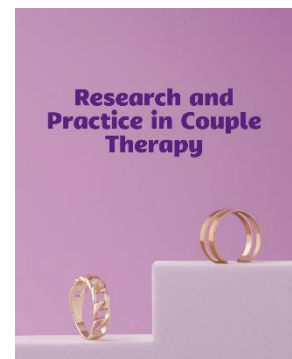


Mutual Understanding in Marriage as Predicted by Perspective-Taking and Interactional Warmth

1. Arusyak. Ivanyan¹*: Department of Psychology, Armenian State Pedagogical University after Khachatur Abovian, Yerevan, Armenia

2. Neda. Atapour²: Department of Psychology and Counseling, KMAN Research Institute, Richmond Hill, Ontario, Canada

*corresponding author's email: ivanyanarusyak@aspu.am



ABSTRACT

This study aimed to examine the predictive roles of perspective-taking and interactional warmth in mutual understanding among married individuals. A correlational descriptive design was employed with a sample of 350 married participants residing in Armenia, selected based on the Krejcie and Morgan sampling table. Standardized instruments were used to measure mutual understanding, perspective-taking, and interactional warmth. Data were analyzed using SPSS version 27, including descriptive statistics, Pearson correlation coefficients, and linear regression analysis. Assumptions for normality, linearity, multicollinearity, and homoscedasticity were tested and met. The results showed that both perspective-taking ($r = .61, p < .01$) and interactional warmth ($r = .66, p < .01$) had significant positive correlations with mutual understanding. Linear regression analysis indicated that the model was statistically significant ($F(2, 347) = 85.61, p < .001$), with both perspective-taking ($\beta = .36, p < .001$) and interactional warmth ($\beta = .42, p < .001$) significantly predicting mutual understanding. The model explained 52% of the variance in the dependent variable ($R^2 = .52$). The findings underscore the importance of both cognitive empathy and emotional expressiveness in fostering mutual understanding within marital relationships. Perspective-taking and interactional warmth function as complementary interpersonal capacities that contribute significantly to marital cohesion. These results suggest the need for marital education and counseling programs to incorporate strategies aimed at enhancing both empathetic thinking and emotional responsiveness as key relational skills.

Keywords: Mutual understanding, marriage, perspective-taking, interactional warmth, emotional responsiveness, cognitive empathy

How to cite this article:

Ivanyan, A., & Atapour, N. (2025). Mutual Understanding in Marriage as Predicted by Perspective-Taking and Interactional Warmth. *Research and Practice in Couple Therapy*, 3(1), 1-10. <https://doi.org/10.61838/rpct.3.1.3>

Introduction

Marriage, as a foundational institution in human societies, extends beyond formal contracts to encompass deep emotional and psychological bonds. Central to a successful marriage is the presence of mutual understanding—an evolving process that demands emotional attunement, perspective-taking, and warm interaction between spouses. In the contemporary marital context, mutual understanding functions as a crucial moderator of marital satisfaction, conflict resolution, and long-term relational resilience (Mahmudulhassan & Abuzar, 2024; Manik, 2024). As marriage patterns continue to shift due to changing social, cultural, and legal norms, understanding the psychological components that predict mutual understanding has gained increasing attention among family researchers and psychologists.

The emergence of marriage as a dynamic, rather than static, social structure has prompted new explorations into the psychosocial variables that shape marital quality. Research has shown that the capacity for perspective-taking, or the ability to

understand a partner's viewpoint, contributes meaningfully to empathy and relationship maintenance behaviors (Khan et al., 2024; Матохнюк & Корольова, 2024). Similarly, interactional warmth, reflected in expressions of affection, emotional responsiveness, and support, is strongly correlated with trust-building and emotional safety within marriage (Hasibuan & Muhajir, 2024; Hastowohadi et al., 2024). In light of these findings, investigating how these two variables predict mutual understanding in marriage could provide a more nuanced understanding of marital dynamics and inform culturally sensitive interventions.

Marriage has also evolved as a multidimensional institution, increasingly influenced by cultural globalization, religious reinterpretations, and socio-economic transformations. For example, in transnational marriages among international students in China, mutual understanding is shaped by overlapping social identities and intergroup negotiation (Raja et al., 2024). Similarly, early and unregistered marriages, as observed in various Indonesian and South Asian contexts, often reflect a lack of mutual understanding due to limited pre-marital preparation and emotional maturity (Purbayu et al., 2024; Rizal et al., 2023). In Kazakhstan, the role of religious and customary norms in defining marriage contracts illustrates how institutional forces mediate the psychological closeness between partners (Khamit et al., 2024). These structural differences point to the importance of considering both internal psychological capacities and external social conditions when studying marital understanding.

Within family systems, communication plays a vital role in fostering mutual understanding. Effective communication practices—especially those emphasizing emotional expression and active listening—have been linked to stronger partner alignment in goals, values, and parenting strategies (Fauziah et al., 2023). Particularly among young couples, the transition into marriage often presents challenges related to mismatched expectations, individualistic tendencies, and evolving gender roles, which can undermine the formation of mutual understanding (Kumar, 2023; Матохнюк & Корольова, 2024). Studies highlight that those who enter marriage with well-developed interpersonal and empathic skills tend to report higher levels of dyadic adjustment and relational harmony (Harsono et al., 2024; Nikooy et al., 2024).

The interplay between perspective-taking and interactional warmth is especially crucial in emotionally complex situations, such as negotiating family roles, managing conflict, or coping with socio-economic stress. Couples who are capable of understanding each other's cognitive and emotional positions tend to show greater adaptability and resilience (Saputra et al., 2022; Zulfa et al., 2023). This is especially relevant in contexts marked by gender asymmetry or sociocultural constraints that limit open expression—conditions under which emotional warmth can act as a protective factor by reinforcing emotional bonds despite external pressures (Sugitanata, 2023; Sulaiman, 2023).

From a socio-legal perspective, mutual understanding is also embedded in the broader framework of marriage rights and obligations, particularly with regard to women's autonomy, choice of partner, and family consent. As demonstrated in rural Islamic communities, a lack of mutual understanding between spouses is often rooted in asymmetric power relations and traditional practices that do not prioritize emotional compatibility (Nguyen & Tuong, 2022; Sulaiman, 2023). Furthermore, marriage guidance programs such as *Mubadalah* in Indonesia have sought to integrate emotional literacy and mutual empathy into pre-marital counseling, thereby helping couples to develop sustainable communication patterns (Zulfa et al., 2023).

In some studies, mutual understanding has also been associated with the success of matrimonial traditions. For instance, the “Golek Garwo” tradition in Javanese culture emphasizes emotional compatibility and ongoing relational negotiation, which aligns with modern psychological constructs such as empathy, responsiveness, and validation (Hasibuan & Muhajir, 2024). Similarly, traditional Islamic frameworks such as the *Sakinah* family model emphasize emotional peace and mutual rights as central principles of marital life (Rofiq et al., 2022). Such conceptualizations support the integration of spiritual and psychological perspectives in the measurement and enhancement of mutual understanding between spouses.

Adolescents and young adults preparing for marriage also present a relevant population for studying the precursors to mutual understanding. Research among secondary school students from ethnic minority backgrounds has shown that education aimed at preventing early marriage significantly increases awareness of relational dynamics and emotional development (Nguyen & Tuong, 2022). Programs designed to enhance pre-marital preparation for Muslim women in Indonesia underscore the importance of emotional readiness and communication capacity in reducing marital dissatisfaction and breakdown (Hastowohadi et al., 2024).

Modern digital communication platforms have further transformed the terrain of romantic interaction and mutual understanding. For example, unconventional marriage proposals disseminated through social media, such as TikTok, illustrate evolving narratives around relational commitment and self-expression (Bantugan, 2024). These narratives influence young people's expectations around emotional availability and mutual responsiveness, underscoring the relevance of studying interactional warmth in both online and offline romantic contexts.

In the legal domain, judicial responses to marriage dispensation cases also reflect society's implicit assumptions about emotional maturity and partner understanding (Purbayu et al., 2024). Such cases offer insight into how legal institutions mediate personal decisions and relational capacities, suggesting that mutual understanding is not merely an interpersonal outcome but a socially constructed norm influenced by law, policy, and culture (Pusi et al., 2024). Additionally, studies of intermarriage and intercultural unions demonstrate that couples from diverse ethnic or religious backgrounds often require higher levels of perspective-taking and emotional intelligence to navigate cross-cultural tensions and familial expectations (Пешкова, 2024).

The literature also emphasizes that social identity development—particularly in multicultural or transnational marriages—relies heavily on emotional sensitivity, shared goals, and aligned worldviews, which are cultivated through mutual understanding (Raja et al., 2024). Similarly, in cultures with strong collectivist values, mutual understanding is often facilitated through shared community norms and intergenerational advice, as opposed to purely individual decision-making (Mahmudhassan & Abuzar, 2024; Musthofa & Lutfiah, 2024).

Finally, shifting demographic trends and population changes also indirectly impact mutual understanding in marriage. As family structures evolve under the pressures of urbanization, migration, and economic fluctuation, marital expectations and interactional styles adapt accordingly (Kim, 2024). For example, rising housing costs and employment instability can increase marital stress, thus requiring stronger emotional regulation and warmth in interactions to preserve mutual understanding (Kim, 2024; Osei, 2022).

Given this broad spectrum of psychological, cultural, and institutional factors, this study aims to fill a significant research gap by empirically examining the role of perspective-taking and interactional warmth in predicting mutual understanding in marriage.

Methods and Materials

Study Design and Participants

This study employed a correlational descriptive design to examine the predictive role of perspective-taking and interactional warmth in mutual understanding among married individuals. The target population included married adults residing in Armenia. A sample of 350 participants (175 couples) was selected using stratified random sampling, and the sample size was determined based on the Krejcie and Morgan (1970) table for adequate statistical power. Eligibility criteria included being legally married, having a minimum of two years of marital experience, and voluntarily providing informed consent. Participants

represented a diverse range of educational, occupational, and socio-economic backgrounds. All ethical considerations, including anonymity, confidentiality, and informed consent, were upheld throughout the research process.

Measures

To assess mutual understanding in marriage, the Mutual Psychological Development Questionnaire (MPDQ), developed by Genero, Miller, Surrey, and Baldwin (1992), was used. This instrument is designed to measure mutual empathy and mutual understanding in close relationships, including marital ones. The MPDQ consists of 22 items rated on a 6-point Likert scale ranging from 1 (strongly disagree) to 6 (strongly agree), assessing the degree of mutual responsiveness, shared understanding, and emotional engagement between partners. The scale includes subscales such as “Empathic Engagement,” “Authentic Communication,” and “Perceived Responsiveness.” Higher scores reflect a greater degree of mutual psychological development and understanding. Numerous studies have confirmed the tool’s internal consistency and construct validity, with Cronbach’s alpha values typically ranging between 0.80 and 0.89, demonstrating its reliability in both clinical and non-clinical populations.

Perspective-taking was measured using the Interpersonal Reactivity Index – Perspective Taking Subscale (IRI-PT), developed by Davis (1980). The IRI-PT is part of the broader Interpersonal Reactivity Index, which assesses various dimensions of empathy. This specific subscale comprises 7 items that evaluate the tendency of individuals to spontaneously adopt the psychological viewpoint of others. Items are rated on a 5-point Likert scale from 0 (does not describe me well) to 4 (describes me very well). Higher scores indicate a stronger capacity for cognitive empathy or understanding others’ viewpoints. The IRI-PT has been widely used in psychological and relational studies and has shown high reliability, with reported Cronbach’s alpha values typically above 0.75. The construct validity has also been well-established through correlations with related social-cognitive and behavioral measures.

Interactional warmth was assessed using the Warmth/Affection Subscale of the Network of Relationships Inventory (NRI) developed by Furman and Buhrmester (1985). This subscale contains 6 items designed to capture the frequency and intensity of warmth, affection, and positive emotional expressions in interpersonal relationships, including marital interactions. Respondents rate items on a 5-point Likert scale from 1 (little or none) to 5 (the most possible), reflecting the perceived degree of warmth and supportive communication in their interactions. The subscale includes aspects such as expression of care, encouragement, and physical affection. The NRI Warmth/Affection subscale has demonstrated good internal consistency ($\alpha > 0.80$) and test-retest reliability. It has been validated across various relational contexts, including studies on marital satisfaction and emotional intimacy, confirming its utility in measuring interpersonal warmth within close relationships.

Data analysis

The data were analyzed using SPSS version 27. Descriptive statistics were computed to summarize participants’ demographic characteristics. To assess the relationships between mutual understanding (dependent variable) and the predictor variables—perspective-taking and interactional warmth—Pearson correlation coefficients were calculated. To determine the predictive power of the independent variables on mutual understanding, linear regression analysis was performed. Prior to conducting the regression analysis, relevant statistical assumptions—including normality, linearity, multicollinearity, and homoscedasticity—were evaluated and confirmed.

Findings and Results

The demographic data of the participants revealed that 51.7% ($n = 181$) of the participants identified as female and 48.3% ($n = 169$) as male. Regarding age, 18.6% ($n = 65$) were between 25–30 years old, 41.4% ($n = 145$) were between 31–40, and 40.0% ($n = 140$) were above 40. In terms of educational attainment, 26.0% ($n = 91$) had completed secondary education, 53.7% ($n = 188$) held a bachelor's degree, and 20.3% ($n = 71$) had postgraduate education. Additionally, 58.9% ($n = 206$) reported being employed full-time, while 25.4% ($n = 89$) were employed part-time, and 15.7% ($n = 55$) identified as homemakers or unemployed.

Table 1. Means and Standard Deviations for Study Variables (N = 350)

Variable	Mean (M)	Standard Deviation (SD)
Mutual Understanding	84.27	10.36
Perspective-Taking	26.91	4.75
Interactional Warmth	27.68	5.13

Table 1 displays the descriptive statistics for the main study variables. The mean score for Mutual Understanding was 84.27 ($SD = 10.36$), indicating a relatively high level of perceived mutual understanding among participants. The mean score for Perspective-Taking was 26.91 ($SD = 4.75$), suggesting a moderately high level of cognitive empathy. The Interactional Warmth variable had a mean of 27.68 ($SD = 5.13$), reflecting generally positive and affectionate interpersonal behaviors in marital relationships.

Prior to conducting the regression analysis, all statistical assumptions were tested and confirmed. The normality of the data was assessed using the Kolmogorov–Smirnov test, which was non-significant for all variables ($p > 0.05$), indicating a normal distribution. Linearity was verified through scatterplots, which revealed linear relationships between each independent variable and the dependent variable. Multicollinearity was assessed using Variance Inflation Factor (VIF) values, all of which were below 2.1, indicating no multicollinearity issues. Homoscedasticity was examined through residual plots, which displayed a consistent spread of residuals across predicted values. Durbin-Watson statistic was 1.92, confirming the absence of autocorrelation. Thus, the dataset met the key assumptions required for linear regression analysis.

Table 2. Pearson Correlation Coefficients Between Variables (N = 350)

Variables	1. Mutual Understanding	2. Perspective-Taking	3. Interactional Warmth
1. Mutual Understanding	–		
2. Perspective-Taking	.61**	–	
3. Interactional Warmth	.66**	.54**	–

Table 2 shows the Pearson correlation coefficients among the study variables. Both Perspective-Taking ($r = .61$, $p < .01$) and Interactional Warmth ($r = .66$, $p < .01$) were significantly and positively correlated with Mutual Understanding. Additionally, a significant positive correlation was observed between Perspective-Taking and Interactional Warmth ($r = .54$, $p < .01$), suggesting that individuals with greater empathic perspective-taking also report warmer marital interactions.

Table 3. Summary of Regression Model for Predicting Mutual Understanding

Source	Sum of Squares	df	Mean Square	R	R ²	Adjusted R ²	F	p
Regression	4871.54	2	2435.77	.72	.52	.51	85.61	<.001
Residual	4543.01	347	13.09					
Total	9414.55	349						

As shown in Table 3, the overall regression model predicting Mutual Understanding from Perspective-Taking and Interactional Warmth was statistically significant ($F(2, 347) = 85.61$, $p < .001$). The model accounted for 52% of the variance in mutual understanding ($R^2 = .52$, Adjusted $R^2 = .51$), indicating a strong predictive relationship. The high R-value (.72) reflects a robust association between the independent variables and the dependent variable.

Table 4. Regression Coefficients for Predictors of Mutual Understanding

Predictor	B	Standard Error	β	t	p
Constant	31.24	2.85	–	10.96	<.001
Perspective-Taking	1.17	0.19	.36	6.16	<.001
Interactional Warmth	1.39	0.21	.42	6.65	<.001

Table 4 presents the regression coefficients for each predictor variable. Both Perspective-Taking ($\beta = .36$, $t = 6.16$, $p < .001$) and Interactional Warmth ($\beta = .42$, $t = 6.65$, $p < .001$) were significant predictors of Mutual Understanding. The positive coefficients suggest that increases in either variable are associated with increases in perceived mutual understanding. Among the two, Interactional Warmth had a slightly stronger standardized beta coefficient, indicating a marginally greater predictive contribution.

Discussion and Conclusion

The present study sought to examine the predictive roles of perspective-taking and interactional warmth in fostering mutual understanding in marriage among Armenian couples. The findings revealed that both variables were positively and significantly correlated with mutual understanding. Furthermore, regression analysis demonstrated that both perspective-taking and interactional warmth were significant predictors of mutual understanding, jointly accounting for a substantial proportion of the variance in the dependent variable. These findings highlight the centrality of cognitive-empathic abilities and affective behaviors in the development and maintenance of emotional closeness and dyadic alignment between spouses.

The strong predictive role of perspective-taking supports a growing body of research emphasizing the cognitive dimension of relational empathy. The ability to adopt a partner's viewpoint has consistently been associated with better communication, reduced conflict, and increased emotional validation in romantic partnerships (Khan et al., 2024; Матохнюк & Корольова, 2024). In marital contexts, where long-term intimacy and joint decision-making are required, perspective-taking helps partners interpret each other's intentions, fears, and expectations more accurately, thereby reducing misunderstandings and emotional withdrawal (Nikooy et al., 2024). This cognitive process underlies many behaviors associated with successful marital functioning, including forgiveness, responsiveness, and negotiation of differing needs.

In addition to cognitive empathy, the study confirms the important contribution of interactional warmth to marital understanding. Warmth—reflected in expressions of affection, physical closeness, and emotionally supportive behavior—appears to facilitate an environment of safety and trust, which is essential for mutual psychological development (Hasibuan & Muhajir, 2024; Manik, 2024). This finding aligns with prior studies that highlight how emotionally warm couples are more capable of sustaining high levels of dyadic satisfaction, even in the face of external stressors or internal conflict (Rofiq et al., 2022; Zulfa et al., 2023). Warmth contributes to the regulation of emotional arousal during conflict and promotes recovery by reinforcing the emotional bond. In cultures that value relational harmony and collective emotional functioning—such as Armenia's family-oriented culture—warmth may play a particularly amplified role in relational maintenance.

The synergy between perspective-taking and warmth appears to be particularly powerful. While perspective-taking allows for accurate interpretation of a partner's internal state, warmth provides the affective platform for responding in a caring and validating manner. The combination of these two competencies likely fosters what some researchers have referred to as “relational attunement”—the capacity to be both intellectually and emotionally present in interactions (Khamit et al., 2024;

Mahmudulhassan & Abuzar, 2024). Our findings reinforce this dynamic, suggesting that mutual understanding is not merely a passive state of agreement but a dynamic outcome emerging from ongoing efforts to cognitively understand and emotionally support the partner.

These findings can also be understood in light of cultural and legal norms surrounding marriage in diverse societies. For example, in contexts such as Indonesia and Bangladesh, marital counseling programs that explicitly teach communication skills and emotional responsiveness have been linked to greater harmony and mutual understanding among couples (Hasibuan & Muhajir, 2024; Mahmudulhassan & Abuzar, 2024). Similarly, in studies on transnational marriages, the role of emotional intelligence and intercultural sensitivity—including perspective-taking and warmth—has been emphasized as critical to navigating cross-cultural expectations (Raja et al., 2024; Пешкова, 2024). The current study, although conducted in Armenia, complements these findings by showing that such interpersonal competencies are universally applicable across varied socio-cultural contexts.

Furthermore, the current results are in line with the literature addressing pre-marital preparation and emotional readiness. Research on pre-marital education for Muslim women in Southeast Asia has shown that couples trained in empathy, active listening, and emotional expression exhibit higher levels of marital understanding and satisfaction (Hastowohadi et al., 2024; Koesnead et al., 2024). In many cases, these emotional and cognitive capacities are as important as religious or legal compatibility. For example, Sulaiman's (Sulaiman, 2023) socio-legal study on women's right to choose spouses emphasizes that autonomy and mutual recognition are key to marital harmony—concepts inherently tied to mutual understanding.

Studies on early marriage and underage unions also underscore the risks of entering marriage without the necessary psychological and emotional development to sustain mutual understanding. Adolescents often lack advanced perspective-taking skills and emotional regulation capacities, making them vulnerable to misunderstandings, coercion, and conflict (Fauziah et al., 2023; Nguyen & Tuong, 2022; Pusi et al., 2024). Our findings reinforce the argument that psychological preparedness—particularly in terms of empathy and warmth—is vital for the development of sustainable marital relationships.

The study's findings also extend to current discussions about marriage in urban and digital contexts. In particular, the influence of social media on emotional intimacy has been widely discussed in recent years. Bantugan's (Bantugan, 2024) study of an unconventional online marriage proposal illustrates how public displays of affection and emotional expression are evolving in digital spaces. While such expressions may differ in form, the underlying functions—warmth, validation, and shared meaning—remain consistent with the predictors identified in this study. Even as communication shifts toward digital platforms, the importance of mutual responsiveness and emotional accessibility persists.

From a legal and policy standpoint, these findings hold implications for efforts aimed at enhancing marital stability. As seen in cases of marriage dispensation and unregistered marriage, legal mechanisms often fail to assess or support the emotional competencies required for successful partnerships (Purbayu et al., 2024; Rizal et al., 2023). Marriage, when reduced to a legal or transactional framework, risks ignoring the affective dimensions that make it viable in the long term. The present study suggests that programs aimed at promoting marital understanding should integrate components that build perspective-taking and emotional expressiveness into marital counseling, family law reform, and community education.

Notably, this study also aligns with the constructivist theories of marriage, which argue that relational meaning is co-constructed through shared experiences and mutual interpretation of reality (Musthofa & Lutfiah, 2024; Saputra et al., 2022). Mutual understanding is not a fixed attribute but a continuous process that depends on partners' ability to learn from and adapt to one another. The ongoing interaction between cognitive and emotional faculties ensures that this understanding remains responsive to life transitions, role changes, and external pressures.

Finally, the results support the conclusions of research in African contexts, such as Osei's (Osei, 2022) study on marital stability in Ghana, which highlights emotional sensitivity and open communication as key factors in marital longevity. Similarly, in studies on minority student populations, emotional and social education has been shown to increase relational awareness and prevent high-risk marital behaviors (Nguyen & Tuong, 2022). These consistent cross-cultural patterns underscore the universality of the psychological factors investigated in this study.

Although the study provides valuable insights, certain limitations must be acknowledged. First, the data were collected using self-report questionnaires, which may be influenced by social desirability bias, especially in the context of sensitive relationship dynamics. Second, the sample was limited to married individuals in Armenia, which may restrict the generalizability of the findings to other cultural or legal environments. Third, the study adopted a cross-sectional design, which does not allow for causal inferences or exploration of changes over time. Additionally, other potential variables such as attachment style, conflict resolution style, or religious compatibility were not assessed but may also influence mutual understanding.

Future research can expand on the present findings by employing longitudinal designs to examine how perspective-taking and interactional warmth develop and influence mutual understanding over the course of marriage. Comparative cross-cultural studies can also be conducted to explore how these predictors function in collectivist versus individualist societies, or in arranged versus self-initiated marriages. Moreover, experimental or intervention-based studies could test the effectiveness of empathy and warmth training in improving marital understanding among newlyweds or couples experiencing relational distress. Finally, qualitative approaches such as in-depth interviews or dyadic analyses could provide a richer, more nuanced understanding of how these psychological processes unfold in real-life marital interactions.

Based on the findings, it is recommended that pre-marital and marital counseling programs include modules on perspective-taking, active listening, and warmth-oriented communication. Religious institutions, family courts, and civil organizations involved in marriage education should incorporate psychological training to foster mutual empathy and emotional intelligence among couples. Educational curricula—especially in high schools and universities—should introduce relational literacy programs to help youth develop the foundational skills necessary for future relational success. Moreover, media campaigns and digital tools aimed at promoting healthy marriages can benefit from emphasizing the value of emotional sensitivity and cognitive empathy as central to marital longevity.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

All ethical principles were adhered in conducting and writing this article.

Acknowledgments

We would like to express our gratitude to all those who helped us carrying out this study.

Authors' Contributions

All authors equally contributed to this study.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

Funding

This research was carried out independently with personal funding and without the financial support of any governmental or private institution or organization.

References

- Bantugan, B. S. (2024). Coupling-Decoupling: Textual Analysis of a Tik Tok Video on an Unconventional Marriage Proposal of a White Adult Heterosexual Male in Search of a Husband. *European Modern Studies Journal*, 8(6), 99-122. [https://doi.org/10.59573/emsj.8\(6\).2024.9](https://doi.org/10.59573/emsj.8(6).2024.9)
- Fauziah, D., Tayo, Y., & Utamidewi, W. (2023). Peran Komunikasi Keluarga Dalam Pengambilan Keputusan Pernikahan Dini Pada Remaja. *Da Watuna Journal of Communication and Islamic Broadcasting*, 4(2), 479-487. <https://doi.org/10.47467/dawatuna.v4i2.4025>
- Harsono, I., Sutanto, H., Zuhroh, S., Arisanti, I., & Erliana, Y. D. (2024). The Influence of Socio-Economic Factors on Marriage Patterns in Indonesia: A Quantitative Analysis of the Relationship Between Social Status and Marriage Decisions. *SNHSS*, 1(01), 33-39. <https://doi.org/10.58812/snhss.v1i1.5>
- Hasibuan, R. H., & Muhajir, M. (2024). The Effectiveness of the “Golek Garwo” Matrimonial Tradition in Forming Harmonious Families. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 13(1), 1-10. <https://doi.org/10.24090/jimrf.v13i1.10332>
- Hastowohadi, H., Ramadhansyah, A., & Muhammad Yusriel Amien Muhammad Yusriel, A. (2024). Preparation for Marriage for Muslim Women in Indonesia: Perceptions of Muslim Women in News Articles. *Al-Usariyah: Jurnal Hukum Keluarga Islam*, 2(1), 140-152. <https://doi.org/10.37397/al-usariyah.v2i1.579>
- Khamit, T., Kerim, S., & Imammadi, T. (2024). The Emergence of Marriage Contracts and Religious Norms Within Kazakh Customary Law. *Eurasian Journal of Religious Studies*, 40(4). <https://doi.org/10.26577/ejrs.2024.v40.i4.a1>
- Khan, M. A. U., Akter, F., Ferdouse, J., & Kubra, T. J. (2024). Insights Into Young Minds: Unveiling the Spectra of Marriage Perspectives. *International Journal of Research -Granthaalayah*, 12(3). <https://doi.org/10.29121/granthaalayah.v12.i3.2024.5541>
- Kim, D.-H. (2024). An Analysis of the Causal Relationship Between Population Changes and Housing Market Using Lag Distribution Model. *Korea Real Estate Soc*, 42(4), 153-172. <https://doi.org/10.37407/kres.2024.42.4.153>
- Koesnead, J. F., Sihabudin, A. A., & Setiadi, B. (2024). Upaya Meminimalisir Angka Peningkatan Pernikahan Usia Dini Melalui Koordinasi Kelembagaan Pemerintah Kota Banjar Tahun 2023. *Aktivisme*, 1(3), 294-300. <https://doi.org/10.62383/aktivisme.v1i3.380>
- Kumar, S. P. (2023). Institutions in Transition: Changing Trends in Marriage. *Research Review International Journal of Multidisciplinary*, 8(3), 175-178. <https://doi.org/10.31305/rrijm.2023.v08.n03.020>
- Mahmudulhassan, M., & Abuzar, M. (2024). Harmony in the Family: Indicators of Marriage Success in Cultural and Religious Foundations in Bangladesh. *Deujis*, 2(03), 221-230. <https://doi.org/10.61455/deujis.v2i03.136>
- Manik, S. N. (2024). Analisis Persepsi Jemaat GKPPD Sangga Beru Tentang Fondasi Pernikahan Dalam Mewujudkan Keluarga Harmonis. *Sinar Kasih Jurnal Pendidikan Agama Dan Filsafat*, 2(4), 58-76. <https://doi.org/10.55606/sinarkasih.v2i4.405>
- Musthofa, M. A., & Lutfiah, S. Q. (2024). Early Marriage and Its Influence on Family Harmony in an Islamic Perspective. *Al-Risalah*, 15(1), 197-214. <https://doi.org/10.34005/alrisalah.v15i1.3351>
- Nguyen, S. T. U., & Tuong, T. D. (2022). Perception, Evaluation, and Factors Influencing Educational Activities to Prevent Child and Consanguineous Marriage of Ethnic Minority Students in Secondary School. *Humanities and Social Sciences Letters*, 11(1), 1-10. <https://doi.org/10.18488/73.v11i1.3214>
- Nikooy, M., Asgharirad, A. A., Forushani, S. N., & Mehregan, M. R. (2024). Identifying Criteria for a Successful Marriage: A Grounded Theory Study. *Aftj*, 5(5), 146-154. <https://doi.org/10.61838/kman.aftj.5.5.17>

- Osei, P. (2022). Examining the Factors Influencing Marital Stability Among Couples in the Kwabre East District, Ashanti Region - Ghana. *Jep*. <https://doi.org/10.7176/jep/13-36-03>
- Purbayu, F., Sutisna, S., & Hambari, H. (2024). Analysis of Marriage Dispensation Case Decisions in Bogor Regency: Review of Law and Social Aspects. *Mizan Journal of Islamic Law*, 8(2), 157. <https://doi.org/10.32507/mizan.v8i2.2871>
- Pusi, T. R., Kasim, N. M., Bakung, D. A., & Kadir, M. K. K. (2024). Faktor Utama Terjadinya Perkawinan Di Bawah Umur Di Desa Kuala Lumpur Kecamatan Paguyaman. *Ganec Swara*, 18(2), 756. <https://doi.org/10.35327/gara.v18i2.856>
- Raja, R., Jian-fu, M. A., Tao, R., Ullah, S., Li, X. Y., & Shafi, M. M. (2024). Social Identity Development in Transnational Marriages of International Students in China. *Humanities and Social Sciences Communications*, 11(1). <https://doi.org/10.1057/s41599-023-02396-1>
- Rizal, S., Pagar, P., & Fuad, Z. (2023). The Validity of Wali Muhakkam in the Practice of Unregister Marriages and Legal Consequences at East Aceh Regency. *Pena Justisia Media Komunikasi Dan Kajian Hukum*, 22(2). <https://doi.org/10.31941/pj.v22i2.3008>
- Rofiq, W. A., Anwar, K., & Afabih, A. (2022). Building a Sakinah Family Through the Rahmat Pura Wedding Tradition. *Jurnal Al-Qadau Peradilan Dan Hukum Keluarga Islam*, 9(2), 124-135. <https://doi.org/10.24252/al-qadau.v9i2.31612>
- Saputra, S., Yunanda, R., & Kiram, M. Z. (2022). Phenomenological Studies of Social Integration of Religious Groups Majelis Taklim Fardhu Ain (MATFA) Indonesia. https://doi.org/10.2991/978-2-494069-07-7_13
- Sugitanata, A. (2023). Pertentangan Misi Kenabian Dan Hukum Pernikahan Beda Agama Di Indonesia. *Au*, 3(2), 163-187. <https://doi.org/10.24260/al-usroh.v3i2.1998>
- Sulaiman, A. (2023). Women's Right to Choose Spouses: A Socio-Legal Study in Rural Islamic Communities. *Ijldr*, 1(2), 113-121. <https://doi.org/10.62039/ijldr.v1i2.81>
- Zulfa, N., Darmaningrum, K. T., Hermawan, R., & Rosida, D. (2023). Mubadalah Marriage Guidance to Prevent Divorce in Pekalongan City. *Muwazah*, 15(2), 75-94. <https://doi.org/10.28918/muwazah.v15i2.2062>
- Матохнюк, Л., & Корольова, Н. (2024). Психологічні Особливості Мотивації Вступу До Шлюбу Сучасної Молоді. *Перспективи Та Інновації Науки*(11(45)). [https://doi.org/10.52058/2786-4952-2024-11\(45\)-1446-1458](https://doi.org/10.52058/2786-4952-2024-11(45)-1446-1458)
- Пешкова, В. М. (2024). Intermarriages: Factors, Characteristics and Their Impact on Family and Society (Foreign Research Review). *Sociological Journal*, 30(3), 124-144. <https://doi.org/10.19181/socjour.2024.30.3.6>