

Singapore Management University

Institutional Knowledge at Singapore Management University

Research Collection School of Social Sciences

School of Social Sciences

3-2023

Dyadic positive and negative religious coping among older Singaporean couples and marital satisfaction

Gloria J. LAI

Singapore Management University, glorialai.2021@msps.smu.edu.sg

Kenneth TAN

Singapore Management University, kennethtan@smu.edu.sg

Micah TAN

Singapore Management University, micahtan@smu.edu.sg

Grace CHEONG

Singapore Management University, llcheong@smu.edu.sg

Cheng CHENG

Singapore Management University, ccheng@smu.edu.sg

See next page for additional authors

Follow this and additional works at: https://ink.library.smu.edu.sg/sooss_research



Part of the [Asian Studies Commons](#), [Family, Life Course, and Society Commons](#), and the [Gerontology Commons](#)

Citation

LAI, Gloria J., TAN, Kenneth, TAN, Micah, CHEONG, Grace, CHENG, Cheng, & MATHEW, Mathews. (2023). Dyadic positive and negative religious coping among older Singaporean couples and marital satisfaction. *Journal of Family Psychology*, 37(2), 268-274.

Available at: https://ink.library.smu.edu.sg/sooss_research/3629

This Journal Article is brought to you for free and open access by the School of Social Sciences at Institutional Knowledge at Singapore Management University. It has been accepted for inclusion in Research Collection School of Social Sciences by an authorized administrator of Institutional Knowledge at Singapore Management University. For more information, please email cherylds@smu.edu.sg.

Author

Gloria J. LAI, Kenneth TAN, Micah TAN, Grace CHEONG, Cheng CHENG, and Mathews MATHEW

Dyadic Positive and Negative Religious Coping Among Older Singaporean Couples and Marital Satisfaction

Gloria J. Lai¹, Kenneth Tan¹, Micah Tan¹, Grace Cheong¹, Cheng Cheng¹, and M. Mathew²

¹ School of Social Sciences, Singapore Management University

² Institute of Policy Studies, National University of Singapore

Published in *Journal of Family Psychology*. 2022. Advance online. DOI: 10.1037/fam0001025

Abstract: Difficulties faced in life can affect marital relationships and such troubles may be dealt with in a multitude of ways, including coping religiously. The present study examined how religious coping, either in a positive or negative manner, may have an impact on marital satisfaction. Importantly, this association was studied dyadically in a sample of religiously diverse (Buddhists, 32.3%; Taoists, 17.6%; protestant Christians, 14.1%; and others who did not identify with a specific religion, 19.1%), married older Singaporean adults (N = 1928; 964 couples). Using actor–partner interdependence modeling, we found significant actor, partner, and combined actor–partner effects for positive and negative religious coping on marital satisfaction. Specifically, marital satisfaction was highest when both spouses reported high levels of positive religious coping and low levels of negative religious coping. Taken together, these findings suggest that it is the simultaneous act of either greater positive or lower negative religious coping by both spouses that is related to higher marital satisfaction.

Keywords: actor–partner interdependence model, religious coping, homogamy, marital satisfaction, ageing

This study was not preregistered. The authors provide their data analysis script on the Open Science Framework: https://osf.io/rmpty/?view_only=7b269c6829904343a8b06b789f754333.

The authors are not able to share the data because first, data collection is still ongoing and therefore unable to be released to the public. Second, there are highly identifiable variables in the data set where the sharing of data could make it possible for participants to locate data relevant to both themselves and their spouses.

External difficulties faced in life may spill over and affect marital relationships, and older adult couples are no exception to such strains. With marital breakup becoming increasingly common among older adults (e.g., gray divorce; Brown et al., 2019), investigating potential preventive efforts can help couples safeguard against difficulties in life that could affect their relationship. Religion, which has considerable influence on the lives of many people globally, can help shape married life (Marks, 2005). By imparting a sense of sanctity and sacred character on one's marital bonds, greater religiosity has been shown to predict an increase in compassionate love, promote greater psychosocial functioning, and support for one's partner, as well as marital satisfaction for both husbands and wives (Mahoney et al., 2021; Rusu et al., 2015; Sabey et al., 2014).

One of the crucial ways in which religiosity affects marital satisfaction is via religious coping, the ability to turn to religion for support to safeguard against the difficulties brought by negative actor and partner traits and related stressors that pose a threat to marital adjustment (Pargament, 1997). Specifically, the way that one seeks out the divine in response to difficulties in life can be seen as either coping positively or negatively. Positive religious coping entails

seeking out love and strength from God and reflects a secure relationship with God. This has been associated with improvements in well-being and decreases in psychological distress (Ano & Vasconcelles, 2005; Pargament et al., 2011). Negative religious coping, on the other hand, reflects a religious struggle with God in the coping process and an overall less secure relationship with a higher power, and is typically associated with poorer psychological adjustment and greater distress (Ano & Vasconcelles, 2005). Positive religious coping is typically associated with higher marital adjustment (e.g., Fallahchai et al., 2021), whereas the association between negative religious coping and marital processes is mixed. On the one hand, research has shown that negative religious coping may improve wives' ratings of marital love in the long run among African American couples, as wives' ability to freely express their displeasure with their faith to their spouse reflects higher levels of safety in their relationships (Jenkins et al., 2022). On the other hand, there is also research suggesting that among married Iranian Muslim couples, negative religious coping was associated with lower marital adjustment (Fallahchai et al., 2021). Furthermore, positive and negative religious coping have been shown to play different roles

in buffering the negative impact of different attachment styles on marital adjustment, where positive religious coping buffered the negative impact of one's own attachment avoidance while negative religious coping buffered their partner's attachment anxiety on marital adjustment (Pollard et al., 2014). Given the mixed findings on the effects of positive and negative religious coping on marital outcomes, the present research seeks to examine how each type of religious coping is associated with marital satisfaction and whether these associations differ for actors and partners.

Importantly, our study also addresses three critical gaps in understanding the effects of religious coping on marital satisfaction. First, although there have been a multitude of studies showing individual level effects of religiosity on marital satisfaction, there is a paucity of research that has taken a dyadic approach, despite Mahoney's (2010) work highlighting the importance of considering the dyad when examining the religiosity-marriage link. Furthermore, although there have been recent studies that have examined actor and partner effects of religiosity on marital processes, such as sanctification on communal coping (Russell et al., 2021) or religiosity on sexual satisfaction (Dew et al., 2020), few have looked at the *combined* effects of both partners' religiosity (e.g., Rauer & Volling, 2015), limiting our ability to examine the interdependent nature of how religiosity affects *both* members of the couple. Given prior research showing religious homogamy in terms of religious affiliation and/or participation being highly associated with marital outcomes (Myers, 2006), such as marital conflict (Curtis & Ellison, 2002) and sexual frequency (Schafer & Kwon, 2019), utilizing a dyadic approach that also examines the combination of actor and partner religious coping provides nuanced perspectives regarding homogamy, such as whether there are added benefits to marital satisfaction when both partners are similar and religious as compared to being similar and nonreligious.

Second, despite much research previously done on the impact of religiosity on marriages, a large portion of the research landscape has focused heavily on Western samples with an emphasis on Judeo-Christian religious affiliations, with only a few studies having explored the influence of religiosity on marriage in non-Western contexts (Chen & Chen, 2021; Fallahchai et al., 2021). Findings from Judeo-Christian samples may reflect a specific trait of the religion that is not shared with other religions, such as the focus on a relationship with a monotheistic God or even the value placed on marriage itself. Some literature has expounded on the influence of other religions with a different concept of divinity (e.g., Taoism, Buddhism, local folk religions) on the institution of marriage. For instance, findings from a Social Change Survey in Taiwan revealed that marriage was associated with more happiness only for Christian couples but not for adherents of Buddhism, Taoism, Yiguantaoism, Islam, folk religions, and nonreligious couples, which is likely the result of differential values placed on the institution of marriage by various religions (Chen & Chen, 2021). More research is still needed to address whether previous findings on the associations between religiosity and marital satisfaction hold true across ethnicities and religions, thereby indicating the possibility that religious processes rather than specific beliefs themselves are at work. The multiethnic and multireligious Singaporean society in this study allows us to examine the effect of religious processes in a sample comprising different religions that are not solely focused on Judeo-Christian religious affiliations. Furthermore, it allows for exploratory analyses comparing findings between Christian versus non-Christian couples.

Finally, how religiosity affects marriage among older adults is less understood. With older adults typically reporting more religious coping than younger adults (Pargament et al., 2011), this is an important demographic to consider how religious coping might be more influential as a protective factor for marriages of older couples. Interestingly, research focused on older adults has revealed mixed findings on religion and marriage. For instance, older couples who perceive the marriage as sacred report greater marital satisfaction (Sabey et al., 2014), and older couples who report greater participation in religious activities also report greater marital connectedness, whereas there was no influence of religion found on couples' sexual frequency and satisfaction (McFarland et al., 2011). Furthermore, a longitudinal study found a bidirectional association between religiosity and joint couple activities, where high initial levels of couples' religiosity (joint activities) were associated with increases in later participation in joint activities (religiosity; King et al., 2022). Taken together, focusing our analysis on later life would allow us to examine whether homogamy in religious coping can continue to be influential for marital satisfaction even in very long-term partnerships.

The Present Research

The present research aims to examine the dyadic impact of religious coping on marital satisfaction among older adults who are in a later stage of life. We utilized data from the Singapore life panel (SLP), a monthly online panel survey conducted among older Singaporeans aged 56–75. This population provides a unique opportunity to consider the association between religious coping and marital satisfaction in the unique multiethnic and multireligious social setting of Singapore that differs from the Western Judeo-Christian samples in many existing studies. Actor-partner interdependence models (APIM; Kenny et al., 2006) were used to analyze the data dyadically to account for actor, partner, and interaction effects while controlling for confounding variables such as age, gender, education level, housing type, monthly income, and health status.

In the present study, we hypothesized that both actor and partner effects would exist for religious coping on marital satisfaction. Specifically, one's own level of positive (negative) religious coping will be positively (negatively) associated with their own level of marital satisfaction (i.e., actor effect; Hypothesis 1), and one's spouse's level of positive (negative) religious coping will be positively (negatively) associated with one's own marital satisfaction (i.e., partner effect; Hypothesis 2). With prior research showing that religious homogamy (and not secular homogamy) being positively associated with marital outcomes (e.g., Schafer & Kwon, 2019), we further hypothesized that interaction effects would exist such that both individuals experiencing a high level of positive (negative) religious coping would be positively (negatively) associated with marital satisfaction, controlling for actor and partner effects (Hypothesis 3). We also further explored possible differences that religious coping may have on marital satisfaction between Christian and non-Christian couples in the sample.

Method

Participants and Procedure

This study received approval from Singapore Management University's institutional review board but was not preregistered.

We report how sample size for this present study was determined, any data exclusions, and all measures used in the present study.¹ This study used data from the SLP, a large monthly online panel survey conducted among older Singaporeans, to examine factors affecting Singaporeans' well-being through the later phases of life. The SLP is a populationally representative sample of Singaporeans aged 56–75 (as of 2021). A total of 15,200 participants were originally recruited through a random sampling of 25,000 households obtained from the Department of Statistics in 2015. Due to attrition, only 11,181 participants remained in December 2020. (For full sampling methodology, please see Vaithianathan et al., 2021). This study used cross-sectional data collected in December 2020 as marital satisfaction and religiosity were only introduced in this wave. In December 2020, 7,543 respondents participated in the survey of the existing 11,181 panel members, corresponding to a response rate of 67.5%. Respondents completed the survey on an online survey platform and answered various questions relating to well-being, including those of interest in the present study. Respondents were paid SGD\$10 for their participation in the December 2020 survey. Of the 7,543 respondents, 1,928 respondents, comprising 964 couple observations, were selected for the present study's analysis. The inclusion criteria for this study were as follows: (a) respondents were married, (b) respondents' spouses were members of the panel, and (c) both respondents and their spouses completed the December 2020 survey. The mean age of the sample was 62.7 years ($SD = 6.90$). Regarding the ethnic makeup of the sample, 88.8% were Chinese, 5% were Malay, 3.7% were Indian, and 2.4% were of other ethnicities. The predominant religious affiliations of the sample were Buddhism (32.3%), Taoism (17.6%), no religion (19.1%), and protestant Christianity (14.1%). The remaining 16.9% comprised a mix of other religions. Respondents who did not identify with any religion (i.e., chose "no religion" as their religious affiliation) were included in the sample as studies of religion in Singapore, especially among nonmonotheistic religions, have illustrated that individuals who engage in religious activities do not always identify with a particular religious identity (Goh, 2009; Mathew et al., 2019; Sinha, 2009).

Measures

Marital Satisfaction

Marital satisfaction was measured using nine items adapted from Roach et al.'s (1981) Marital Satisfaction Scale. Participants were asked to rate their level of agreement with the statements about marriage from 1 (*strongly agree*) to 5 (*strongly disagree*), with higher scores indicating a higher level of marital satisfaction. The Cronbach α for marital satisfaction was $\alpha = .82$.

Religious Coping

Participants' reliance on religion to cope in response to problems in life was assessed using an adaptation of the Brief RCOPE (Pargament et al., 2011). The eight-item scale was on a scale of 1 (*a great deal*) to 4 (*not at all*), with four items for positive coping and four items for negative coping, before being reverse-scored. Thus, higher scores indicated higher levels of positive or negative religious coping, respectively. The Cronbach α for positive coping was $\alpha = .85$, and for negative coping it was $\alpha = .92$.

Control Variables

Demographics characteristics including age, gender, and education level were collected at the baseline survey. In addition to education level, housing type, and (logged) monthly income were included as socioeconomic controls in the model, given the close association between socioeconomic status and marital satisfaction (Karney & Bradbury, 1995). A one-item measure of self-rated health status (Korporaal et al., 2013), assessed on a 5-point scale, ranging from 1 (*poor*) to 5 (*excellent*), was also included as a control for its known relationship with marital satisfaction as well as religiosity (Rippentrop et al., 2005), particularly among older adults.

Results

Descriptive statistics and correlations can be found in Tables 1 and 2. Husbands' mean scores were comparable to wives' scores on all variables except for marital satisfaction, where wives had lower scores compared to husbands, $t(1859) = -3.609, p < .001$.

We conducted an APIM analysis to examine the actor, partner, and combined effects of religiosity on marital satisfaction using a multilevel modeling framework using SPSS 27. The APIM allows us to address the nonindependence of the dyadic data presented by couples (Kenny et al., 2006). Specifically, our models tested for the effects of one's self-reported religious coping, partner's self-reported religious coping, as well as the interaction between actor and partner effects at $\pm 1 SD$. Two separate APIM models were tested, one with positive religious coping and the other with negative religious coping. Gender interactions were tested, and no significant gender interactions were found and were subsequently removed from ensuing models. Furthermore, our hypothesized interaction remained significant with or without controlling for all our control variables and the results presented are for models with control variables included.²

Consistent with Hypotheses 1 and 2 (see Table 3), results revealed that greater positive coping was associated with greater marital satisfaction for both actors and partners. Furthermore, consistent with Hypothesis 3, there was a significant interaction effect, specifically showing that marital satisfaction was highest when both actors and partners reported *high* levels of positive coping (see Figure 1). Similarly, results revealed that greater negative coping was associated with poorer marital satisfaction for actors and marginally for partners and that there was a significant interaction effect showing that marital satisfaction was highest when both actors and partners reported *low* levels of negative coping (see Figure 2).

As part of our exploratory analyses, Christianity was dummy-coded (0 = *non-Christian*, 1 = *Christian*). Sensitivity analyses revealed that actor and partner effects of positive coping and negative coping remained significant for both Christians and non-Christians, but actor

¹ The authors provide their data analysis script on the Open Science Framework (OSF): https://osf.io/rmpty/?view_only=7b269c6829904343a8b06b789f754333. The authors are not able to share the data because first, data collection is still ongoing and therefore unable to be released to the public. Second, there are highly identifiable variables in the data set where the sharing of data could make it possible for participants to locate data relevant to both themselves and their spouses.

² We also dummy-coded Christianity (0 = *non-Christian*, 1 = *Christian*) as well as mixed-faith couples (0 = *mixed faith*, 1 = *same faith*). The pattern of results did not change when controlling for these two variables.

Table 1*Within-Spouse Correlations Among Variables and Descriptive Statistics for Husbands and Wives, N = 1928*

Variable	1	2	3	Husbands' <i>M (SD)</i>	Wives' <i>M (SD)</i>
1. Marital satisfaction	—	.164**	-.151**	34.214 (6.033)	33.212 (5.943)
2. Positive religious coping	.191**	—	.419**	8.491 (4.058)	8.873 (3.973)
3. Negative religious coping	-.155**	.477**	—	5.545 (2.770)	5.507 (2.783)

Note. Correlations for husbands are below the diagonal and correlations for wives are above the diagonal.

** $p < .001$.

effects were significantly stronger for individuals who reported being Christian compared to non-Christians.

General Discussion

The present study aimed to explore how religious coping can impact one's own and partner's marital satisfaction among older adult couples in Singapore. Importantly, the sample examined in the study was multiethnic and religiously diverse, including Buddhists (32.3%), Taoists (17.6%), protestant Christians (14.1%), and others who did not identify with a specific religion (19.1%). This differs from the bulk of past research that concentrated on Judeo-Christian samples obtained from the West. Findings from our study indicated that positive religious coping was associated with an increase in marital satisfaction for both the actor and partner, while negative religious coping was associated with a decrease in marital satisfaction for both the actor and partner. Our findings replicated the results found in Fallahchai et al.'s (2021) work on how positive and negative religious coping is associated with marital adjustment in a cross-cultural context. However, we further extended their work by studying religious coping effects dyadically. In line with past research findings that religious homogamy was associated with positive marital outcomes (Heaton & Pratt, 1990; Myers, 2006) and that religious dissimilarity among spouses was predictive of unhappiness within a marriage and increased conflict (Chinitz & Brown, 2001), we also found that marital satisfaction was highest when both spouses reported *high* levels of positive religious coping. The opposite holds true for negative religious coping whereby marital satisfaction was highest when both spouses reported *low* levels of negative coping, showing how religion can be a unifying influence among couples (Kelley et al., 2020). These effects held when controlling for potential covariates (i.e., education, age, income, housing type, and health status), and there were no effects found for the interaction between gender and religiosity on marital satisfaction. Interestingly, sensitivity analyses showed that results

on actor effects for positive and negative coping were significantly stronger for Christians compared to non-Christians. We speculate that due to the different manifestations of coping across various religions (Abu-Raiya & Pargament, 2015), it might be that the methods by which Christians express positive and negative religious coping has a more immediate impact on marital satisfaction compared to the other expressions of religious coping by adherents of other religions.

Interestingly, our simple slope analyses showed that having only one spouse being high in positive religious coping might not be especially adaptive, since the actor (partner) effects of positive religious coping did not predict marital satisfaction at lower levels of partner (actor) positive religious coping respectively. In essence, it seems that it requires the combined effort of both spouses to be high on positive religious coping to reap its positive influence on marital satisfaction. On the flip side, the actor being low in negative coping can be adaptive, even if their partner is high in negative coping. As the population of older adults expands in many societies around the world, understanding ways to strengthen marriage for old-aged couples have important implications on the gray divorce trend. Given recent interest in examining religious issues in couples therapy (e.g., Weld & Eriksen, 2006), having a nuanced understanding of how religious coping affects marital satisfaction could help therapists devise more adaptive and effective therapy techniques.

Furthermore, while previous literature found gender effects of religiosity on marital outcomes (see Fiese & Tomcho, 2001; Sabey et al., 2014), our results revealed no gender effects of religious coping on marital satisfaction. This might be the result of different aspects of religiosity measured (religious coping vs. religious holiday practices

Table 2*Between-Spouse Correlations Among Variables for Husbands (H) and Wives (W)*

Variable	W marital satisfaction	W positive religious coping	W negative religious coping
1. H marital satisfaction	.682**	.173**	-.116**
2. H positive religious coping	.173**	.687**	.297**
3. H negative religious coping	-.116**	.297**	.598**

** $p < .001$.

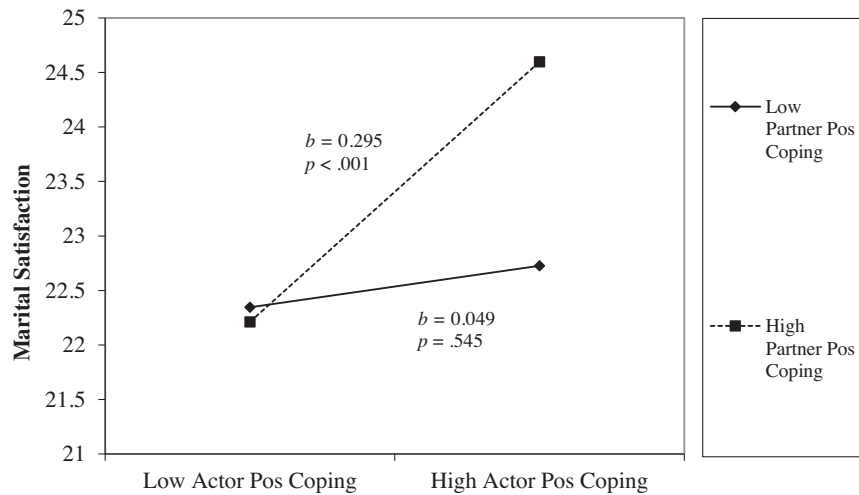
Table 3*Unstandardized Parameter Estimates, 95% Confidence Intervals From APIM Models of Religious Coping and Marital Satisfaction*

Model	<i>B</i>	<i>SE</i>	95% CI
Positive coping			
Actor effects	0.172**	0.046	[0.082, 0.261]
Partner effects	0.108*	0.046	[0.019, 0.198]
Actor × Partner	0.031*	0.014	[0.003, 0.059]
Negative coping			
Actor effects	-0.344**	0.767	[-0.494, -0.193]
Partner effects	-0.135†	0.764	[-0.285, 0.015]
Actor × Partner	0.055*	0.024	[0.007, 0.103]

Note. APIM = actor-partner interdependence models; *SE* = standard error; CI = confidence interval.

† $p < .10$. * $p < .05$. ** $p < .001$.

Figure 1
Marital Satisfaction as a Function of Actor and Partner Ratings of Positive Religious Coping, With Significant Positive Actor Slope at High Levels (+1SD) of Partner Positive Coping



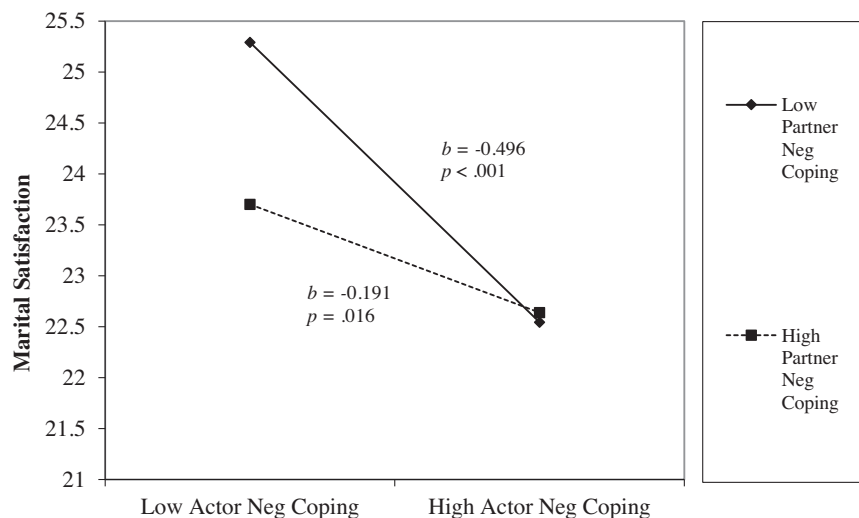
vs. sanctification of marriage) whose varied expressions in a marital relationship account for nuanced differences in marital outcomes.

Limitations, Future Directions, and Conclusion

The present study utilized constructs that were present in only one wave of the panel data. As such, beyond examining the effects of religious coping on mean levels of marital satisfaction, future research could also use a longitudinal perspective to examine the effects of religious coping on trajectories of marital satisfaction. Since older married couples are at a different stage of marital relationship in the family life cycle compared to couples

from other age-groups, religious coping may have a magnified impact in the present sample of older adult couples compared to young/middle-aged couples (Sullivan, 2001), given the effect of religious coping on physical health outcomes (Zimmer et al., 2016) and the higher prevalence of religious coping among older adults (Pargament et al., 2011). Due to data limitations, such cross-cohort comparisons are not possible in the present study. Future research might wish to use cross-cohort comparisons to investigate whether religious coping has a stronger impact on marital outcomes for older adults than younger adults, and whether the length of engagement in religious coping acts as a potential moderator.

Figure 2
Marital Satisfaction as a Function of Actor and Partner Ratings of Negative Religious Coping, With Negative Actor Slopes at Both Low (-1SD) and High (+1SD) Levels of Partner Negative Coping



In conclusion, the present study contributes to the existing literature by providing a unique perspective from a sample of older adults with a blend of Abrahamic and non-Abrahamic religions. Furthermore, it underscores the significance of considering the simultaneous levels of positive or negative religious coping by both individuals within a couple dyad. Taken together, these findings raise new questions on the generalizability of religious coping effects across cultures, and hopefully drives future research by which religious coping can help strengthen one's marriage.

References

- Abu-Raiya, H., & Pargament, K. I. (2015). Religious coping among diverse religions: Commonalities and divergences. *Psychology of Religion and Spirituality, 7*(1), 24–33. <https://doi.org/10.1037/a0037652>
- Ano, G. G., & Vasconcelles, E. B. (2005). Religious coping and psychological adjustment to stress: A meta-analysis. *Journal of Clinical Psychology, 61*(4), 461–480. <https://doi.org/10.1002/jclp.20049>
- Brown, S. L., Lin, I. F., Hammersmith, A. M., & Wright, M. R. (2019). Repartnering following gray divorce: The roles of resources and constraints for women and men. *Demography, 56*(2), 503–523. <https://doi.org/10.1007/s13524-018-0752-x>
- Chen, N., & Chen, H.-C. (2021). Religion, marriage and happiness—Evidence from Taiwan. *Applied Research in Quality of Life, 16*(1), 259–299. <https://doi.org/10.1007/s11482-019-09765-6>
- Chinitz, J. G., & Brown, R. A. (2001). Religious homogamy, marital conflict, and stability in same-faith and interfaith Jewish marriages. *Journal for the Scientific Study of Religion, 40*(4), 723–733. <https://doi.org/10.1111/0021-8294.00087>
- Curtis, K. T., & Ellison, C. G. (2002). Religious heterogamy and marital conflict. *Journal of Family Issues, 23*(4), 551–576. <https://doi.org/10.1177/0192513X02023004005>
- Dew, J. P., Uecker, J. E., & Willoughby, B. J. (2020). Joint religiosity and married couples' sexual satisfaction. *Psychology of Religion and Spirituality, 12*(2), 201–212. <https://doi.org/10.1037/rel0000243>
- Fallahchai, R., Fallahi, M., Moazenjami, A., & Mahoney, A. (2021). Sanctification of marriage, religious coping and marital adjustment of Iranian couples. *Archiv für Religionspsychologie, 43*(2), 121–134. <https://doi.org/10.1177/0084672421996826>
- Fiese, B. H., & Tomcho, T. J. (2001). Finding meaning in religious practices: The relation between religious holiday rituals and marital satisfaction. *Journal of Family Psychology, 15*(4), 597–609. <https://doi.org/10.1037/0893-3200.15.4.597>
- Goh, D. (2009). Chinese religion and the challenge of modernity in Malaysia and Singapore: Syncretism, hybridisation and transfiguration. *Asian Journal of Social Science, 37*(1), 107–137. <https://doi.org/10.1163/156853109X385411>
- Heaton, T. B., & Pratt, E. L. (1990). The effects of religious homogamy on marital satisfaction and stability. *Journal of Family Issues, 11*(2), 191–207. <https://doi.org/10.1177/019251390011002005>
- Jenkins, A. I. C., Fredman, S. J., Le, Y., Mogle, J. A., & McHale, S. M. (2022). Religious coping and gender moderate trajectories of marital love among Black couples. *Family Process, 61*(1), 312–325. <https://doi.org/10.1111/famp.12645>
- Karney, B. R., & Bradbury, T. N. (1995). The longitudinal course of marital quality and stability: A review of theory, method, and research. *Psychological Bulletin, 118*(1), 3–34. <https://doi.org/10.1037/0033-2909.118.1.3>
- Kelley, H. H., Marks, L. D., & Dollahite, D. C. (2020). Uniting and dividing influences of religion in marriage among highly religious couples. *Psychology of Religion and Spirituality, 12*(2), 167–177. <https://doi.org/10.1037/rel0000262>
- Kenny, D. A., Kashy, D. A., & Cook, W. L. (2006). *Dyadic data analysis*. Guilford Press.
- King, W., Wickrama, K. A. S., & Beach, S. R. H. (2022). Religiosity and joint activities of husbands and wives in enduring marriages. *Psychology of Religion and Spirituality, 14*(1), 97–107. <https://doi.org/10.1037/re10000370>
- Korporaal, M., Broese van Groenou, M. I., & van Tilburg, T. G. (2013). Health problems and marital satisfaction among older couples. *Journal of Aging and Health, 25*(8), 1279–1298. <https://doi.org/10.1177/0898264313501387>
- Mahoney, A. (2010). Religion in families 1999 to 2009: A relational spirituality framework. *Journal of Marriage and Family, 72*(4), 805–827. <https://doi.org/10.1111/j.1741-3737.2010.00732.x>
- Mahoney, A., Wong, S., Pomerleau, J. M., & Pargament, K. I. (2021). Sanctification of diverse aspects of life and psychosocial functioning: A meta-analysis of studies from 1999 to 2019. *Psychology of Religion and Spirituality*. Advance online publication. <https://doi.org/10.1037/rel0000354>
- Marks, L. (2005). How does religion influence marriage? Christian, Jewish, Mormon, and Muslim perspectives. *Marriage & Family Review, 38*(1), 85–111. https://doi.org/10.1300/J002v38n01_07
- Mathew, M., Lim, L., & Selvarajan, S. (2019). *Religion, morality and conservatism in Singapore*. Institute of Policy Studies.
- McFarland, M. J., Uecker, J. E., & Regnerus, M. D. (2011). The role of religion in shaping sexual frequency and satisfaction: Evidence from married and unmarried older adults. *Journal of Sex Research, 48*(2–3), 297–308. <https://doi.org/10.1080/00224491003739993>
- Myers, S. M. (2006). Religious homogamy and marital quality: Historical and generational patterns, 1980–1997. *Journal of Marriage and Family, 68*(2), 292–304. <https://doi.org/10.1111/j.1741-3737.2006.00253.x>
- Pargament, K., Feuille, M., & Burdzy, D. (2011). The brief RCOPE: Current psychometric status of a short measure of religious coping. *Religions, 2*(1), 51–76. <https://doi.org/10.3390/rel2010051>
- Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research, practice*. Guilford Press.
- Pollard, S. E., Riggs, S. A., & Hook, J. N. (2014). Mutual influences in adult romantic attachment, religious coping, and marital adjustment. *Journal of Family Psychology, 28*(5), 615–624. <https://doi.org/10.1037/a0036682>
- Rauer, A., & Volling, B. (2015). The role of relational spirituality in happily-married couples' observed problem-solving. *Psychology of Religion and Spirituality, 7*(3), 239–249. <https://doi.org/10.1037/rel0000022>
- Rippentrop, E. A., Altmair, E. M., Chen, J. J., Found, E. M., & Keffala, V. J. (2005). The relationship between religion/spirituality and physical health, mental health, and pain in a chronic pain population. *Pain, 116*(3), 311–321. <https://doi.org/10.1016/j.pain.2005.05.008>
- Roach, A. J., Frazier, L. P., & Bowden, S. R. (1981). The marital satisfaction scale: Development of a measure for intervention research. *Journal of Marriage and Family, 43*(3), 537–546. <https://doi.org/10.2307/351755>
- Russell, J. A., Skipper, A. D., Rose, A. H., & Kennedy, J. (2021). Sanctification of couple relationships and communal coping in married and cohabiting African American couples. *Journal of Family Psychology, 35*(8), 1128–1137. <https://doi.org/10.1037/fam0000882>
- Rusu, P. P., Hilpert, P., Beach, S. R., Turliuc, M. N., & Bodenmann, G. (2015). Dyadic coping mediates the association of sanctification with marital satisfaction and well-being. *Journal of Family Psychology, 29*(6), 843–849. <https://doi.org/10.1037/fam0000108>
- Sabey, A. K., Rauer, A. J., & Jensen, J. F. (2014). Compassionate love as a mechanism linking sacred qualities of marriage to older couples' marital satisfaction. *Journal of Family Psychology, 28*(5), 594–603. <https://doi.org/10.1037/a0036991>
- Schafer, M. H., & Kwon, S. (2019). Religious heterogamy and partnership quality in later life. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences, 74*(7), 1266–1277. <https://doi.org/10.1093/geronb/gbx072>

- Sinha, V. (2009). 'Mixing and matching': The shape of everyday Hindu religiosity in Singapore. *Asian Journal of Social Science*, 37(1), 83–106. <https://doi.org/10.1163/156853109X385402>
- Sullivan, K. T. (2001). Understanding the relationship between religiosity and marriage: An investigation of the immediate and longitudinal effects of religiosity on newlywed couples. *Journal of Family Psychology*, 15(4), 610–626. <https://doi.org/10.1037/0893-3200.15.4.610>
- Vaithianathan, R., Hool, B., Hurd, M. D., & Rohwedder, S. (2021). High-frequency internet survey of a probability sample of older Singaporeans: The Singapore life panel. *The Singapore Economic Review*, 66(06), 1759–1778. <https://doi.org/10.1142/S0217590818420043>
- Weld, C., & Eriksen, K. (2006). The challenge of religious conflicts in couples counseling. *The Family Journal*, 14(4), 383–391. <https://doi.org/10.1177/1066480706291110>
- Zimmer, Z., Jagger, C., Chiu, C. T., Ofstedal, M. B., Rojo, F., & Saito, Y. (2016). Spirituality, religiosity, aging and health in global perspective: A review. *SSM - Population Health*, 2, 373–381. <https://doi.org/10.1016/j.ssmph.2016.04.009>