

Conflict resolution and religious behavior: Achieving authentic happiness among married individual

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Abstract

This study aims to examine the relationship between conflict resolution, religious behavior, and authentic happiness among married couples in Lampung Province. This research employed a quantitative approach. The sample consisted of 100 married individuals residing in Lampung Province, selected through purposive sampling based on the following criteria: having been married for at least five years, having experienced marital conflict, not currently undergoing divorce or legal proceedings, and regularly engaging in religious practices. Data were collected through self-report questionnaires using a Likert scale. The data were analyzed using multiple linear regression analysis. The results indicated that the independent variables jointly had a significant effect on authentic happiness ($F = 82.797$, $p < 0.05$). Conflict resolution and religious behavior together explained 62.3% of the variance in authentic happiness, while the remaining 37.7% was accounted for by other variables not examined in this study.

Keywords: authentic happiness; conflict resolution; married couples; religious behavior

INTRODUCTION

Happiness is a universal goal in married life. One well-established concept of happiness is authentic happiness (Rusdiana, 2017). Authentic happiness, or true happiness, is defined by Seligman (2002) as a psychological state comprising three main components: positive emotional experiences (pleasure), full engagement in meaningful activities (engagement), and contribution to a greater purpose (meaning). Peterson et al., (2005) further clarified this concept by distinguishing the orientations of happiness into pleasure, engagement, and meaning, whereby individuals who experience all three achieve a “full life” with the highest level of life satisfaction. In the context of marriage, authentic happiness is reflected when couples not only share positive emotions but are actively sharing the load of household challenges and cultivate a shared sense of meaning and purpose in building family life. Thus, the quality of a marriage depends not only on the continuity of the relationship but also on the extent to which the couple experiences authentic happiness within it (Seligman, 2002).



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Empirical evidence shows that marriage is associated with higher levels of happiness. Data from the Central Statistics Agency's Happiness Index (2021) show that married individuals have the highest happiness score of 72.1, compared with unmarried individuals (71.58) and divorced individuals (68.03 for lifetime divorce, 68.55 for divorce after death). In addition, Indonesia's national happiness index reached 71.49, a notable increase from 70.69 in 2017. These findings reflect a positive trend in the overall subjective well-being of Indonesians, with marital status being one of the main predictors of consistent happiness. Furthermore, the Global Flourishing Study 2025 report, involving Harvard University, ranked Indonesia highest in holistic well-being, highlighting the strength of family bonds and spirituality as key contributing factors. These findings suggest that marriage provides an important context for achieving authentic happiness.

However, these ideal conditions are not fully reflected in social reality. Instead of achieving happiness, many couples face incompatibility and conflict that affect the quality of their relationships (Suriyah et al., 2021). Data from Statistics Indonesia (2024) reported 399,921 divorce cases in Indonesia, the majority of which were attributed to prolonged disputes. In Lampung Province, divorce cases increased from 14,038 in 2023 to 14,603 in 2024, mostly occurring within the first five years of marriage, a period often marked by adjustments and tested expectations (Kendhawati & Purba, 2019). This trend is reinforced by data from 29 PTAs across Indonesia in 2017, which show that constant quarrels are the root cause of most divorces (152,575 cases), even surpassing economic problems (105,266 cases) (Hidayat, 2018). This increase in divorce rates clearly contradicts the purpose of marriage as stated in Law No. 52 of 2009, which emphasizes that happiness in marriage must be the top priority (Fatmawati et al., 2018).

The high divorce rate indicates that many couples have struggled to achieve authentic happiness in their marriages. This suggests the prevalence of fundamental issues in the quality of marital relationships, particularly in emotional connection, communication patterns, and the meaning attributed to the relationship. Therefore, a more comprehensive understanding of the factors contributing to marital happiness is necessary as a foundation for developing preventive interventions against divorce. Various theories have attempted to explain the underlying causes of divorce, including conflict theory, social theory, and communication theory. Conflict theory conceptualizes divorce as a consequence of escalating tension and the accumulation of unresolved conflicts between partners, whereas social theory emphasizes the influence of social and cultural contexts on individuals' attitudes and decisions regarding the continuity of marriage.

Conflict in marriage is an inevitable, integral part of marriage. But couples' inability to manage them effectively can reduce relationship quality, trigger negative emotions, and erode happiness (Triwanty & Ratnasari, 2024). Therefore, conflict resolution is crucial for maintaining the quality and stability of a marital relationship. Theoretically, conflict resolution skills contribute to authentic happiness through increased positive emotions, active engagement of partners, and strengthened meaning in the relationship, as explained in Seligman's theory of authentic happiness (2002) and Fredrickson's broaden-and-build theory of positive emotions (2001). This aligns with findings from a systematic review showing that cognitive-behavioral and emotion-focused conflict resolution interventions consistently improve communication and marital satisfaction (Salehi et al., 2025).

It should also be noted that happiness in marriage is determined not only by conflict-resolution skills but also by the presence of a value framework that guides couples in understanding their relationship and facing life's challenges. In Indonesian society, which upholds religious values, this role is manifested through concrete activities, such as praying and worshipping together, thereby

strengthening trust, emotional attachment, and overall relationship harmony. Seligman (2002) identifies eight environmental factors that influence happiness, one of which is religion, as it provides meaning in life and fosters character traits such as gratitude and forgiveness. Other studies also show that religious practices in Muslim families, such as praying and worshiping together, contribute to increased marital satisfaction and harmony (Aziz & Mangestuti, 2021). Furthermore, these findings are reinforced by a systematic review by Salehi et al., (2025), which shows that marital conflict interventions based on cognitive, emotional, and cultural-religious values are consistently effective in improving relationship quality and marital satisfaction.

From a theoretical perspective, religious practices provide a value framework that helps couples find a greater sense of purpose in life, strengthen emotional involvement, and foster positive emotions by promoting closeness to God and to their partners (Seligman, 2002; David & Stafford, 2015).. Research on marriage generally emphasizes conflict resolution as a key factor in maintaining marital relationships. In contrast, studies on religious behavior are often examined separately, particularly in relation to religiosity. Moreover, most studies continue to use a limited concept of happiness and have not widely adopted Seligman's multidimensional construct of authentic happiness.

Although numerous studies have examined conflict resolution in marriage, as well as religious behavior, most have treated these variables separately. The integration of conflict resolution and religious behavior in explaining authentic happiness has not been examined simultaneously, particularly within Indonesia's predominantly religious cultural context. Therefore, this study draws upon Seligman's (2002) Authentic Happiness framework to conceptualize marital happiness as encompassing positive emotions, engagement, and meaning in life. Conceptually, conflict resolution and religious behavior are expected to contribute in complementary ways: conflict resolution through couples' active engagement in problem-solving and the strengthening of positive relational attitudes, and religious behavior through the construction of a sense of meaning in life and spiritual closeness to God within marriage.

Empirical findings regarding the contribution of these two factors are expected to provide an important foundation for the development of more comprehensive marital interventions. Several previous studies have demonstrated that marriage counseling plays a preventive role in reducing divorce rates and helping couples manage marital problems more constructively. Recent research by Maharani (2025) further indicates that increasing couples' awareness of the importance of marriage counseling can serve as a strategic initial step toward lowering divorce rates.

In Lampung Province, several services are available, such as the Family Learning Center (PUSPAGA) and the Pre-Marital Guidance Program (Bimbingan Catin) administered by the Office of Religious Affairs (KUA). These programs provide premarital education and promote the strengthening of family values. However, there remains room for further development to enhance existing approaches through empirical research examining the role of conflict resolution and religious values in shaping marital happiness. This situation highlights the need for a research foundation capable of identifying whether conflict resolution and the internalization of religious values contribute to marital happiness, thereby providing a basis for the development of more comprehensive and systematic interventions.

Based on this background, this study aims to examine the relationship between conflict resolution and authentic happiness, the relationship between religious behavior and authentic happiness, and to analyze the simultaneous contribution of both variables to authentic happiness among married individuals. The research hypothesis states that there is a positive and significant relationship between conflict resolution and religious behavior with authentic happiness, both partially

and simultaneously. The urgency of this study arises from the increasing divorce rate, which indicates the suboptimal attainment of authentic happiness in marriage. Theoretically, this study contributes to the literature on authentic happiness in marital relationships, while practically, it provides an empirical foundation for developing more systematic marriage counseling programs grounded in positive psychology and religious values, particularly in efforts to reduce divorce rates in Lampung Province.

METHODS

This study employed a quantitative correlational approach, with data analyzed using multiple linear regression techniques. The study aimed to examine the relationship and contribution of conflict resolution (X_1) and religious behavior (X_2) to authentic happiness (Y) among married couples. The population consisted of married couples residing in Lampung Province, with respondents drawn from Rajabasa Pemuka Subdistrict. A purposive sampling technique was applied, with specific criteria to ensure that the respondents' characteristics aligned with the research objectives.

The final sample comprised 100 married individuals. The inclusion criteria were as follows: (a) husbands or wives who had been married for at least five years; (b) had experienced marital conflict; (c) were not currently undergoing divorce proceedings or involved in legal disputes; and (d) regularly engaged in religious practices. These criteria were established to ensure that participants had experiences relevant to the variables under investigation. The identification of conflict experiences and religious practices was conducted through screening questions at the beginning of the questionnaire, which asked about experiences of marital conflict and participants' involvement in regular religious activities.

Before conducting the main analysis, the data were subjected to validity and reliability testing. Reliability was assessed using Cronbach's alpha to evaluate the internal consistency of the instruments. All variables were measured using three validated psychological instruments. Authentic happiness was measured using the Authentic Happiness Inventory (AHI), adapted from Schueller & Seligman (2010) and Peterson (2005), yielding a Cronbach's alpha coefficient of 0.957. Conflict resolution was assessed using a modified version of the ROCI-II scale developed by Nadia et al. (2017), encompassing five dimensions: domination, integration, compromise, obligation, and avoidance, with a Cronbach's alpha coefficient of 0.965. Religious behavior was measured using a scale developed based on indicators derived from Charles Glock and Rodney Stark's theory of religiosity, as cited in Jamaluddin and referenced in Fitriani (2016), this instrument initially consisted of 30 items and demonstrated a Cronbach's alpha coefficient of 0.962 after item validation.

All scales comprised favorable (positively worded) and unfavorable (negatively worded) items. The response criteria were grouped into four categories: SS (*Sangat Setuju*), S (*Setuju*), TS (*Tidak Setuju*), and STS (*Sangat Tidak Setuju*), corresponding to Strongly Agree, Agree, Disagree, and Strongly Disagree, respectively, with numerical scores ranging sequentially from 1 to 4. A pilot study was conducted with 70 married individuals, and item analysis was performed using SPSS version 25. The authentic happiness scale was reduced from 30 to 24 valid items, the conflict resolution scale from 28 to 24 valid items, and the religious behavior scale from 30 to 25 valid items. Data were collected through the distribution of self-

administered questionnaires using a Likert-type scale.

This study was conducted in accordance with established research ethics guidelines and received approval from the relevant research ethics committee. All participants voluntarily provided informed consent after receiving a comprehensive explanation of the study's purpose, procedures, potential benefits, and risks. Participant confidentiality was ensured through the use of a coding system, and all collected data were securely stored and used solely for research purposes. Participants were informed of their right to withdraw from the study at any time without penalty. The validity of the research was supported by the use of validated instruments. All three instruments demonstrated high reliability coefficients ($0.70 \leq \alpha < 0.90$), and data collection procedures were standardized to ensure consistency (Azwar, 2018). External validity was strengthened through the selection of a sample representing varying durations of marriage. Data analysis was conducted in two main stages: (1) classical assumption testing and (2) hypothesis testing.

Classical assumption testing

- a. Normality was assessed using the One-Sample Kolmogorov–Smirnov test in SPSS. Residuals were considered normally distributed if $p > 0.05$ and non-normal if $p < 0.05$.
- b. Linearity was evaluated based on the significance of the linearity test ($p < 0.05$ indicates linearity) and the deviation from linearity test ($p > 0.05$ indicates linearity; $p < 0.05$ indicates non-linearity).
- c. Multicollinearity: Measured by Variance Inflation Factor ($VIF < 10$) and tolerance (> 0.10), indicating freedom from multicollinearity. Multicollinearity was examined using the Variance Inflation Factor ($VIF < 10$) and tolerance values (> 0.10), indicating the absence of multicollinearity (Mardiatmoko, 2020).

Hypothesis testing

Multiple linear regression analysis was performed using SPSS Statistics version 25 to examine the effects of the independent variables (conflict resolution and religious behavior) on the dependent variable (authentic happiness). The hypothesis was accepted if $p < 0.01$ (indicating a statistically significant effect) and rejected if $sig. > 0,01$.

RESULTS AND DISCUSSION

Result

This study was conducted to examine the relationships of conflict resolution and religious behavior with authentic happiness among married individuals. The participants were 100 married individuals residing in Lampung Province. The demographic characteristics of the participants are presented below, categorized by gender and length of marriage.

Table 1. Demographic characteristics of participants

Category	n	%
Gender		
Male	48	48%
Female	52	52%
Length of Marriage		
<5 years	4	4%
5-10 years	69	69%
11-15 years	20	20%
>15 years	7	7%

The demographic characteristics of the respondents indicate that, out of 100 participants, 48 were men (48%) and 52 were women (52%) residing in Lampung Province. The majority of respondents (69%) had been married for 5–10 years, followed by 11–15 years (20%), more than 15 years (7%), and less than 5 years (4%). This demographic profile is important, as length of marriage may moderate marital happiness pernikahan (Jose & Alfons, 2007), with couples in the early years of marriage tending to face different adjustment challenges compared to those who have been married longer. This study also generated scores for each variable, including:

Table 2. Descriptive Statistics

Variable	Min	Max	Mean	SD
<i>Authentic Happiness</i>	45	91	72.61	9.838
Conflict Resolution	45	90	71.79	9.984
Religious Behavior	37	88	65.40	9.546

Assumption testing results

Normality Test

Normality was assessed using the one-sample Kolmogorov–Smirnov test. The results showed that the significance values were 0.069 ($p > 0.05$) for authentic happiness, 0.165 ($p > 0.05$) for conflict resolution, and 0.200 ($p > 0.05$) for religious behavior. These findings indicate that all research variables were normally distributed.

Linearity test

Linearity was examined to determine whether the relationships between the independent and dependent variables were linear. The results showed a significance value of 0.001 ($p < 0.05$) for the relationship between conflict resolution and authentic happiness, indicating a linear association between the two variables. Similarly, the relationship between religious behavior and authentic happiness also showed a significance value of 0.000 ($p < 0.05$) in the linearity test. Therefore, both independent variables demonstrated a linear relationship with authentic happiness.

Multicollinearity test

Multicollinearity was assessed by examining the Variance Inflation Factor (VIF) and Tolerance values. The results indicated that conflict resolution had a tolerance value of 0.400 (> 0.10) and a VIF value of 2.500 (< 10). Similarly, religious behavior showed a tolerance value of 0.400 (> 0.10) and a VIF value of 2.500 (< 10). These results suggest that there was no evidence of multicollinearity among the independent variables.

Hypothesis testing results

Hypothesis testing was conducted using multiple linear regression analysis.

t-Test (Partial Test)**Table 3. t-Test results**

Model	Unstandarized Coefficients		Standarised Coefficients	t	Sig.	Colinerity Statistic	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	14.256	4.575		3.116	.002		
Conflict Resolution	.511	.096	.518	5.310	.000	.400	2.500
Religious Behavior	.332	.101	.322	3.300	.001	.400	2.500

Based on Table 3 of the multiple linear regression equation results, it shows that the constant value is 14.256, which means that when the independent variables, namely conflict resolution and religious behavior, are held constant, the value of authentic happiness is 14.256. The stronger influence of conflict resolution indicates that the couple's ability to manage conflict constructively plays a more dominant role in shaping authentic happiness than religious behavior, even though both contribute positively. The coefficient in regression X1 is 0.511, which means that the coefficient has a positive value, indicating a positive relationship between conflict resolution and authentic happiness. Thus, an increase in conflict resolution will result in an increase in authentic happiness of 0.511 units.

The regression coefficient for X2 is 0.332, which means that the coefficient is positive. There is a positive relationship between religious behavior and authentic happiness. Thus, an increase in religious behavior will result in an increase in authentic happiness of 0.332 units. Furthermore, based on the t-test results with a significance level of 5%, the conflict resolution variable has a t-value of $5.310 > t\text{-table } 1.984$ and a significance value of $0.001 < 0.05$, which means that H1 is accepted. This shows that conflict resolution partially has a significant positive effect on authentic happiness in married couples. Next, the variable of religious behavior had a t-value of $3.300 > t\text{-table } 3.175$ and a significance value of $0.001 < 0.05$, which means that H2 is accepted. This shows that religious behavior has a partial and significant positive effect on authentic happiness in married couples.

F-Test (simultaneous test)

Table 4. F-Test Results

Model		Sum of Square	df	Mean Square	F	Sig.
1	Regression	6042,370	2	3021,185	82,797	.000 ^b
	Residual	3539,420	97	36,489		
	Total	9581,790	99			

The results presented in Table 4 indicate that conflict resolution and religious behavior together play a significant role in explaining authentic happiness among married couples in Lampung Province, with a comparison result of $F = 82.797 > F\text{-table} = 3,94$ and a significance value of $p < .001$, indicating that H3 is supported. This finding suggests that the combination of a couple's ability to manage conflict and practice religious behavior contributes significantly to the development of authentic happiness in married life.

Coefficient of Determination (Adjustment R2)

Table 5. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.794 ^a	.631	.623	6.041

Based on Table 5, the Adjusted R Square value obtained is 0.623 or 62.3%. This means that conflict resolution and religious behavior together explain 62.3% of the variance in authentic happiness, while the remaining 37.7% is explained by other variables not examined in this study.

Discussion

The results of the study indicate that the respondent profile is relatively balanced between male and female participants, with 48% male and 52% female respondents, all residing in Lampung Province. In terms of marital duration, the majority of respondents had been married for 5–10 years (69%), followed by 11–15 years (20%), more than 15 years (7%), and less than 5 years (4%). This distribution is relevant to the discussion, as marital duration may influence the dynamics of the husband–wife relationship, including patterns of conflict resolution, religious behavior, and experiences of happiness. In line with Rumondor's (2011) findings, couples in the early stages of marriage generally face various adjustment challenges, as this stage is marked by changes and differences, which require intensive adaptation.

The results of the first hypothesis indicate that conflict resolution has a significant effect on authentic happiness among married couples, as evidenced by a T-value of 5.310, which is greater than the T-table value of 1.984, with a significance level of $p < 0.05$. This result means that H1 is accepted. These findings suggest that couples' ability to manage and resolve conflicts constructively plays an important role in enhancing authentic happiness. This finding is

consistent with Martin Seligman's (2002) theoretical framework of authentic happiness, which emphasizes engagement as one of the core pillars of well-being. Couples who are able to resolve conflicts constructively tend to maintain open communication and remain actively engaged in their relationship, even when faced with differences of opinion or relational tension.

The psychological mechanism underlying this relationship can be understood through Fredrickson's broaden-and-build theory (2001). When couples successfully resolve conflicts constructively, they experience a reduction in negative emotions such as frustration, anger, and interpersonal tension, which in turn creates an opportunity for positive emotions to emerge. These positive emotions not only enhance the pleasure component of authentic happiness but also broaden a couple's cognitive and behavioral capabilities, known as the broadening effect, enabling greater creativity in problem-solving and resilience in facing future challenges (Building Effect) (Fredrickson, 2001). Thus, effective conflict resolution functions as a mechanism that integrates the three components of authentic happiness. It does so by increasing positive emotions through conflict reduction, strengthening engagement via active involvement in problem-solving, and providing meaning by reinforcing commitment to shared goals.

These findings are consistent with previous studies. Hasanah (2014) reported a significant positive relationship between conflict resolution and marital happiness ($r = .334$, $p < .001$), indicating that higher conflict resolution ability is associated with greater marital happiness. Rifayanti dan Diana (2019) further confirmed that constructive conflict resolution skills are key determinants of marital stability and satisfaction. Urrahmah (2020) also found that constructive conflict resolution styles, such as accommodation, integration, and compromise, were more prevalent among couples who maintained their relationships; furthermore, no significant differences were identified based on stages of family development.

In married life, constructive conflict resolution does not operate in isolation but is closely intertwined with the internalization of religious values that shape couples' attitudes and behaviors. Religious values function as a moral and spiritual framework that helps individuals regulate their emotions, cultivate forgiveness, and derive meaning from differences, thereby supporting more adaptive responses during conflict. In this context, conflict resolution and religious behavior complement one another in fostering healthier and more meaningful relationships, which ultimately contribute to authentic happiness. This interrelated role is reflected in the coefficient of determination results, where the Adjusted R^2 value of .623 (62.3%) indicates that conflict resolution and religious behavior jointly explain 62.3% of the variance in authentic happiness. The remaining 37.7% is attributable to other unexamined factors. The substantial explained variance confirms that the combination of these two variables provides a meaningful and robust contribution to authentic happiness in marriage.

In practical terms, these results have important implications when viewed in light of the respondents' demographic characteristics. The majority of respondents (69%) had been married for 5–10 years, which, according to Kendhawati and Purba, (2019) represents the post-early phase of marriage, generally characterized by various adjustment processes and relational challenges that may lead to conflict. During this phase, couples typically begin to encounter

more complex realities of married life, such as economic demands, child-rearing responsibilities, and increasingly apparent differences in roles and expectations. These conditions require mature conflict resolution skills and the internalization of religious values to prevent differences from developing into sources of prolonged tension.

The results of the second hypothesis further support this study, the t -value of 3.300, which is greater than T_{table} , and a significance value of $p = 0.001$. These findings indicate that couples' involvement in religious practices significantly contributes to the development of positive emotions, engagement, and meaning in marriage. Theoretically, religious behavior contributes to authentic happiness, particularly through the dimension of meaning. Seligman (2005) identifies religion as one of the environmental factors influencing happiness, as religious practices provide a sense of meaning in life and foster positive character strengths such as gratitude and forgiveness. This is consistent with the findings of Berthold et al. (2014), who reported differences between religious and non-religious groups in terms of well-being outcomes.

Religious practices enable couples to perceive marriage not merely as a social bond or legal contract, but as a sacred commitment with a higher spiritual purpose, namely to attain well-being in this life and the hereafter and to fulfill religious obligations. From a psychological perspective, adherence to religious values may cultivate qualities such as patience, acceptance, and gratitude, which in turn strengthen positive emotions and relational engagement. This aligns with the findings of Berthold et al. (2014), who demonstrated that active religious practice rather than mere religious affiliation is associated with higher levels of life satisfaction. Thus, active engagement in religious behavior not only contributes to the meaning dimension but also appears to indirectly support the pleasure and engagement components by fostering positive character strengths and enhancing emotional regulation.

According to Risky et al. (2018) true happiness is strongly associated with religious belief, consistent with the view that spirituality provides a solid foundation for long-term well-being. Raesi et al. (2025) also revealed that religious beliefs and practices, expressed through effective coping mechanisms, can enhance a couple's happiness. In a broader context, David and Stafford (2015) found that religious communication between couples plays an important role in marital satisfaction, indicating that religious practices are both individual and relational, strengthening the bond between partners.

In the context of Indonesian society, which upholds religious values, the role of religious behavior is particularly significant. Consistent religious practices provide a value framework that guides couples in finding meaning in their relationship and facing life's challenges. Couples who consistently engage in religious behavior generally interpret marriage as a mandate and a form of worship, and therefore possess strong spiritual motivation to maintain the quality of their relationship. Conversely, couples with less consistent religious behavior tend to have limited access to sources of meaning and spiritual support in their married life, which may reduce their resilience in facing challenges.

Support for this argument can also be seen in intervention studies. Triwanty & Ratnasari (2024) show that improving conflict resolution skills through group interventions helps improve relationship dynamics and prevent conflicts from escalating into prolonged stress that undermines a couple's happiness. Furthermore, a systematic review by Salehi et al. (2025) confirms that cognitive-behavioral and emotion-focused conflict resolution interventions consistently enhance communication and marital satisfaction. Moreover, Baghdadi and Haghighat (2024) highlight that emotion regulation is closely linked to improved conflict resolution skills, indicating that effective emotion management is a key component of successful conflict resolution.

From a theoretical perspective, the integration of conflict resolution and religious behavior reflects a holistic approach to marital happiness that encompasses both horizontal (interpersonal) and vertical (relationship with God) dimensions. These two variables complement each other in fostering authentic happiness through distinct mechanisms. Conflict resolution primarily contributes through enhanced engagement and pleasure by facilitating constructive conflict management, keeping couples actively involved in the relationship, and reducing negative emotions, thereby creating space for positive emotional experiences. In contrast, religious behavior contributes mainly to the dimension of meaning through engagement in spiritual practices, enabling couples to find a deeper sense of purpose in their marriage and to cultivate positive character strengths such as gratitude, patience, and forgiveness, which support long-term well-being.

Couples who possess strong conflict resolution skills and consistently engage in religious practices are in an optimal position to achieve high levels of authentic happiness. They have practical strategies for managing daily conflicts through conflict resolution, as well as a value-based framework that provides meaning and long-term direction through religious behavior. This combination fosters a form of happiness that is not merely characterized by fleeting positive emotions, but also by deep relational engagement and a clear sense of shared purpose, which are key characteristics of authentic happiness as conceptualized by Seligman (2002).

These findings extend the literature on authentic happiness by demonstrating that Seligman's framework is relevant to the context of marriage, in which its three components, namely pleasure, engagement, and meaning, may be influenced by a combination of interpersonal and religious factors. Practically, the findings highlight the importance of developing premarital education and marriage counseling programs that integrate conflict resolution skills with the reinforcement of religious values, whether through communication and emotional regulation training or through religious reflection that fosters meaning in the marital relationship. Relevant institutions, such as the Office of Religious Affairs (KUA) and the Marriage Advisory and Preservation Agency (BP4), as well as marriage counseling practitioners, may adopt a holistic and tiered approach that prioritizes conflict resolution skills while sustaining religious values as a long-term foundation. Furthermore, these findings may inform divorce prevention policies through the development of evidence-based family intervention programs and collaboration with mental health services and religious organizations.

This study was conducted in accordance with scientific procedures. However, it has several limitations. These limitations include the restricted sample coverage to a single sub-district in Lampung Province, namely Rajabasa Pemuka Sub-district, as well as the use of self-report instruments, which may introduce bias, particularly in measuring religious behavior. Nevertheless, the authors hope that the findings of this study provide both practical and theoretical contributions by enriching the field of marriage psychology, particularly regarding the role of conflict resolution and religious behavior in fostering authentic happiness among married couples. In addition, the results may serve as a reference for counseling practitioners, marriage guidance institutions, and policymakers in designing more effective and empirically based family guidance programs.

CONCLUSION

Based on the results of the analysis and discussion, this study draws several important conclusions: The first hypothesis was accepted, as the findings revealed a positive and highly significant relationship between conflict resolution and authentic happiness among married couples in Lampung Province, indicating that better conflict resolution skills are associated with higher levels of authentic happiness. The second hypothesis was also accepted, showing a positive and significant relationship between religious behavior and authentic happiness, which suggests that greater consistency in practicing religious behavior is associated with higher levels of authentic happiness among married couples in Lampung Province. The third hypothesis was accepted, as conflict resolution and religious behavior simultaneously demonstrated a highly significant relationship with authentic happiness, with a combined contribution of 62.3% to the variance in authentic happiness.

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