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Religiosity and the Impact on Relationship Quality

Siera Schwanz

ABSTRACT

Religiosity is important for relationship maintenance. However, past studies are inconsistent regarding the impact of individual and partner religiosity for relationship quality. In addition, many studies focus on married couples and use single-item measures of religiosity. The goal of this study is to test the religiosity of relationships as a mediator between individual and partner religiosity for relationship quality of dating couples, using stringent measures of centrality of religiosity. Participants completed a survey regarding their religiosity, their partners' religiosity, and the religiosity of their relationships (N=119). Mediation analyses showed that relationship religiosity fully mediated the relationship between individual religiosity and relationship satisfaction and fully mediated the relationship between partner religiosity and relationship satisfaction. Results from the study emphasize the importance of religious activities for dating couples. Further implications will be discussed.

Keywords: religiosity, centrality of religiosity, dating, relationship quality

Religion plays an important role in the maintenance of romantic relationships (Allgood, Harris, Skogrand, & Lee, 2009; Reiter & Gee, 2008; Stafford, 2016). Research to date has outlined how religiosity impacts the quality and stability of married couples, through individual prayer (Spilka & Ladd, 2013), spouses' religious beliefs (Perry, 2015), and attending church or praying together (Braithwaite et al., 2015; Ellison, Burdette, & Wilcox, 2010; Lambert & Dollahite, 2008). However, not much is known concerning the religiosity of dating relationships, as many studies focus on married couples. Additionally, previous studies primarily focus on individual religiosity (Lambert & Dollahite, 2008; Lichter & Carmalt, 2009) and romantic partner religiosity (Braithwaite et al., 2015; Fincham, Ajayi, & Beach, 2011), leaving a gap in understanding the overall centrality of religiosity within romantic relationships. Subsequently, few studies have used precise measures of couples' religiosity; rather, many studies use single-item measures for what a couple would do together religiously, such as whether or not a couple attends church together, as indicators of religiosity. The goal of this study is to better explain the effects of the religiosity of relationships compared to individual or partner religiosity, using stringent measures of centrality of religiosity for the quality of dating relationships.

RELIGIOSITY AND ROMANTIC RELATIONSHIPS

Religiosity influences romantic relationship maintenance for married couples. Studies have examined religious affiliation (Braithwaite et al., 2015), attendance to religious services (Fincham et al., 2011), and common religious activities, such as praying (Ellison et al., 2010), as important for marital quality, yet research focuses on implications for an individual's religiosity or their romantic partner's religiosity for relationship development and maintenance. For example, previous studies found a correlation between an individual attending religious services with lower divorce rates and higher marital commitment (Allgood et al., 2009; Lopez, Riggs,

Pollard, & Hook, 2011; Ellison, Burdette, & Wilcox, 2010; Lambert & Dollahite, 2008). Furthermore, researchers have noted that married couples who have the same religious affiliation, commonly referred to as homogamous couples, are more satisfied within their marriages (Braithwaite et al., 2015). One limitation to these studies on religiosity and relationship maintenance is a focus on married couples as opposed to dating couples. Greater research is needed to examine religiosity in the context of premarital relationships (Braithwaite et al., 2015), to determine if religiosity, whether on the part of the individual or partner, will also impact dating couples.

Some evidence links an individual's religiosity and romantic partners' religiosity to the quality of romantic relationships. Past studies examined how an individual's religiosity improves romantic relationship quality. First, Allgood and colleagues (2009) found individual religiosity is linked to higher levels of dedication to spouses and higher levels of moral obligation to the relationship, which increases commitment. Fincham and others (2011) found that, with a large group of African American couples, husbands' religiosity was important not only for marital satisfaction in their relationships, but also their wives' marital satisfaction. However, some studies illustrate that women benefit more from having religious husbands than men who have religious wives (Lopez et al., 2011; Perry, 2015). These discrepancies regarding religiosity and relationship quality have recently been linked to romantic partners' religiosity, but the findings for partners' religiosity are mixed. For example, some studies showed partners' religiosity was positively associated with relationship quality (Clements, Stanley, & Markman, 2004; Mahoney, 2010), while other studies displayed no significant effects for relationship quality (Mahoney, 2010; Mahoney et al., 2001). Lopez and colleagues (2011) hypothesized that partner religiosity and religious commitment might account for these different findings. These researchers found that marital adjustment was related to spouses' level of religious commitment, but not individual religious commitment (Lopez et al., 2011). In other words, partners' religiosity may be more important for relationship quality than individual religiosity, but few studies have replicated these findings. In order to verify the effects of individual and partner religiosity for relationship quality, we propose the following hypotheses for the current study. The first hypothesis states that individual religiosity will be positively associated to relationship satisfaction and commitment. Additionally, the second hypothesis states that partner's religiosity will be positively associated with relationship satisfaction and commitment.

RELATIONSHIP RELIGIOSITY AND CENTRALITY OF RELIGIOSITY

The mixed findings for partner and individual religiosity might be best explained by romantic couples engaging in religious activities together, meaning couples' religiosity, or what we will refer to as relationship religiosity. For this current study, we define relationship religiosity as the active and cognitive participation of couples in romantic relationships doing religious activities together, such as talking about religious issues, learning about religion, praying or meditating, attending religious services together, and connecting through religiosity. Some studies report that joint religious participation and active engagement in faith communities is positively linked with relationship quality in married couples (Ellison et al., 2010; Fincham et

al., 2011). For example, Ellison and colleagues (2010) found that going to church together was beneficial for romantic quality. Additionally, married couples who discussed with each other how to follow God's will was positively associated with marital quality (Mahoney et al., 1999). Despite these findings, many studies restrict how they measure religiosity, often using single-item measures of religiosity that had not been validated. For example, some studies measured religiosity through single-item measures regarding how often individuals attended religious services and how often individuals pray.

Recently, more precise, measures of religiosity have been published. Miller et al. (2011) created the Hierarchical Religious Motivations Scale (HRMS), which examines the motivations behind why (or why not) individuals pray, attend religious services, and are generally religious. Another example is Huber and Huber's (2012) Centrality of Religiosity scale. This scale identifies five dimensional measures to examine individual religiosity: intellect, ideology, public practice, private practice, and experience. This scale is an in-depth examination of religiosity that has been used over 100 times in 25 different countries across the world, which provides evidence of its validity (Stiftung, 2009).

Despite the recent advancements in measuring religiosity, some limitations involving measuring this construct in the context of romantic relationships. First, few studies have examined romantic partner religiosity in-depth. What might potentially explain the inconsistent findings of partner religiosity and relationship quality is the strength in measures of romantic partners' religiosity. Studies simply asked how often a partner prays or how often a partner goes to church rather than examining how important religiosity is to the romantic partner. More importantly, few studies to date have examined the importance of religiosity for relationships, meaning engaging in religious activities together. Similarly, more precise measures of relationship religiosity are lacking in the literature. Relationship religiosity may explain the association between religiosity and relationship quality better than individual or partner religiosity. As seen in the marital literature, doing religious activities together can be beneficial for romantic relationships.

Therefore, based on past studies, we hypothesize that the religiosity of the relationship would be beneficial for relationship quality. In order to achieve the goals of this study, we use Huber and Huber's (2012) Centrality of Religiosity Scale to measure individual religiosity, adapt the scale for romantic partners' religiosity and relationship religiosity. Consequently, we propose the following two additional hypotheses and research question. The third hypothesis states the relationship between individual religiosity and relationship satisfaction will be mediated by the religiosity of the relationship; the relationship between individual religiosity and commitment will be mediated by the religiosity of the relationship. Additionally, hypothesis four states the relationship between partner's religiosity and relationship satisfaction will be mediated by the religiosity of the relationship; the relationship between partners' religiosity and relationship satisfaction will be mediated by religiosity of the relationship. Last we propose the following research question in order to understand the dynamics of religiosity for relationship quality:

What is more important for relationship quality: individual religiosity, partner's religiosity, or religiosity of the relationship?

METHODS

Participants and procedure

Data for this study comes from an online survey of young adults in the Midwestern United States. Participants were recruited through advertisements on local Facebook pages associated with the city of recruitment, which resulted in a sample of 318 participants. Descriptive statistics for this sample are presented in Table 1. Participants were required to be legal adults. Participants were predominantly female (73.1%) and approximately 23.2 years old ($SD = 7.75$). Ethnic composition for participants in this sample is 93.1% White/Caucasian, 4.0% Hispanic, 1.3% Black/African American, 1.3% Asian/Pacific Islander, and 0.3% American Indian. The average education for participants was a junior in college. For this study, 150 individuals were currently single, 27 individuals casually dating, 92 seriously dating, and 40 were married. Only participants in non-married romantic relationships were included in this study ($N = 119$). Participants completed an online survey through Qualtrics (Qualtrics, 2015) assessing individual religiosity, romantic partner religiosity, religiosity of the relationship, and romantic relationship quality (relationship satisfaction and commitment). The survey took about 30 minutes to complete and participants were not compensated to complete the study. The current investigation was approved by the appropriate Institutional Review Board.

Measures

Individual Religiosity: Individual religiosity was calculated using the Centrality of Religiosity scale (Huber & Huber, 2012). This scale is comprised of 17 items asking individuals to rate how central religiosity is to their interpersonal lives. Example items include: "How interested are you in learning more about religious topics?" and "How important is it for you to be connected to a religious community?" Responses for each item ranged from 1 (*Not at all*) to 5 (*Very much so*). The scale demonstrated acceptable internal consistency (Cronbach's alpha = .93), and the average level of individual religiosity was 3.19 ($SD = .88$).

Romantic Partner Religiosity: Religiosity of romantic partner was calculated using an adapted version of the Centrality of Religiosity scale (Huber & Huber, 2012). This scale was composed of 13 items, such as "How often does your romantic partner attend religious services?" and "How often does your romantic partner pray?" with responses ranging from 1 (*Not at all*) to 5 (*Very much so*). The scale demonstrated acceptable internal consistency (Cronbach's alpha = .90), and the average level of partner religiosity was 2.85 ($SD = 1.17$).

Relationship Religiosity: Religiosity of relationships was calculated using an adapted version of the Centrality of Religiosity scale (Huber & Huber, 2012). This scale was composed of 13 items, such as "How often do you talk about religious issues with your partner?" and "How often do you pray with your partner?" with responses ranging from 1 (*Not at all*) to 5 (*Very much so*). The scale demonstrated acceptable internal consistency (Cronbach's alpha = .95), and the average level of relationship religiosity was 2.57 ($SD = 1.02$).

Relationship Satisfaction: Relationship satisfaction was measured using the Relationship Assessment Scale (RAS; Hendrick, 1988). Examples of this 7-item scale include, “How good is your relationship compared to others?” and “How much do you love your partner?” Responses for each item ranged from 1 (*Low*) to 5 (*High*). This scale demonstrated acceptable internal consistency (Cronbach’s alpha = .87), and the average level of satisfaction reported by participants was 4.21 ($SD = .74$).

Commitment: Commitment was measured using Stanley and Markman’s (1992) measure of commitment, which asked participants to respond to four items on a scale from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). Example items were “My relationship with my romantic partner is more important to me than almost anything else in my life” and “I want this relationship to stay strong no matter what rough times we may encounter.” Internal consistency was acceptable for this measure (Cronbach’s alpha = .87), and the average commitment reported by participants was 3.98 ($SD = .92$). Table 2 presents correlations across all study variables.

ANALYTIC APPROACH

Each hypothesis is addressed using the different steps to mediation. There are four steps to mediation analyses: 1) confirming a significant relationship between the independent variable and dependent variable; 2) confirming a significant relationship between independent variable and mediator; 3) confirming a significant relationship between the mediator and the dependent variable in the presence of the independent variable; and 4) confirming an insignificant relationship between the independent variable and the dependent variable in the presence of a mediator (Little et al., 2007). The first two hypotheses of this study can be answered in the first step of testing for mediation, whereas hypotheses three and four can be answered through completing the remaining steps for mediation. For all hypotheses, we conducted hierarchical multiple regression analyses. For each regression model, control variables were entered in Step one (age, sex, ethnicity, sexual orientation, education, relationship length, relationship status (casually or seriously dating), and whether the relationship was long distance) and predictor variables (individual religiosity, romantic partner religiosity, or religiosity of relationship) were entered in Step two. For the research question, all three measures of religiosity (individual, partner, and relationship) were included as predictors. The dependent variable for each regression analyses was either relationship satisfaction or commitment. For all analyses, we examined changes in R^2 between Step one and Step two for each model to measure variance beyond the control variables.

RESULTS

The first hypothesis predicted a positive association between individual religiosity and relationship quality. The results of this hypothesis are presented in the top row of Table 3. Individual religiosity was positively associated with relationship satisfaction but not related to commitment. Based on measures in changes of R^2 , three percent of the variance was explained by the addition of individual religiosity in the model for relationship satisfaction. The second hypothesis predicted a positive association between romantic partners’ religiosity and relationship quality. The results of this hypothesis are presented in the top row of Table 4.

Partner religiosity was positively associated with relationship satisfaction, but not with commitment. For the model examining relationship satisfaction, 5.7% of the variance was explained by including partner religiosity in the model.

The third hypothesis predicted relationship religiosity would mediate the relationship between individual religiosity and relationship quality. The results for this analysis are presented in Table 3. Our hypothesis was partially supported. Relationship religiosity fully mediated the relationship between individual religiosity and relationship satisfaction (see Figure 1). From this figure, the path between individual religiosity and relationship satisfaction becomes insignificant when relationship religiosity is included as the mediator. However, relationship religiosity did not mediate the relationship between individual religiosity and commitment, yet relationship religiosity was positively associated with commitment for this model. For these models, the changes in R^2 for relationship satisfaction ($\Delta R^2 = .12$; $p < .001$) and commitment ($\Delta R^2 = .04$; $p < .05$) were significant. The variance explained for the mediational model for relationship satisfaction was 15% and the variance explained for the mediational model for commitment was 8%. The fourth hypothesis predicted that relationship religiosity would mediate the relationship between partner religiosity and relationship quality. The results of this hypothesis are presented in Table 4. We found partial support for this hypothesis. Relationship religiosity fully mediated the relationship between partner religiosity and relationship satisfaction (see Figure 2), but did not mediate the relationship between partner religiosity and commitment. According to Figure 2, the path between partner religiosity and relationship satisfaction is rendered insignificant when including relationship religiosity in the model. The change in R^2 for the model predicting relationship satisfaction was significant ($\Delta R^2 = .10$; $p < .01$) but not significant for commitment. The variance explained by the model for relationship satisfaction was 19%.

The research question for this study sought to examine the simultaneous influences of individual religiosity, partner religiosity, and relationship religiosity. Results are presented in Table 5. Relationship religiosity significantly predicted relationship satisfaction beyond individual and partner religiosity. The change in R^2 was significant ($\Delta R^2 = .14$; $p < .01$); however, none of the measures of religiosity significantly predicted changes in commitment.

DISCUSSION

Based on the findings of the study there is empirical evidence that doing activities together as a couple is beneficial for romantic relationship quality. Results of this study demonstrate that relationship religiosity significantly mediated the relationship between individual religiosity and relationship satisfaction, as well as partner religiosity and relationship satisfaction. Subsequently, spending time with romantic partners doing religious activities, whether active or passive, appeared more important for relationship quality than participants' own religious behaviors and their partners' religious behaviors, signifying the importance of relationship religiosity for dating couples.

Information from this study can explain inconsistent findings of past studies examining individual and partner religiosity for relationship quality. Past studies state individual religiosity or partner religiosity contributes to relationship quality (Clements, Stanley, & Markman, 2004),

whereas other studies illustrate that religiosity does not influence relationship quality (Mahoney, 2010). Results of the current study illustrate the importance for dating couples to participate in religious activities together rather than one of the coupled participants participating in religious activities. Dating partners who participate in religious activities together appear happier than couples who do not. These results can be explained by theories of romantic relationships. First, discussing religious issues and activities in romantic relationships can be beneficial for couples, according to Social Penetration Theory. According to Social Penetration Theory (Altman & Taylor, 1973), in order for relationships to become more intimate, individuals need to self-disclose on a deeper level to their romantic partners. Religion is a meaningful topic for dating couples to discuss, and by discussing religious topics, couples may be more satisfied based on tenets of this theory. Additionally, according to the stimulus-value-role theory (Murstein, 1970), during relationship initiation couples seek similarity regarding stimulus attributes, such as age, looks, and educational level. Over time, couples seek similarity in values, which includes attitudes, political perspectives, and also religiosity. Spending time together participating in religious activities may provide couples evidence of similarity in value, which is likely to promote relationship satisfaction. Third, relationship religiosity also has implications for social exchange theory. According to social exchange theory (Burgess & Huston, 1979), romantic relationships thrive when rewards outweigh costs. For dating couples, participating in religious activities may be perceived as rewards in romantic relationships. By participating in religious activities, both passively and actively, couples increase their satisfaction in their relationships.

Another explanation for the influence of relationship religiosity on relationship satisfaction is couples are satisfied when they are similar to each other. Although couples may not be homogamous in terms of religion, couples may experience satisfaction by engaging in religious activities together. For example, rather than two individuals in a relationship going to different churches because of different beliefs, if couples attend church together, despite different religions, couples may view attending church as a similarity that can promote relationship satisfaction (Vaaler, Ellison, & Powers, 2009). By participating in religious activities together, individuals may perceive their partner as sharing similar concerning religiosity. Additionally, engaging in religious activities is a significant step for dating couples (Braithwaite et al., 2015; McCurry, Schrodtt, & Ledbetter, 2012), and relationship religiosity is a meaningful experience, which could promote happiness for the relationship. Additionally, research demonstrates religious activities increase feelings of security (Lambert & Dollahite, 2008), and engaging in religious activities with romantic partners may promote satisfaction within the relationship. In other words, relationship religiosity may also be viewed as the foundation of a satisfying dating relationship. Last, engaging in religious activities as a couple may promote positive illusions, by thinking the dating relationship is better than most (Miller, 2012). Engaging in religious activities is a significant step in romantic relationships, and through relationship religiosity, dating couples may report higher satisfaction through comparison to other couples who do not participate in religious activities together.

There is also empirical evidence regarding the importance of participating in religious activities together. For example, the numbers of individuals and couples who attend religious services correlate with lower divorce rates and higher marital commitment (Allgood et al., 2009; Lopez, Riggs, Pollard, & Hook, 2011; Ellison, Burdette, & Wilcox, 2010; Lambert & Dollahite, 2008), and couples who pray together frequently report higher levels of relationship satisfaction and happiness than couples who do not pray together (Braithwaite et al., 2015; Ellison et al., 2010). Although relationship religiosity is important for marital commitment, results from this study demonstrate relationship religiosity does not influence commitment in dating relationships. Commitment is a multidimensional construct that is described as an intent to continue a relationship (Kelley, 1983), moral obligation to persist with the relationship (Johnson, 1999), and a focus on long-term orientation (Rusbult, 1980). Variables that usually influence changes in commitment are alternative partners and investments in the relationship (Rusbult, 1980; 1983), but relationship religiosity may not influence alternative partners or investments. Although going to church together and discussing religious topics are likely to increase relationship satisfaction, they do not represent investments that could influence changes in commitment. Investments that may influence dating couples' commitment are more likely to be time spent being in the relationship or shared residences, rather than engaging in religious activities together.

This study also illustrates that relationship religiosity is more strongly correlated with relationship satisfaction than individual and partner religiosity. Engaging and interacting via religious activities and conversation may be more important than whether one of the two individuals is religious, prays, or attends church. Moreover, religion is not only important for dating relationships, but engaging in religious activities together is predictive of higher levels of relationship quality for dating relationships. Based on these results, we recommend dating couples discuss religious topics and participate in religious activities together to test compatibility. By engaging in these activities, couples are likely to be more satisfied in their relationships. For couples seeking to increase satisfaction in their relationships, results from this study encourage dating couples to spend time doing religious activities together or discussing religious issues regardless of denomination and family history.

LIMITATIONS AND CONCLUSIONS

Although this study advances knowledge for religiosity and dating couples, no study is without limitations. First, only data from one person in a dating relationship was gathered. Second, data was only collected at one point in time. Due to these limitations, the sophistication of statistical analyses was limited. Future studies should examine information longitudinally in order to more precisely measure individual religiosity, partner religiosity, and relationship religiosity. Also, larger and more diverse samples would provide a more nuanced examination at the influence of religiosity for romantic relationships. Despite these limitations, this study was one of the first to examine relationship religiosity in relation to individual and partner religiosity for dating couples using stringent measures of religiosity.

To promote relationship quality in the context of romantic dating relationships, dating couples should consider engaging in religious activities together, such as discussing religious

topics with one another, reading holy texts together, and serving religious communities together. Regardless of the limitations, this study advances knowledge for religiosity for dating couples.

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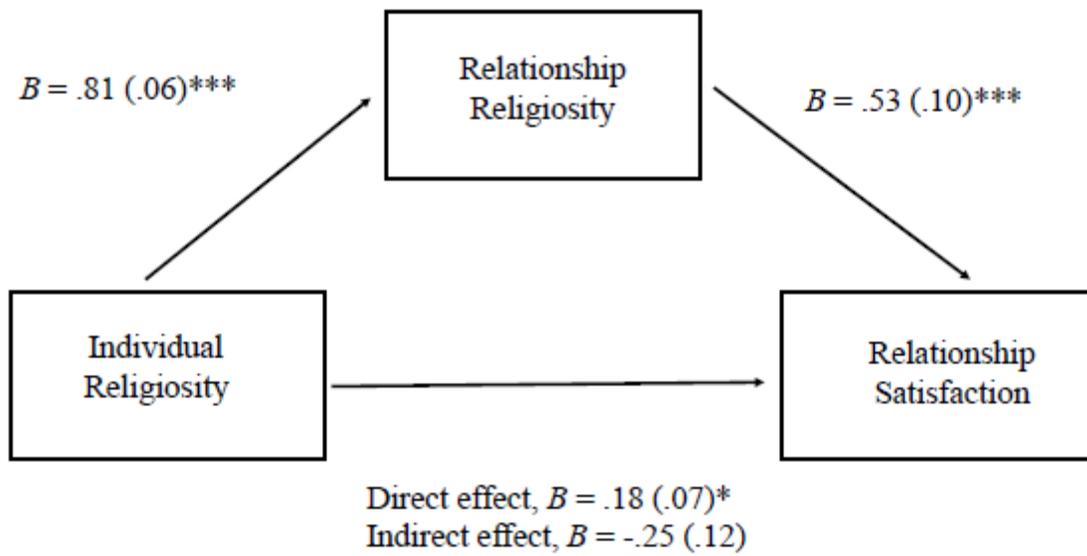


Figure 1. Mediation model for relationship religiosity and relationship satisfaction.

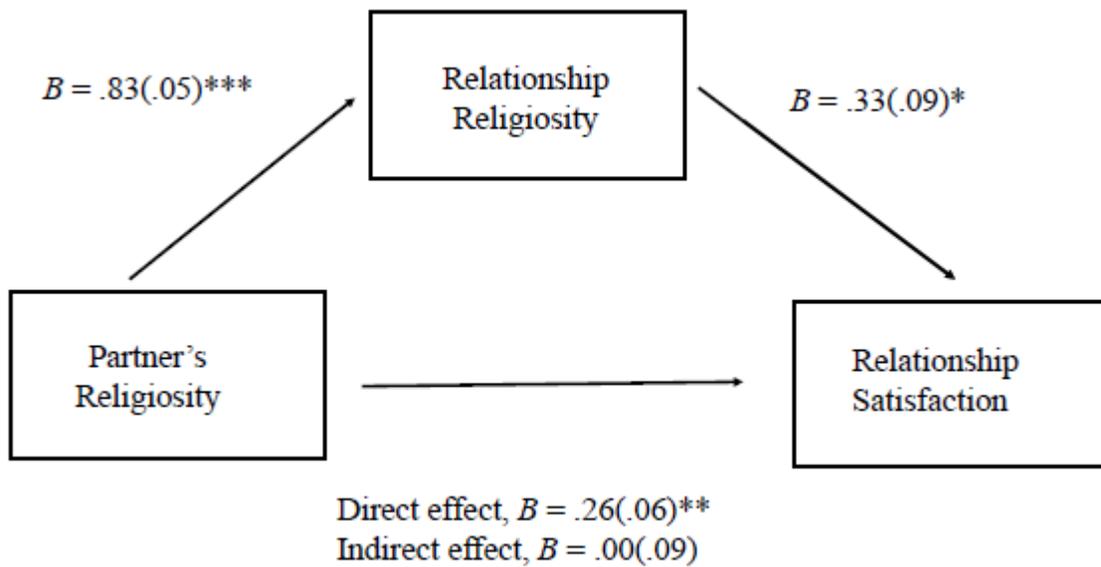


Figure 2. Mediation model for relationship religiosity and commitment.

Table 1.
Descriptive Statistics for Entire Sample (N = 318).

	Male	Female	Total	<i>F</i> (2, 317)	χ^2 (2, 317)
<i>n</i>	92	226	318		
Age	22.64 (7.62)	23.42 (7.81)	23.19 (7.75)	.66	---
Education ^a	4.97 (1.82)	5.08 (1.80)	5.05 (1.81)	.27	---
Ethnicity					
White/Caucasian	87 (94.6)	209 (92.5)	296 (93.1)	---	2.12
Black/African American	0 (0.0)	4 (1.8)	4 (1.3)		
Asian/Pacific Islander	1 (1.0)	3 (1.3)	4 (1.3)		
Hispanic	4 (4.4)	9 (4.0)	13 (4.0)		
American Indian	0 (0.0)	1 (0.4)	1 (0.3)		
Relationship Status					
Single	50 (54.3)	109 (48.2)	159 (50.0)	---	5.41
Casually Dating	11 (12.0)	16 (7.1)	27 (8.5)		
Serious Dating	19 (20.7)	73 (32.3)	92 (28.9)		
Married	12 (13.0)	28 (12.4)	40 (12.6)		
Religious Variables ^b					
How often do you go to church?	3.34 (1.27)	3.28 (1.42)	3.30 (1.38)	.13	---
How often do you pray?	3.41 (1.23)	3.44 (1.29)	3.43 (1.27)	.05	---
How often do you read a religious text?	2.76 (1.33)	2.70 (1.37)	2.72 (1.36)	.16	---
To what extent do you think God exists?	4.58 (1.00)	4.50 (.99)	4.52 (.99)	.45	---
Individual Religiosity	3.23 (.854)	3.17 (.898)	3.19 (.885)	.264	---
Romantic Partner Religiosity	3.53 (1.097)	2.62 (1.104)	2.85 (1.167)	18.80***	---
Religiosity of the Relationship	2.80 (.982)	2.49 (1.031)	2.57 (1.025)	2.55	---

Relationship Quality ^c	Relationship Satisfaction	3.99 (.84)	4.28 (.69)	4.21 (.74)	4.33*	---
	Commitment	3.76 (1.02)	4.05 (.87)	3.98 (.92)	2.96	---

Note. Grade, ethnicity, and relationship status are presented as counts with column percentages in parentheses; all other information is presented as averages with standard deviation in parentheses.

^aEducation is measured on a scale from 1 (*less than high school*) to 10 (*graduate degree*).

^bReligious variables are measured on a scale from 1 (*not at all*) to 5 (*very much so*). The Religiosity variables are the mean for these scales with the interpretation the same as the other religious variables.

^cRelationship quality is measured on a scale from 1 to 5, with higher numbers signifying higher relationship quality.

*** $p < .001$; * $p < .05$.

Table 2.
Correlation across study variables.

Study variables	1	2	3	4	5
1. Relationship Satisfaction	---	.70**	.01	.24*	.27**
2. Commitment	.85**	---	-.04	.14	.12
3. Individual Religiosity	.35*	.26	---	.65**	.79**
4. Partner's Religiosity	.15	.18	.59**	---	.80**
5. Religiosity of the Relationship	.42*	.35*	.88**	.69**	---

Note: Women are on the top of the diagonal and men are on the bottom.

Table 3.
Mediation Analyses for Individual Religiosity for Relationship Quality ($N = 119$).

	Relationship Satisfaction			Commitment		
	Beta (SD)	R^2	ΔR^2	Beta (SD)	R^2	ΔR^2
Step 1 Individual Religiosity on Relationship Quality	.18 (.07)*	.119	.031*	.09 (.09)	.052	.007
Step 2 Individual Religiosity on Relationship Religiosity	.81 (.06)***	.688	.615***	.81 (.06)***	.688	.615***
Step 3 Individual Religiosity on Relationship Quality	-.25 (.12)	.148	.118***	-.19 (.16)	.083	.044*
Relationship Religiosity on Relationship Quality	.53 (.10)***			.34 (.13)*		

Note: Statistics are standardized beta coefficients and presented as B(SD).

*** $p < .001$; * $p < .05$.

Table 4.
Mediation Analyses for Partner Religiosity for Relationship Quality ($N = 119$).

	Relationship Satisfaction			Commitment		
	Beta (SD)	R^2	ΔR^2	Beta (SD)	R^2	ΔR^2
Step 1 Partner Religiosity on Relationship Quality	.26 (.06)**	.091	.057**	.16 (.07)	.066	.021
Step 2 Partner Religiosity on Relationship Quality	.81 (.05)***	.604	.555***	.83 (.05)***	.604	.555***
Step 3 Partner Religiosity on Relationship Quality	.00 (.09)	.187	.099**	.01 (.12)	.134	.033
Relationship Religiosity on Relationship Quality	.33 (.09)*			.16 (.12)		

Note: Statistics are standardized beta coefficients and presented as B(SD).

*** $p < .001$; ** $p < .01$; * $p < .05$.

Table 5.
 Hierarchical Regression Analyses Examining Religiosity for Relationship Quality
 ($N = 119$).

	Relationship Satisfaction	Commitment
Individual Religiosity	-.25 (.12)	-.19 (.16)
Partner's Religiosity	.01 (.09)	.02 (.12)
Relationship Religiosity	.53 (.12)**	.33 (.16)
ΔR^2	.141**	.044

Note: Statistics are standardized beta coefficients and presented as B(SD).