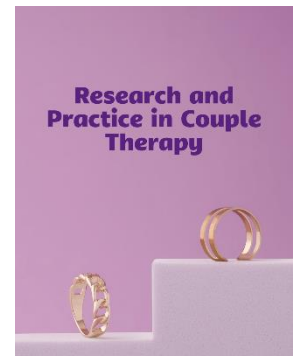




Impact of Spiritual Resilience Training on Marital Stability and Emotional Endurance

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ABSTRACT

This study aimed to evaluate the effectiveness of a structured spiritual resilience training program on improving marital stability and emotional endurance among married individuals in India. A randomized controlled trial design was employed with 30 married participants randomly assigned to either an intervention group (n = 15), receiving eight weekly sessions of spiritual resilience training, or a control group (n = 15) with no intervention. The training incorporated psycho-spiritual exercises, forgiveness work, emotional regulation techniques, and shared spiritual rituals. Participants were assessed at pre-test, post-test, and a five-month follow-up using standardized measures of marital stability and emotional endurance. Data were analyzed using repeated measures ANOVA and Bonferroni post-hoc tests with SPSS version 27. Significant improvements were found in the intervention group compared to controls in both marital stability and emotional endurance across time points (all $p < .001$). The repeated measures ANOVA revealed main effects of time and group, as well as significant time $\times$ group interactions, indicating that the spiritual resilience training led to greater gains in the dependent variables that were maintained at the five-month follow-up. Post-hoc tests confirmed significant increases from pre-test to post-test and sustained improvements at follow-up, with non-significant declines between post-test and follow-up. Effect sizes were large, demonstrating the practical significance of the intervention. Spiritual resilience training effectively enhances both the durability of marital relationships and the emotional coping capacities of individuals, with benefits enduring for at least five months post-intervention. Incorporating spiritual and relational dimensions into resilience training offers a promising avenue for marital therapy, particularly in culturally and spiritually oriented populations.

Keywords: Spiritual resilience, marital stability, emotional endurance, randomized controlled trial, couples therapy, emotional regulation.

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Introduction

In the landscape of contemporary marital relationships, couples face a multitude of emotional, psychological, and existential challenges that threaten the longevity and quality of their union. Marital stability and emotional endurance—two vital components of a resilient and satisfying marriage—have gained increased attention in light of shifting societal norms, rising divorce rates, and evolving expectations of emotional intimacy. Within this context, spiritual resilience has emerged as a protective psychological and existential factor that enables couples to endure adversity while preserving relational integrity and personal well-being. Numerous studies emphasize that cultivating resilience, particularly when integrated with spiritual meaning-making, offers a powerful buffer against stress and fosters marital cohesion (Hayati et al., 2025; Pour Seyyed Aghaei, 2025; Sajjad & Thakur, 2025).



Marital stability refers to the perceived continuity, endurance, and resistance to dissolution within a marital relationship. It is influenced by multiple factors including emotional connection, conflict resolution skills, mutual respect, and psychological adaptability (Bijani et al., 2023; Brik & Wang, 2024; İlmen & Sürücü, 2022). Emotional endurance, on the other hand, reflects an individual's capacity to withstand emotional stress and regulate affective responses within the relational context (He et al., 2024; Shamsollahi, 2021). While traditional approaches to marital therapy often emphasize cognitive-behavioral frameworks or attachment dynamics, an increasing body of research suggests that integrating spiritual resilience training can deepen emotional coping and foster a shared moral framework between spouses (Al-Murshidi, 2024; Kazerouni et al., 2024).

Spiritual resilience is the process through which individuals draw upon spiritual beliefs, practices, and meaning systems to cope with adversity. It encompasses a sense of purpose, connection to a transcendent source, and the ability to find growth in suffering (Afshani et al., 2020; Johnson et al., 2021). Research indicates that couples who engage in spiritual practices such as prayer, shared rituals, forgiveness, and meaning-making are more likely to exhibit marital satisfaction and stability, especially during periods of stress (Goli & fard, 2021; Hasanzadeh et al., 2024). This aligns with findings that suggest resilience is not merely an individual trait but can be cultivated through relational and spiritual contexts (Apriliani et al., 2021; Güçlü & Hürmeýdan, 2024). Notably, resilience training has been shown to reduce divorce intention and enhance compromise in couples struggling with infertility (Afshani et al., 2020), increase marital compatibility in distressed couples (Rajabi et al., 2023), and improve adjustment in families facing parenting and caregiving burdens (Brik & Wang, 2024; Irshad et al., 2023).

The unique challenges faced by couples—ranging from financial strain and illness to parenting children with special needs—require psychological tools that enhance both emotional flexibility and commitment. The resilience framework is particularly useful in this regard as it not only strengthens internal coping but also promotes dyadic processes such as mutual support, empathetic communication, and shared goals (He et al., 2024; Mirlohan et al., 2021). Additionally, emotion regulation plays a central role in mediating the relationship between resilience and marital outcomes, with studies confirming that couples who can modulate emotional responses constructively are more likely to maintain marital quality over time (Güçlü & Hürmeýdan, 2024; Shamsollahi, 2021).

Recent literature has also highlighted the mediating and moderating effects of resilience in the relationship between psychological variables and marital satisfaction. For example, psychological flexibility, self-efficacy, and hope are significantly linked to marital satisfaction when resilience serves as a mediator (Razazan, 2025). Furthermore, metacognitive beliefs and resilience have been found to predict marital adjustment in couples coping with chronic pain conditions (Goli & fard, 2021), suggesting that cognitive-emotional mechanisms interact with spiritual resilience processes to support marital well-being. Similarly, spiritual beliefs appear to act as a buffer for psychological stress in couples caring for children with neurodevelopmental disorders, again mediated by resilience factors (Irshad et al., 2023).

Importantly, the marital bond does not exist in isolation but is embedded in broader cultural, religious, and familial systems. In many collectivist societies, including India where this study was conducted, spiritual narratives and culturally embedded values significantly influence marital expectations and coping behaviors. The verse "affection and mercy" from Islamic teachings, for instance, has legal and emotional implications for marital duty and compassion, emphasizing spiritual alignment as a cornerstone of a healthy marital bond (Al-Murshidi, 2024). The use of spiritually-oriented frameworks for counseling, such as those based on Muslim scholars' contributions, has shown promising outcomes in increasing marital intimacy and resilience (Kazerouni et al., 2024).

Despite the growing evidence in favor of resilience-based interventions, few studies have examined the direct impact of spiritual resilience training on both marital stability and emotional endurance, especially within randomized controlled designs. Existing studies have largely focused on one or the other outcome, or have utilized general resilience frameworks without

specific attention to spiritual dimensions (Sajjad & Thakur, 2025; Vaseghi et al., 2024). In a notable study, Bhamani et al. (2024) implemented the SM-ART intervention for pregnant women and found that resilience-focused psychoeducation grounded in cultural and spiritual values significantly enhanced psychological well-being (Bhamani et al., 2024). Other studies have extended this work into marital contexts, examining the effects of acceptance and commitment therapy, emotion-oriented couples therapy, and schema-based interventions on marital burnout and resilience (Mehdigholi et al., 2023; Mirloshian et al., 2021; sharif et al., 2022). However, a distinct protocol addressing both emotional regulation and relational commitment through a spiritual resilience lens remains underexplored.

Moreover, resilience is not merely a passive adaptation but an active process of reinterpreting adversity through meaning-making. This interpretive function is especially pronounced in spiritual approaches, which emphasize suffering as a vehicle for growth and union. As such, the present study attempts to fill a critical gap by developing and evaluating a spiritual resilience training intervention that is both structured and context-sensitive. By addressing both intrapersonal capacity (emotional endurance) and interpersonal outcome (marital stability), the intervention seeks to enhance the relational durability of couples in emotionally demanding contexts.

Additionally, several studies have demonstrated the relevance of resilience when mediated by attachment styles, coping styles, and communication patterns (Bijani et al., 2023; Pour Seyyed Aghaei, 2025). Interventions that reinforce secure attachment while fostering resilience have been particularly effective in improving outcomes for couples at risk of separation (Rajabi et al., 2023; Samani & Sohrabi, 2023). Such findings underscore the multifactorial nature of marital quality, in which resilience acts as a linchpin among emotion, cognition, and behavior.

The present study thus proposes a structured eight-session spiritual resilience training protocol for couples, aiming to enhance both marital stability and emotional endurance through techniques grounded in psycho-spiritual integration.

Methods and Materials

Study Design and Participants

This study employed a randomized controlled trial (RCT) design to evaluate the effectiveness of a spiritual resilience training program on marital stability and emotional endurance. The study sample consisted of 30 married individuals from India, who were recruited through community outreach and marriage counseling centers in Bangalore. Participants were screened for inclusion based on the following criteria: being married for at least two years, aged between 25 and 50, fluent in English, and not currently undergoing psychotherapy. After baseline assessment, participants were randomly assigned to either the intervention group ($n = 15$), which received the eight-session spiritual resilience training, or the control group ($n = 15$), which received no intervention during the study period. Both groups were followed up for five months post-intervention to assess long-term effects. Informed consent was obtained from all participants in accordance with ethical standards.

Measures

To assess marital stability, the study employed the Marital Stability Questionnaire (MSQ) developed by Edwards, Johnson, and Booth (1987). This widely used instrument is designed to evaluate the degree to which couples perceive their marriage as stable, cohesive, and resistant to dissolution. The questionnaire consists of 14 items rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), with higher scores indicating greater marital stability. The MSQ includes two subscales: Commitment to the Relationship and Perceived Likelihood of Separation, allowing for both affective and cognitive aspects of stability to be captured. Studies have consistently confirmed the internal consistency (Cronbach's $\alpha > 0.80$), test-

retest reliability, and construct validity of the MSQ across diverse populations, making it a reliable tool for assessing the durability of marital bonds.

Emotional endurance was measured using the Emotional Resilience Questionnaire (ERQ), developed by Hu and Gan (2008) as part of their broader work on psychological resilience in adult populations. This 24-item instrument evaluates an individual's capacity to withstand and adapt to emotional stressors in interpersonal and intrapersonal contexts. The ERQ employs a 5-point Likert scale from 1 (not true at all) to 5 (true nearly all the time), with higher total scores reflecting greater emotional resilience and endurance. The scale encompasses three subscales: Emotional Regulation, Tolerance to Emotional Distress, and Recovery from Emotional Setbacks. The ERQ has demonstrated strong psychometric properties, including high internal consistency ($\alpha > 0.85$), as well as convergent and discriminant validity in both clinical and non-clinical samples. Its relevance to marital and relational contexts has also been supported in recent psychological research.

Intervention

The Spiritual Resilience Training Program was designed to strengthen marital stability and emotional endurance by enhancing couples' spiritual coping, meaning-making, emotional regulation, and faith-based practices. The program was conducted over eight weekly sessions, each lasting between 60 and 75 minutes, combining psychoeducation, guided reflection, spiritual exercises, and marital dialogue. Grounded in spiritually-integrated cognitive-behavioral therapy and resilience theory, the program aimed to foster intrapersonal strength and interpersonal harmony through a shared spiritual lens.

Session 1: Introduction to Spiritual Resilience and Marital Strength

This session focused on orienting participants to the goals of the program, establishing group norms, and building trust. The concept of spiritual resilience was introduced as the capacity to maintain purpose, hope, and connection in the face of marital stress. Participants shared personal definitions of resilience and reflected on their current coping patterns. The session concluded with a guided visualization exercise on "the meaning of marriage in one's life," followed by brief couple discussions.

Session 2: Meaning-Making in Marital Challenges

This session helped couples explore how spiritual beliefs shape their understanding of marital difficulties. Through narrative exercises and paired sharing, participants examined past relationship challenges and how faith or existential values helped them cope. The group engaged in reflective journaling to identify personal and shared meaning within their marital journey, reinforcing the idea that suffering can be a catalyst for growth when interpreted through a spiritual lens.

Session 3: Faith-Based Coping and Inner Strength

Participants were introduced to spiritually grounded coping strategies such as prayer, mindfulness, scripture reflection, and meditation. The session emphasized using spiritual practices not only for individual peace but also for relational repair. Techniques for emotional self-soothing and cognitive reframing were introduced and linked with spiritual affirmations. Couples were encouraged to co-create a "resilience ritual" to practice together at home.

Session 4: Forgiveness and Letting Go of Resentment

This session centered on the role of forgiveness in emotional endurance and marital healing. Drawing from religious teachings and psychological principles, the group explored the emotional burden of holding onto blame. Through guided visualization and writing letters of release (not necessarily delivered), participants worked on acknowledging emotional pain while creating space for reconciliation. Couples practiced a structured forgiveness dialogue using empathy statements.

Session 5: Emotional Regulation and Compassionate Communication

Building on previous sessions, participants learned skills for recognizing, naming, and regulating difficult emotions within marriage. The session integrated emotion-focused techniques with spiritual values such as patience, humility, and compassion.

Couples engaged in role-playing exercises using “I-statements,” active listening, and silent prayer or pause before reacting. The goal was to develop spiritually informed communication habits that promote connection during conflict.

Session 6: Gratitude, Appreciation, and Positive Relational Focus

This session focused on cultivating gratitude and marital appreciation through spiritual awareness. Participants practiced identifying blessings in their partners and relationships, both small and profound. Couples were guided through a “gratitude meditation” and a structured “appreciation dialogue,” where they took turns expressing three sincere affirmations to one another. Homework included writing a gratitude letter to one’s spouse to be shared in the next session.

Session 7: Shared Purpose and Spiritual Goals in Marriage

Couples explored the concept of marital purpose beyond personal satisfaction, such as service, legacy, or spiritual growth. Through reflective prompts and goal-mapping, they were encouraged to articulate shared long-term values and intentions grounded in their faith or worldview. The session emphasized commitment as a sacred covenant and resilience as the strength to uphold that vision during adversity.

Session 8: Integration, Commitment, and Closing Ritual

In the final session, couples reviewed their growth, challenges, and insights gained throughout the program. They shared personal testimonies, reaffirmed their marital commitments, and engaged in a symbolic closing ritual (e.g., lighting a unity candle, reading a blessing, or prayer). Facilitators guided a future-planning exercise to help couples maintain resilience practices and spiritual reflection beyond the program.

Data analysis

Data were analyzed using SPSS version 27. To evaluate the effect of the intervention over time, a repeated measures analysis of variance (ANOVA) was conducted, comparing scores on marital stability and emotional endurance across three time points: pre-test, post-test, and 5-month follow-up. Where significant interaction effects were found, Bonferroni post-hoc tests were applied to determine specific time-point differences. The significance level was set at $p < .05$, and effect sizes (partial eta squared) were calculated to assess the magnitude of observed differences. Assumptions of normality, homogeneity of variance, and sphericity were verified prior to conducting the main analyses.

Findings and Results

The final sample consisted of 30 married individuals, with 16 (53.3%) females and 14 (46.7%) males. The participants’ ages ranged from 27 to 49 years ($M = 36.4$, $SD = 5.82$). Regarding educational level, 11 participants (36.7%) held a postgraduate degree, 13 (43.3%) had completed undergraduate studies, and 6 (20.0%) had a high school diploma. In terms of employment status, 18 participants (60.0%) were employed full-time, 7 (23.3%) were part-time workers, and 5 (16.7%) were homemakers or unemployed. The average length of marriage was 9.7 years ($SD = 4.21$), ranging from 3 to 21 years.

Table 1. Means and Standard Deviations of Marital Stability and Emotional Endurance Across Groups and Time Points

Variable	Group	Pre-test ($M \pm SD$)	Post-test ($M \pm SD$)	Follow-up ($M \pm SD$)
Marital Stability	Intervention	52.87 $\pm$ 4.23	61.42 $\pm$ 3.95	59.83 $\pm$ 4.17
	Control	53.19 $\pm$ 4.10	53.84 $\pm$ 3.88	52.91 $\pm$ 3.97
Emotional Endurance	Intervention	58.36 $\pm$ 5.02	66.15 $\pm$ 4.56	65.27 $\pm$ 4.44
	Control	58.49 $\pm$ 5.11	58.96 $\pm$ 4.92	58.13 $\pm$ 5.06

As shown in Table 1, participants in the intervention group experienced a substantial increase in both marital stability and emotional endurance following the spiritual resilience training. Marital stability scores rose from $M = 52.87$ ($SD = 4.23$) at pre-test to $M = 61.42$ ($SD = 3.95$) post-test and slightly declined at follow-up ($M = 59.83$, $SD = 4.17$), still remaining well above baseline. Similarly, emotional endurance scores increased from $M = 58.36$ ($SD = 5.02$) to $M = 66.15$ ($SD = 4.56$) post-test, with a small decrease at follow-up ($M = 65.27$, $SD = 4.44$). The control group showed minimal changes across all time points.

Prior to conducting repeated measures ANOVA, key assumptions were tested. Shapiro-Wilk tests confirmed normality for all main variables (e.g., marital stability pre-test $W = 0.96$, $p = .47$; emotional endurance post-test $W = 0.94$, $p = .22$). Levene's test indicated no significant differences in variance between groups ($F = 1.18$, $p = .29$ for marital stability; $F = 1.09$, $p = .34$ for emotional endurance). Mauchly's test of sphericity was non-significant for both outcome variables ($W = 0.93$, $\chi^2(2) = 1.51$, $p = .47$), supporting the assumption of sphericity. These results validated the use of repeated measures ANOVA for further analysis.

Table 2. Repeated Measures ANOVA Summary for Marital Stability and Emotional Endurance

Variable	Source	SS	df	MS	F	p	η^2
Marital Stability	Time	1024.51	2	512.26	24.73	<.001	.47
	Group	812.34	1	812.34	27.19	<.001	.49
	Time $\times$ Group	934.62	2	467.31	22.58	<.001	.45
	Error	1245.79	54	23.07			
Emotional Endurance	Time	1143.76	2	571.88	26.51	<.001	.49
	Group	975.18	1	975.18	29.46	<.001	.51
	Time $\times$ Group	1012.44	2	506.22	25.63	<.001	.48
	Error	1160.32	54	21.49			

Table 2 presents the results of the repeated measures ANOVA. A significant main effect of time was found for both marital stability ($F(2, 54) = 24.73$, $p < .001$, $\eta^2 = .47$) and emotional endurance ($F(2, 54) = 26.51$, $p < .001$, $\eta^2 = .49$), indicating overall changes across the three time points. A significant group effect was also observed (marital stability: $F(1, 54) = 27.19$, $p < .001$, $\eta^2 = .49$; emotional endurance: $F(1, 54) = 29.46$, $p < .001$, $\eta^2 = .51$), confirming higher post-intervention scores in the intervention group. Moreover, the interaction effect of time and group was significant for both variables, showing that the intervention led to differential improvements over time (all $p < .001$).

Table 3. Bonferroni Post-Hoc Comparisons of Means Across Time Points

Variable	Comparison	Mean Difference	SE	p
Marital Stability	Pre-test vs. Post-test	-8.55	1.12	<.001
	Pre-test vs. Follow-up	-6.96	1.09	<.001
	Post-test vs. Follow-up	1.59	0.88	.081
Emotional Endurance	Pre-test vs. Post-test	-7.79	1.08	<.001
	Pre-test vs. Follow-up	-6.91	1.01	<.001
	Post-test vs. Follow-up	0.88	0.85	.304

Post-hoc Bonferroni tests in Table 3 reveal that both marital stability and emotional endurance significantly improved from pre-test to post-test ($p < .001$ for both), and these improvements remained significant at the five-month follow-up ($p < .001$). However, the small declines from post-test to follow-up were not statistically significant (marital stability: $p = .081$; emotional endurance: $p = .304$), indicating that the effects of the intervention were largely sustained over time.

Discussion and Conclusion

The aim of the present study was to examine the effectiveness of spiritual resilience training in enhancing marital stability and emotional endurance among married individuals. The results of the repeated measures ANOVA indicated a significant

improvement in both marital stability and emotional endurance in the intervention group compared to the control group. These gains were not only observed immediately after the intervention but were sustained at the five-month follow-up, demonstrating the enduring impact of spiritually-integrated training. Bonferroni post-hoc analyses further confirmed that changes in both dependent variables were statistically significant across all time points. These findings support the hypothesis that structured spiritual resilience training can be a powerful intervention to strengthen emotional and relational well-being in marital contexts.

The increase in marital stability among participants can be attributed to several core components of the intervention, particularly those that focused on forgiveness, shared meaning-making, and spiritual coping rituals. These results align with previous findings that show how resilience—especially when infused with spiritual and existential meaning—enhances relational continuity, commitment, and adaptability (Afshani et al., 2020; Hayati et al., 2025). For instance, couples who develop meaning from hardship tend to reframe conflict as an opportunity for growth rather than a threat to the relationship (Brik & Wang, 2024). Moreover, the inclusion of spiritual rituals (e.g., prayer, gratitude dialogue) and exercises promoting empathy and shared vision likely reinforced marital bonds by fostering mutual understanding and spiritual alignment, a mechanism highlighted in culturally embedded models of marriage such as those referenced in Islamic principles (Al-Murshidi, 2024).

In terms of emotional endurance, participants in the intervention group showed significant gains in regulating their affective states and tolerating emotional distress, which are key aspects of resilience. These outcomes reflect the role of spirituality in bolstering intrapersonal strength and emotion regulation, as suggested by multiple studies (He et al., 2024; Shamsollahi, 2021). The spiritual resilience framework offers individuals a higher-order narrative or belief system through which they can interpret emotional hardship, thereby reducing rumination and increasing their capacity for recovery. This observation supports previous research demonstrating that spiritual beliefs and practices contribute significantly to self-regulation and psychological coping in married individuals (Johnson et al., 2021; Razazan, 2025).

Furthermore, the long-term effects observed in the five-month follow-up underscore the sustainability of change achieved through the intervention. This aligns with earlier findings indicating that resilience-based interventions that include structured, values-based content are more likely to produce enduring behavioral and emotional outcomes (Hasanzadeh et al., 2024; Mehdiqholi et al., 2023). Notably, this sustainability may be due to the emphasis placed on couple rituals, spiritual exercises, and commitment reinforcement, which act as ongoing tools beyond the formal training. Moreover, the resilience processes fostered in this intervention are consistent with what Vaseghi et al. (2024) describe as "cognitive-emotional buffering," a mechanism in which couples learn to interpret stress through shared strategies of faith and emotion regulation (Vaseghi et al., 2024).

The study's findings are also consistent with theoretical and empirical perspectives that position resilience as a mediator between psychological variables and marital outcomes. Pour Seyyed Aghaei (2025) proposed a model where communication patterns and attachment styles impact marital distress through the mediating role of resilience (Pour Seyyed Aghaei, 2025). The current study, while not directly testing mediation, supports the notion that resilience-building improves both the emotional and relational dimensions of marriage. Likewise, in a study by Sajjad and Thakur (2025), resilience predicted both marital adjustment and psychological well-being in married adults, mirroring the present findings that resilience-targeted interventions enhance both individual endurance and couple-level stability (Sajjad & Thakur, 2025).

The intervention's emphasis on forgiveness and emotional communication was particularly effective in reducing marital tension and fostering connection. This aligns with the findings of Güçlü and Hürmeydan (2024), who showed that resilience and emotional acceptance significantly contributed to marital adjustment in mothers of children with autism, suggesting that emotional endurance within family stress contexts is vital to sustaining marriage (Güçlü & Hürmeydan, 2024). Similarly, the

training's focus on positive reframing and faith-based narratives helped participants reinterpret relational challenges, supporting the model proposed by Mirloshian et al. (2021), who found emotionally-focused and reality-based therapies effective in enhancing resilience and reducing depressive symptoms among couples (Mirloshian et al., 2021).

Importantly, the results echo the broader literature suggesting that resilience is not merely an individual trait but a relational resource that can be cultivated within couples. Studies by Brik (2024) and Bhamani et al. (2024) emphasize the role of relational adaptation, shared coping, and family-based resilience programs in improving outcomes across various family units, including those facing parenting challenges or maternal stress (Bhamani et al., 2024; Brik & Wang, 2024). The current study contributes to this growing body of evidence by offering a structured, spiritually grounded format that can be adapted for diverse cultural and relational settings.

Finally, the findings provide insight into the role of spirituality as a moderating variable in emotional and marital functioning. Kazerouni et al. (2024) emphasized that therapeutic interventions based on the approach of Muslim scholars significantly improved resilience and intimacy among couples (Kazerouni et al., 2024). Likewise, the present intervention drew from spiritual frameworks not only as a source of coping but also as a relational compass, helping couples orient their interactions around shared spiritual values and a long-term marital vision. This aligns with Rajabi et al. (2023), who found that resilience-based training significantly increased compatibility and life satisfaction in couples seeking divorce (Rajabi et al., 2023).

Taken together, these findings confirm the efficacy of spiritual resilience training as an integrated intervention for enhancing marital stability and emotional endurance. The intervention not only builds intrapersonal strength but also nurtures interpersonal harmony through shared meaning-making, empathy, and spiritual reflection. This makes it particularly suitable for settings where spirituality plays a central role in marital expectations and personal identity.

Despite its contributions, this study has several limitations. First, the sample size was relatively small (30 participants), which may limit the generalizability of the findings. While the use of a randomized controlled design enhances internal validity, a larger and more diverse sample would improve external validity and allow for subgroup analysis based on factors such as age, duration of marriage, or religious denomination. Second, all participants were from urban regions of India and shared a similar religious background, which may restrict the cultural applicability of the intervention in more secular or diverse populations. Third, the study relied on self-report questionnaires, which are subject to social desirability and response bias, particularly when assessing spiritual and marital variables. Finally, the control group did not receive any alternative intervention (e.g., attention control), which means that observed effects may partially be attributed to the structure and attention of the intervention itself rather than its specific content.

Future studies should seek to replicate these findings with larger and more diverse samples, including couples from different cultural, religious, and socioeconomic backgrounds. Longitudinal designs with follow-ups beyond five months would be beneficial to evaluate the long-term sustainability and potential relapse of effects. Researchers may also consider examining the differential impact of specific components of the intervention, such as forgiveness training versus spiritual rituals, to determine which elements contribute most significantly to outcomes. In addition, it would be valuable to include qualitative components—such as interviews or narrative analyses—to explore participants' lived experiences and deepen understanding of how spiritual resilience manifests in marital contexts. Finally, studies comparing the effectiveness of spiritual resilience training with other established marital therapies could provide insight into its relative utility.

Therapists and counselors working with couples should consider integrating spiritually oriented content into resilience-based interventions, especially in cultural contexts where faith plays a central role. Programs should incorporate practices such as shared prayer, meaning-focused dialogues, and forgiveness rituals that resonate with couples' belief systems. Marriage

counselors may also train couples to create ongoing spiritual practices at home, helping to sustain gains beyond therapy sessions. Educational institutions and religious organizations could partner to deliver community-based resilience workshops for married individuals. Lastly, professionals should remain sensitive to variations in spiritual beliefs and tailor interventions accordingly to ensure inclusivity and relevance.

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.

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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.

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