

The Role of Religious Beliefs and Meaning in Life in Predicting Marital Burnout among Women Attending Counseling and Psychological Services Centers in Chalous

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ABSTRACT

The present study aimed to determine the role of religious beliefs and meaning in life in predicting marital burnout among women attending counseling and psychological services centers in Chalous. The research method was descriptive–correlational. The statistical population consisted of all women who referred to counseling and psychological services centers in Chalous during the second half of 2024. Considering the predictor variables, anticipated participant attrition, and potential invalid questionnaires, a sample size of 150 participants ($n = 150$) was estimated and selected through convenience sampling. The instruments used in the present research included the George Religious Beliefs Questionnaire (1998), the Meaning in Life Questionnaire by Steger et al. (2006), and the Pines Marital Burnout Scale (CBM). The findings revealed that religious beliefs and dimensions of meaning in life significantly predicted women's marital burnout, with the "search for meaning" exerting a stronger impact on reducing marital burnout. Moreover, a significant negative relationship was found between religious beliefs and components of meaning in life (including the search for meaning and the presence of meaning in life) and marital burnout, indicating that higher levels of these variables are associated with lower marital burnout. Therefore, strengthening religious beliefs and enhancing the sense of meaning in life can play an effective role in reducing marital burnout among women and contribute to improving the quality of marital relationships.

Keywords: Religious beliefs, Meaning in life, Marital burnout

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Introduction

Marital burnout is increasingly recognized as a multidimensional erosion of intimacy, energy, and commitment that unfolds under the pressure of unresolved conflicts, role overload, and unmet existential needs within the couple system (1). Conceptualizations of couple burnout connect physical, emotional, and psychological exhaustion with a progressive sense of meaninglessness in the relationship, often reinforced by chronic stressors within and outside the family sphere (2, 3). While individual difference variables (e.g.,

personality, coping styles) and contextual strains (e.g., work–family conflict) contribute to this process, a growing body of scholarship suggests that religious beliefs and meaning in life may operate as protective factors that buffer relational strain and sustain commitment during periods of adversity (4-6). Building on these insights, the present study positions religiosity and meaning in life as theoretically grounded predictors of marital burnout among women seeking counseling services, a population for whom both vulnerability and motivation for change are often elevated (7, 8).

Religious belief systems can shape marital processes through multiple pathways—providing cognitive frameworks that ascribe purpose to suffering, prescribing pro-commitment norms, and cultivating communal resources that facilitate adaptive coping (5, 9). During collective crises such as the COVID-19 pandemic, religiosity has been shown to uphold marital commitment by reinforcing daily spiritual practices and shared meaning-making routines, thereby stabilizing dyadic bonds under stress (10). Cross-cultural evidence also links religious commitment and religious practices with higher marital satisfaction, suggesting generalizable mechanisms through moral obligations, forgiveness rituals, and boundary-setting around infidelity and conflict (11-13). In highly religious families, religious processes may structure family rituals and narratives that promote cohesion, gratitude, and other-regarding orientations, all of which are antithetical to the cynicism and emotional depletion that characterize burnout (3, 4). Complementing this, instruments designed to assess religious coping reveal reliable links between religiously framed coping responses and psychological adjustment, further implicating religious beliefs in the regulation of marital stress (14).

Parallel to religiosity, the construct of meaning in life—typically partitioned into the “presence of meaning” and the “search for meaning”—has emerged as a central determinant of psychological resilience and relational functioning (15). Franklian perspectives on meaning emphasize that purpose and value-orientation mitigate existential frustration and guide behavior toward growth, even in constraining circumstances (16). Contemporary humanistic–existential and cultural analyses extend this logic by tracing how the “meaning of God” or transcendent referents can scaffold personal and relational purpose, blending spiritual semantics with life-design narratives in ways that may fortify marital bonds against entropy (17). Empirically, the presence of meaning is associated with life satisfaction and adaptive functioning, whereas the search for meaning can either motivate growth or signal unresolved disquiet depending on contextual affordances and the success of meaning-making attempts (15, 18). In couples, greater meaning is associated with higher intimacy, better communication, and lower susceptibility to addictive or avoidant coping, all of which plausibly down-regulate the cascade toward marital burnout (19-21).

The burnout construct itself has been elaborated within applied clinical and counseling literatures. Foundational accounts chart how chronic disappointment and perceived inequities escalate emotional detachment, ossify conflict cycles, and sap motivation for relational repair (1). Burnout processes are exacerbated when occupational strains spill over into family life; indeed, the intersection of career burnout and couple burnout underscores the systemic circulation of exhaustion across life domains (2, 22). At the same time, clinical and quasi-experimental evidence suggests that targeted interventions—such as schema therapy or acceptance- and commitment-based approaches—can reduce marital burnout and conflict, implying modifiable psychological pathways that may include shifts in values, perspective-taking, and meaning reconstruction (7, 23). In religiously oriented interventions, forgiveness-based protocols have

demonstrated promise in reducing conflict and extramarital behaviors, further supporting the proposition that spiritually anchored meaning-work can remediate burnout trajectories (24).

Within Iranian and regional contexts, observational and causal-modeling studies converge on the relevance of religiosity for marital satisfaction, adaptation, and commitment. Religious attitudes correlate positively with marital life satisfaction among university students and community samples, suggesting that shared beliefs and practices consolidate dyadic identity and relational efficacy (25, 26). Broader reviews and empirical analyses reiterate these associations, often mediated by communication skills, forgiveness tendencies, and conflict-resolution styles that are themselves normatively shaped by religious traditions (13, 27, 28). Recent reports specifically implicate adherence to spiritual beliefs in lower levels of marital burnout, hinting at the protective role of transcendence-oriented cognitions and practices in counteracting the withdrawal and negativity that define burnout (29, 30). In parallel, studies of marital adaptation and resilience in diverse cultural settings identify forgiveness, emotion regulation, and religiosity as key catalysts of satisfaction and stability, reinforcing the cross-cultural plausibility of the proposed mechanisms (6, 31).

Meaning in life features prominently in local relational research as well. Evidence indicates that higher meaning is associated with greater marital intimacy and adjustment, often through pathways involving reduced loneliness, lower death anxiety, and improved psychological flexibility—variables closely linked to relational presence and engagement (21, 32). Structural models further suggest that differentiation of self, meaningfulness in life, and forgiveness predict lower marital burnout, with marital conflict and satisfaction functioning as mediators that translate existential orientation into day-to-day relational processes (33). Complementary findings connect religious orientation to sexual and marital satisfaction among women of reproductive age, underscoring the potential of value-congruent intimacy scripts to sustain relational vitality and reduce the fatigue characteristic of burnout (34, 35). Collectively, these strands indicate that religiosity and meaning are not merely distal values but active regulators of communication, forgiveness, sexual well-being, and commitment.

Theoretically, multilevel frameworks help to integrate these associations. Psychological inquiry into religion and health outlines behavioral (health practices), social (support and norms), and psychological (meaning, coping, self-regulation) mechanisms by which religious involvement confers adaptive outcomes—mechanisms that plausibly extend to marital dynamics (5). Family-religion process models propose that sacred meanings and rituals instantiate shared identity, gratitude, and humility, which can attenuate blame and foster reconciliation during conflict (4). In turn, the meaning-in-life literature provides constructs and measures—most notably the Presence and Search dimensions—that map onto motivational systems relevant to sustained relational investment (15). These frameworks converge on the proposition that religious beliefs and meaning coordinate cognition, affect, and behavior in ways that reduce the appraisal of relational stressors as overwhelming, thereby slowing or reversing the slide toward burnout (9, 10). Where moral orientation styles structure decision-making about commitment and boundary-keeping, they may further dampen the risk for contractual breaches and the cascade toward divorce (36).

At the level of intervention and prevention, empirical programs underscore the malleability of the proposed predictors. Group-based schema therapy has been shown to increase marital satisfaction while reducing burnout, suggesting that reshaping core beliefs and enhancing adaptive modes can directly impact exhaustion and burnout (23). Religious forgiveness therapy demonstrates efficacy in reducing conflict

intensity and extra-dyadic involvement, in line with the idea that spiritually framed repair work reaffirms a shared purpose and moral commitments (24). Acceptance- and commitment-oriented treatments, with their emphasis on values clarification and committed action, provide secular avenues to meaning reconstruction, and have been associated with improvements in marital conflict and burnout markers (7). Emerging findings also suggest that proactive personality, offense-specific forgiveness, and meaning in life relate to marital satisfaction, indicating that meaning-based skills can be cultivated and measured alongside dispositional strengths (28). Synthesizing these lines of evidence clarifies how both religious beliefs and meaning in life operate as levers for clinical change and as organizing variables in explanatory models of marital burnout.

Despite convergences, the literature exhibits heterogeneity in operational definitions (e.g., global religiosity vs. daily spirituals), measurement timing (acute stress vs. normative periods), and cultural contexts (e.g., evangelical communities, Iranian samples, sub-Saharan African marriages), all of which may moderate observed effects (6, 9, 31). Moreover, few studies directly examine both religiosity and meaning within the same predictive model of marital burnout, and fewer still focus specifically on women seeking counseling—a group likely to present with heightened levels of distress alongside diverse religious and existential profiles (7, 8). The present study addresses this gap by jointly modeling religious beliefs and meaning in life as predictors of marital burnout, using validated measures and building on a robust theoretical and empirical foundation (1, 2, 14, 15).

In sum, prior research indicates that religiosity—through belief, practice, and community—supports marital satisfaction and commitment, while meaning in life—through presence and search—anchors motivation, clarifies values, and fosters resilient relating (11, 12, 17, 18). Regional studies reinforce these associations and link them to lower burnout via communication quality, forgiveness, and conflict management (13, 28-30). At the same time, evidence from clinical interventions and conceptual models converges on the plausibility that strengthening religious beliefs and cultivating meaning can disrupt burnout trajectories (4, 5, 23, 24). The present study therefore investigates whether religious beliefs and meaning in life predict marital burnout among women attending counseling and psychological services, with the expectation that higher religiosity and greater presence/search for meaning will be associated with lower burnout.

Methods and Materials

Study Design and Participants

The present study was applied in purpose and, considering the nature of implementation and data collection, descriptive with a correlational design in which predictive and temporal relationships among the variables were examined. The statistical population included all women who referred to counseling and psychological services centers in Chalous during the second half of 2024. In determining the sample size, since the total population was unknown, the rule of thumb for multiple regression analysis with the ordinary least squares method was applied, which suggests including at least 30 to 50 participants per predictor variable. Accordingly, 50 participants per predictor variable were considered in this study. The predictor variable “meaning in life” consisted of two components (presence of meaning in life and search for meaning), while the predictor variable “religious beliefs” had no subcomponents. Considering potential participant

attrition and invalid questionnaires, the final sample size was estimated at 150 participants ($n = 150$), who were selected through convenience sampling.

Data Collection

George Religious Beliefs Questionnaire (1998): According to George (1998), this questionnaire was constructed without any sectarian bias and is not based on a particular doctrine or religion; it solely measures the degree of belief and closeness of participants to God. The questionnaire includes 33 items, each rated on a five-point Likert scale ranging from “strongly disagree” to “strongly agree.” George reported acceptable content validity for the questionnaire. Additionally, construct validity was examined by correlating this scale with other established instruments, including the Allport, Vernon, and Lindzey Scale, with a correlation coefficient of .88, indicating high validity. In Iran, Fakour and colleagues (2017) confirmed the face and content validity of this instrument through expert evaluations in the fields of religious studies and psychology, and test–retest reliability was reported as .88.

Meaning in Life Questionnaire (MLQ) by Steger et al. (2006): The Meaning in Life Questionnaire was developed by Steger, Frazier, Oishi, and Kaler (2003). Initially, 44 items were generated, and through exploratory factor analysis, two factors were identified: presence of meaning and search for meaning, resulting in 17 items. A confirmatory factor analysis was then conducted, eliminating seven items and finalizing a two-factor structure with 10 items. The present study used the 10-item version. The scale is rated on a seven-point Likert scale ranging from 1 (“absolutely untrue”) to 7 (“absolutely true”). Items 2, 3, 7, 8, and 10 measure the search for meaning, while items 1, 4, 5, 6, and 9 (item 9 reverse scored) reflect the presence of meaning. Subscale scores range from 5 to 35, with higher scores indicating greater levels of meaning and search for meaning. According to Steger et al. (2006), validity for the total scale was .86, with .87 for the presence subscale and .84 for the search subscale. Reliability was reported as .70 for presence and .73 for search. Internal consistency was high, with Cronbach’s alpha of .81 for presence and .84 for search. The low correlation between the two subscales supported their structural independence. In another study, retest and test coefficients on a sample of 95 participants for the presence subscale were .36 and .87, respectively, and for the search subscale were .37 and .91, indicating good fit and stability of the instrument (Pour Hassan et al., 2019).

Couples Burnout Measure (CBM) by Pines (1996): The Couples Burnout Measure is a 21-item scale developed by Pines (1996) that assesses three components: physical exhaustion, emotional exhaustion, and psychological exhaustion. Each item is scored on a seven-point Likert scale ranging from 1 (“never”), indicating no experience of the described feeling, to 7 (“always”), indicating high frequency of the feeling (Pines, 1996). Total scores range from 21 to 147, with higher scores indicating greater marital burnout. Cronbach’s alpha coefficients for its components ranged between .84 and .90. Negative correlations between the CBM and positive relational features (correlation coefficients above .30) confirmed its construct validity. The translated versions of this scale have been successfully used in cross-cultural studies in Norway, Hungary, Mexico, Spain, Portugal, Finland, and Israel (Pines & Nunes, 2003; Pines et al., 2011). Test–retest reliability coefficients were reported as .89 for a one-month interval, .76 for two months, and .66 for four months, while internal consistency for most participants was high, with Cronbach’s alpha ranging between

.91 and .93 (Pines, 1996). In Iran, Safarinia and colleagues (2022) reported Cronbach's alpha of .88 for the overall scale and between .81 and .91 for its subcomponents.

Data analysis

Data were analyzed using SPSS-26 software. Descriptive statistics (mean, standard deviation, minimum, and maximum) were calculated to summarize demographic variables and study constructs, including religious beliefs, presence of meaning, search for meaning, and marital burnout. Pearson correlation coefficients were computed to examine the bivariate relationships between predictor variables and marital burnout. To test the study hypothesis and determine the predictive power of religious beliefs and meaning in life, stepwise multiple regression analysis was performed. Model fit was evaluated using coefficients of determination (R^2 , adjusted R^2), F-tests from ANOVA, and standardized beta weights to identify the relative contribution of each predictor. Multicollinearity was assessed using tolerance and variance inflation factor (VIF) indices, and assumptions of regression were checked before analysis.

Findings and Results

Demographic findings showed that among the 150 women who referred to counseling and psychological services centers in Chalous during the second half of 2024, based on age, 69 individuals aged 31–40 years (46%) comprised the largest group, while 32 individuals aged over 40 years (21.33%) comprised the smallest group. In terms of educational level, 76 participants held a bachelor's degree (50.67%), representing the largest group, whereas 4 participants held a master's degree or higher (2.67%), representing the smallest group. Regarding the duration of marriage, 53 individuals with more than 20 years of marriage (35.33%) represented the largest group, while 23 individuals with 6–10 years of marriage (15.33%) comprised the smallest group.

The descriptive statistics of the research variables are presented in Table 1.

Table 1. Statistical Characteristics of the Research Variables: Religious Beliefs, Components of Meaning in Life, and Marital Burnout

Variables	Minimum	Maximum	Mean	Standard Deviation	N
Religious Beliefs	73	145	117.04	3.95	150
Search for Meaning	20	35	28.28	3.28	150
Presence of Meaning	21	35	28.22	3.25	150
Marital Burnout	22	85	39.06	3.58	150

As seen in Table 1, among the components of the meaning in life variable, the highest mean was related to the “search for meaning” ($M = 28.28$, $SD = 3.28$), while the lowest mean was related to the “presence of meaning” ($M = 28.22$, $SD = 3.25$). The mean score for religious beliefs was 117.04 ($SD = 3.95$), and the mean score for marital burnout was 39.06 ($SD = 3.58$).

To test the study hypothesis regarding the prediction of marital burnout based on religious beliefs and meaning in life, stepwise multiple regression analysis was applied. Prior to this, Pearson correlation coefficients were calculated to examine the relationships between religious beliefs and meaning in life with marital burnout.

Table 2. Pearson Correlations between Religious Beliefs, Meaning in Life, and Marital Burnout

Variables	1	2	3	4
Religious Beliefs	1			
Search for Meaning	.264**	1		
Presence of Meaning	.246**	.490**	1	
Marital Burnout	-.305**	-.313**	-.291**	1

The results in Table 2 indicated that there was a significant negative relationship between religious beliefs and marital burnout ($r = -.305$, $p < .01$), between search for meaning and marital burnout ($r = -.313$, $p < .01$), and between presence of meaning and marital burnout ($r = -.291$, $p < .01$).

To further examine the prediction of marital burnout (Y) based on the predictor variables religious beliefs and meaning in life (X), the stepwise regression model results are shown in Table 3.

Table 3. Variables Entered and Removed Using Stepwise Regression

Model	Entered Variable	Removed Variable	Step
1	Search for Meaning	–	First
2	Religious Beliefs	–	Second

As shown in Table 4, regression analysis progressed in two steps. In the first step, “search for meaning” entered the model with a correlation coefficient of $r = -.313$ with marital burnout. The coefficient of determination (R^2) was .098, and the adjusted R^2 was .092. In the second step, with the addition of “religious beliefs,” the multiple correlation increased to $r = -.389$, R^2 increased to .151, and the adjusted R^2 to .139. In other words, according to the adjusted R^2 , 13.9% of the variance in the dependent variable (marital burnout) was explained by the two predictor variables (search for meaning and religious beliefs).

Table 4. Model Adequacy Indicators

Step	Correlation Coefficient (R)	R^2	Adjusted R^2	Standard Error	Durbin–Watson
Step 1	.313	.098	.092	1.986	1.992
Step 2	.389	.151	.139	2.667	–

The ANOVA results for the two models are presented in Table 5.

Table 5. ANOVA Results for Regression Significance Testing

Source of Variation	Sum of Squares (SS)	df	Mean Square (MS)	F	Sig.
Regression (Search for Meaning)	2305.394	1	2305.394	16.045	.0005
Residual	21265.066	148	143.683		
Total	23570.460	149			
Regression (Search for Meaning + Religious Beliefs)	3557.718	2	1778.859	13.066	.0005
Residual	200012.742	147	136.141		
Total	23570.460	149			

The ANOVA results in Table 5 indicated that the combination of “search for meaning” and “religious beliefs” significantly predicted marital burnout, and the regression was statistically significant ($p < .01$).

The significance of regression coefficients is shown in Table 6.

Table 6. Significance of Regression Coefficients

Model	B	Std. Error	Beta	t	Sig.	Tolerance	VIF
Constant	72.919						
Search for Meaning	−1.197	.299	−.313	−4.006	.0005	1.000	1.000
Constant	85.672						
Search for Meaning	−0.955	.302	−.250	−3.167	.002	.930	1.075
Religious Beliefs	−0.167	.055	−.239	−3.033	.003	.930	1.075

Based on the final model (Model 2), the regression equation can be written as:

$$\text{Marital Burnout} = (-0.167 \times \text{Religious Beliefs}) + (-0.955 \times \text{Search for Meaning})$$

As indicated in Table 6, all predictor variables were statistically significant. Therefore, the standardized beta coefficients in the final model (Model 2) were used to interpret the effect size of each predictor on marital burnout. Both predictors—search for meaning and religious beliefs—were suitable predictors of marital burnout. Among them, search for meaning had the strongest effect; specifically, for each one-unit increase in search for meaning, marital burnout decreased by .313 units.

Accordingly, the study hypothesis that religious beliefs and meaning in life play a role in predicting marital burnout among women was confirmed.

Discussion and Conclusion

The present study sought to examine whether religious beliefs and meaning in life—operationalized as the presence of meaning and the search for meaning—predict marital burnout among women seeking counseling and psychological services. The findings revealed two key patterns. First, religious beliefs and both facets of meaning in life correlated negatively with marital burnout, indicating that women with stronger religious convictions and a greater sense of life meaning tend to report lower levels of marital burnout. Second, stepwise multiple regression showed that the search for meaning entered the predictive model first, explaining a meaningful portion of variance in marital burnout, followed by religious beliefs, which significantly enhanced the model's explanatory power. This suggests that existential orientation and spirituality together function as buffers against the erosion of intimacy and energy that typifies burnout.

These findings align with a robust theoretical tradition linking religiosity to marital quality and resilience. Religious frameworks have long been described as providing shared moral narratives, rituals, and coping resources that sustain long-term relational commitment (3-5). Consistent with our results, prior studies demonstrate that adherence to spiritual beliefs reduces feelings of disenchantment and detachment in marriage, in part by encouraging forgiveness and promoting a sense of sanctification of the marital bond (29, 30). Cross-cultural evidence reinforces this; couples who integrate religious beliefs into daily life report higher satisfaction and stability, especially under stressors such as health crises and economic strain (6, 10, 12). Similarly, religiosity has been shown to bolster commitment and discourage maladaptive responses to dissatisfaction, such as infidelity or withdrawal (13, 36).

The predictive strength of the search for meaning observed here highlights the motivational dimension of existential frameworks. Viktor Frankl's existential analysis underscores that a lack of meaning creates emptiness and alienation, which can manifest in relational detachment and burnout (16). Our results

corroborate this: women actively engaged in meaning-seeking may be less vulnerable to hopelessness about their marital future and more inclined toward growth-oriented coping. Prior studies in Iranian and other cultural contexts found that higher meaning is associated with greater marital intimacy, resilience, and satisfaction (20, 32). Moreover, meaning mediates the effects of loneliness and death anxiety on marital adaptation, reducing the psychological vulnerabilities that can fuel burnout (21). Similar findings in Western samples show that couples with shared or individually articulated purpose sustain positive emotional climates and adapt better to chronic strain (28, 33).

The synergy between religiosity and meaning in predicting marital burnout underscores the interdependence of transcendent and existential dimensions. Religious worldviews can provide a ready-made framework for meaning-making, giving life and marriage a sense of sacred purpose (5, 17). This may explain why religious beliefs strengthened the predictive model after meaning was entered: spirituality deepens the existential quest by supplying narratives of devotion, sacrifice, and shared destiny. Our finding parallels results showing that religious commitment enhances the presence of meaning and buffers against burnout in married women and men (11, 37). Moreover, interventions combining spiritual practices with existential therapy (e.g., forgiveness therapy, religiously framed acceptance and commitment techniques) have successfully decreased marital burnout and conflict (7, 23, 24).

It is also notable that the presence of meaning, although negatively correlated with burnout, entered the model only indirectly via the overall meaning structure. This suggests that in women experiencing marital strain, the active search for meaning may be a more salient protective process than static presence alone. Past work confirms that when meaning is threatened, adaptive searching facilitates identity reconstruction and relational re-engagement, whereas stagnant absence of meaning may intensify hopelessness (15, 18). In counseling contexts, this implies that encouraging exploratory reflection about life purpose may catalyze recovery from marital disenchantment, particularly when anchored in personal or shared faith traditions.

Finally, our results resonate with a growing movement to view marital burnout not only as a symptom of relational decline but as a motivational turning point. Research shows that burnout can signal unmet values and blocked meaning, and when addressed therapeutically, may open pathways for recommitment (1, 2). By demonstrating that religious beliefs and meaning jointly explain variance in burnout, this study supports integrative clinical models that combine existential and spiritual assessment with evidence-based couple interventions. Such models could help clinicians tailor meaning-centered dialogues and spiritual resources to reduce cynicism and reignite relational vitality (6, 31).

Although the findings are robust, several limitations must be acknowledged. The study relied on a cross-sectional design, which restricts causal inference and leaves the temporal direction between meaning, religiosity, and burnout uncertain. The sample was limited to women seeking counseling services in one Iranian city, reducing generalizability to men, non-help-seeking populations, and other cultural or religious contexts. Convenience sampling further limits representativeness. The self-report nature of the instruments introduces potential bias from social desirability and introspective limits, especially given the sensitive nature of religious beliefs and marital dissatisfaction. Additionally, while well-validated tools were used, future research could complement self-report with partner reports or behavioral indicators of marital functioning.

Longitudinal and dyadic designs are needed to clarify the directionality and interplay of meaning-making and religiosity over time in predicting marital burnout. Studies that include husbands and examine couple-level processes—such as shared religious rituals or joint meaning construction—could offer deeper relational insights. It would also be valuable to explore moderating factors, such as cultural orientation, religious denomination, and psychological flexibility, which might strengthen or weaken the protective effect of spiritual and existential variables. Experimental and intervention research testing structured meaning-centered and spiritually informed therapies could establish causal mechanisms and inform evidence-based practice. Cross-cultural comparisons would further delineate universal versus culture-specific patterns, particularly in non-Western societies where marriage is strongly tied to religious and communal values.

Practitioners working with women experiencing marital burnout may benefit from integrating assessment of religious beliefs and meaning orientation into intake and treatment planning. Therapists can draw on clients' spiritual frameworks and existential resources to promote forgiveness, value clarification, and narrative reconstruction of the marital journey. Meaning-centered dialogue and exploration of life purpose may help clients reinterpret relational challenges and foster renewed engagement. Incorporating culturally sensitive spiritual interventions—such as religious forgiveness therapy or faith-consistent acceptance-based work—could enhance therapeutic alliance and outcomes. Couple therapists might also encourage shared rituals, community support, and transcendent narratives as protective relational scaffolding, while helping partners move from passive dissatisfaction to active meaning-making and recommitment.

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Authors' Contributions

All authors equally contributed to this study.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

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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