | Abnormal    |

Linearity Test Linearity

A straight line can be formed from the data distribution of research variables, and a straight line indicates a linear relationship between research variables. SPSS version 22 was used to conduct the linearity test. A significance value of 21.114 was calculated based on the findings of the linearity test. As a result, it can be stated that religion and forgiveness have a linear relationship. The following table 4.6 shows the results of the linearity testing:

TABLE 4.6 Linearity Test Results

| Table ANOVA                |           |        |       |        |             |
|----------------------------|-----------|--------|-------|--------|-------------|
|                            |           | F      | Sig.  | p      | Information |
| Religiosity to Forgiveness | Linearity | 21.114 | 0.000 | < 0.01 | Linear      |

Hypothesis Testing

The hypothesis that will be tested in this study is "there is an effect of religiosity on the forgiveness of married individuals". Based on data analysis conducted using a simple regression technique with the SPSS version 22 program, it is known that the regression coefficient value F is 22.137 and the regression result is 0.169 with a significant level of 0.000 ( $p < 0.01$ ), which is very significant, meaning that the results of religiosity affect forgiveness by 16.9% and 83.1% were influenced by other factors outside this study. Thus, the research hypothesis is accepted. The results of testing this hypothesis can be seen in table 4.7 below:

TABLE 4.7 Hypothesis Test Results

| Model | R                  | Square | R     | Adjusted R Square | Std. Error of the Estimate |
|-------|--------------------|--------|-------|-------------------|----------------------------|
| 1     | 0,411 <sup>a</sup> |        | 0,169 | 0,161             | 3,00364                    |

a. Prediktor: (Konstan),Religiusitas

  

| ANOVA |            |                |     |             |        |                    |
|-------|------------|----------------|-----|-------------|--------|--------------------|
| Model |            | Sum of Squares | db. | Mean Square | F      | Sig.               |
| 1     | Regression | 199,719        | 1   | 119,719     | 22,137 | 0,000 <sup>b</sup> |
|       | Residual   | 983,380        | 109 | 9,022       |        |                    |
|       | Total      | 1183,099       | 110 |             |        |                    |

a. Dependent Variable: Forgiveness

b. Predictors: (Constant), Religiosity

III. DISCUSSION

The purpose of this study is to see how much religion affects married people's forgiveness. The hypothesis that there is an influence of religiosity on married individuals' forgiveness is accepted based on the findings of the analysis. The regression coefficient F is 22.137 with a significant level of 0.000 ( $p < 0.01$ ) and the R square value is 0.169 (This means that the hypothesis in this study is acceptable, suggesting that religiosity affects forgiveness by 16.9% while 83.1 percent is influenced by other factors outside the study).

Hernandez (2011) defined religiosity as a belief that is implemented in daily life related to religious allegiance to God, which is validated by past research. According to Amalianingsih (2008), religiosity has an effective contribution of 80.5 percent to forgiveness, with the remaining 19.5 percent impacted by other factors or variables not researched. With an empirical mean score of 33.42, forgiveness falls into the high category. This demonstrates that married people have higher levels of happiness. Due to the importance of forgiving, forgiveness is high, as evidenced by past study. Wardhati and Faturochman (2006) define forgiveness as an endeavor to let go of all wishes for vengeance and personal harm towards the guilty party or the one who has been wounded, as well as a

desire to create a relationship with the guilty party or the person who has been hurt.

The level of religiosity is in the high group, with an empirical mean value of 65.43, according to the results of the descriptive calculation of the respondent's category. This demonstrates that those who have reached the stage of marriage development have a high level of religiosity. This is in line with Desiningrum and Linawati's earlier study (2017). According to a descriptive analysis of religiosity categorization, the majority of students, 71.4 percent, fall into the high group. Students who maintain strong religious convictions will comply to their religion's theological ideas and embrace the veracity of their religious teachings. Religious people, according to Green and Elliott (2010), are healthier, happier, and more prosperous.

According to the findings of descriptive demographic data based on gender, men and women have the same level of religiosity, which is quite high. With a male empirical mean of 66.00 and a female empirical mean of 62.02. Similarly, 47 male respondents and 64 female respondents fall into the same group for Forgiveness, which is a high number. With a 33.53 empirical mean for men and 33.34 for women. This is supported by previous research by Astri (2009), which found that men and women have similar levels of religiosity, as well as the religiosity of students, workers, and unemployed people, whose findings show that while there is no significant difference in religiosity, there is a difference in the level of religiosity.

Furthermore, respondents with an empirical mean age of 21-40 years have a level of forgiveness of 32.84, 41-60 years has a level of 34.68, and 61-65 years has a level of 35.00. Although the age group of 21-40 years is classified as medium, the age groups of 41-60 years and 61-65 years are classified as high. Meanwhile, according to the results of the descriptive calculation of demographic data based on age, respondents aged 21-40, 41-60, and 61-65 years all fall into the same category of religiosity, which is very high. With an empirical mean of 65.14 respondents for years 21-40 and 65.97 respondents for ages 41-60, the religiosity of respondents with an empirical mean was 65.14 for ages 21-40 and 65.97 for ages 41-60. When you're between it ages of 21 and 40, you're in the right. Furthermore, the Has a high category level. According to Clark (Rachmat, 2005), three characteristics of religiosity in mentally healthy persons are: Mentally healthy people live all forms of religious teachings with sentiments of optimism and happiness, are extroverts rather than deep thinkers, and embrace the teachings of a liberal life. In terms of forgiveness, another remark regarding forgiving backs this up (in Setyawan, 2007). When people are asked to respond to anything with forgiveness, their muscles relax and their breathing becomes more normal. Not only that, but forgiveness has a strong link to mental wellness. Forgiveness alleviates wrath, depression, vengeance, hatred, and a variety of other undesirable emotions, making people happier (Anna, 2011).

The forgiveness of elementary/equivalent respondents with an empirical score of 33.00 in the medium category, SMA/equivalent with a score of 33.63 in the high category, Diploma/D3 with a value of 32.86 in the high-high category, Baccalaureate/S1 with a score of 33.87 in the high category, and S2 with a score of 3.69 in the high category, according to the

results of the descriptive calculation of demographic data based on the most recent education Respondents with elementary education/equivalent, high school/equivalent, Diploma/D3, baccalaureate/S1, and postgraduate degrees all fall into the same religiosity category, notably extremely religiosity high/S1 and a high category, while Diploma/D3 and S2 fall into the same medium group. Furthermore, the empirical value of elementary education/equivalent of 64.00 as many as 1 respondent, high school/equivalent of 65.34 as much as 35 respondents, Diploma / D3 of 66.14 as many as 1 respondent, and S2 of 63.50 as many as 8 respondents is known at the level of religiosity. The empirical mean for Bachelor/S1 education is 65.62, with 53 respondents providing data. Previous research has shown that religiosity is extremely high. This is in accordance with Article 1 of Law 1/1974, which declares that marriage is a birth relationship between a man and a woman in the capacity of husband and wife, with the goal of building a joyful and eternal family based on the One Godhead.

Furthermore, based on the results of descriptive demographic data computations based on age of marriage, it is known that respondents with marriage ages 1-20, empirical value of 33.17, and 21-40 years of age, 34.72, have the same high category of forgiveness. Furthermore, the level of religiosity, where the empirical mean value of marriage age 1-20 years is 65.78, with 93 respondents falling into the high group, and marriage age 21-40 years is 16.2, with 18 respondents falling into the high category. year has a high category. forgiveness of responders 1-20 years and 21-40 years. Furthermore, religiosity is stronger by those who marry between the ages of 1 and 20 years than among those who marry between the ages of 21 and 40 years. According to research conducted by Elisabeth, Ulyartha, and Catherina (2014), there is a link between dealing with conflict and happiness. So according Papalia, Wendkos, and Feldman (2008), the timing of an event determines normative life events, which are events that most adults encounter at specific stages in life, such as marriage and parenthood.

#### IV. CONCLUSION

Based on the findings of the research conducted in this study, it can be concluded that the hypothesis suggested in this study, namely that there is a considerable influence of religiosity on married individuals' forgiveness, which is 16.9%, is accepted. Furthermore, the findings of this study revealed that the research participants' religiosity was quite high, and their forgiveness was very high.

#### Suggestions

This research is still far from perfect because there are still shortcomings. Suggestions are proposed:

##### 1. Suggestions for married individuals.

The one after Individuals are also supposed to retain a high level of religiosity and use it in their daily lives so that they can be intelligent in dealing with challenges.

##### 2. Suggestions for the community

It is recommended that mature people be able to create forgiveness by providing the care to people who are having

problems, with a religious approach, of course, in order to solve current problems and wisely.

##### 3. Suggestions for further researchers

For further researchers who are interested in the same theme as this research are expected to consider the following matters:

- a. Similar study or with the same subject matter, with distinct areas and characteristics, as well as broader challenges, is encouraged to offer understanding by incorporating other aspects. If the researcher intends to take this study scale to change the language to make it more fit for a marriage context.
- b. Adding data through a series of observations and in-depth interviews with research participants.
- c. Improving measurement tools in order to get more precise data.

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