



The internal consistency and validity of marriage values scales among young married women in Isfahan

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Abstract

Background and Aim: One of the important issues that can help the survival or collapse of the family is the values of people. In fact, the values that people have give direction to their life and help them in the path of family life. **Methods:** This research was conducted with the aim of investigating the validity and internal consistency of marriage values among married women in Isfahan city. Therefore, the research was of the type of contextualization and tool making. All married women between 20 and 30 years of age in Isfahan made up the statistical population of this research. The statistical sample was 300 married women between 20 and 30 years old who were selected as available. The research tools included the scale of marriage values and the scale of willingness to divorce (Dehgani & Yousefi, 2019). The data were analyzed in two descriptive and inferential sections. **Results:** The results showed that the internal consistency of the dimensions of this scale and the internal consistency of the questions were appropriate. The frequency distribution of the dimensions was close to the normal distribution, except for the dimensions of own family values and peace, which had a positive skew, the other dimensions had a normal distribution. The evidence of convergent validity showed that all values had a meaningful relationship with the desire to divorce, except for religious values, having children, and peace. which confirms divergent validity for the three mentioned values and convergent validity for other values. The results of exploratory factor analysis using varimax method showed that this scale has 15 factors. **Conclusion:** Based on these findings, it can be concluded that the scale of marriage values has desirable psychometric properties and can be used in educational and research fields.

Keywords: Marriage values, Internal consistency, Validity.

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Introduction

Family is known as the most important unit of societies, and marriage is the most basic human relationship because it forms the primary structure of family relationships and the growth of subsequent generations (Navabinejad, Rostami, & Parsakia, 2023). Marriage is considered an important issue in all societies and having a successful married life is a major goal for most people (Darbani & Parsakia, 2022). Marriage is a means for the growth, perfection and survival of the generation, which is mentioned in the school of Islam as the only way to form a family and to calm the soul of men and women and protect them from illicit sexual behavior. On the other hand, marriage and choosing a spouse is one of the most important indicators of social mobility in any society (Jokar, Yosefi, Torkan, 2023). Based on this and according to the capacities and structural form of each society, this huge human mobility has undergone changes that are directly related to the culture of that society and its dependent values. In fact, the dominant culture in any society plays a very constructive role in the way and style of forming and continuing people's lives. In other words, marriage, as one of the most important events in life, is directly influenced by the culture and values of the society (Paknejad, Mirzahouseini, Monirpour, 2020). At the same time, the widespread imitation and imported customs and cultures among families and their departure from the original cultures and values of each society, especially religious values, has caused a change in the style and values of life (Kavehei, Yousefi, & Torkan, 2022). Therefore, regardless of the cultural standards governing society, the marriage union faces problems. However, the original cultures and customs related to holding marriage in the current era have become valuable as a counterculture day by day, imitating other societies due to easy communication. In addition, by moving away from the rich Islamic values and culture by introducing high costs, unnecessary competition, and rituals for young people, is considered an obstacle to marriage or continuing life as a couple (Jokar, Yosefi, Torkan, 2021). Therefore, people's values

regarding marriage have undergone changes that may affect their families after marriage (Mardani, Yousefi, Ghorbani, Mirzaei, 2023). In connection with the concept of value, Shechtman (2002) considers value as a social phenomenon, which has played an important role in human life since the formation of early societies. In his opinion, values are one of the important and basic aspects of personality, and social life values determine special frameworks for people so that they know what behavior and response is appropriate in any situation. Values guide and determine behavior and are an effective factor in behavior in the environment. In addition, Schwartz (2005) acknowledges that values are trans-situational goals, desirable and different in importance, which act as guiding principles in the lives of individuals. Values are used in choosing, interpreting and justifying the behavior of oneself and others. Values are the perceptual expression of complex behavior choice patterns (Mokhtari, Yousefi, & Manshaee, 2021). Marriage is considered a vital decision and considering that in marriage people decide to choose a partner for their whole life. Therefore, in this important decision, people are forced to make somewhat risky decisions, in such decisions, people make decisions based on their values. Some values are individual and some are social values, it seems that people make choices in marriage based on each of the two categories of values. Individual values are values whose consistency and realization depend on the individual, but social values are realized in interpersonal communication and society's culture. Individual values form needs, desires and what people want to take care of in life, values affect people's happiness and sadness. In fact, the time when people are happy is one of the times when their values are respected (Kavehei, Yousefi, & Torkan, 2022). Although public values can influence marriage, an important question is what values young people decide on marriage. Yousefi (2015) extracted 17 types of cultural values of marriage during a preliminary and qualitative study with the help of thematic analysis and showed that these values are related to the desire for divorce. Despite the importance of this

structure in marriage and its survival, no reliable and up-to-date tools have been prepared for it. Although other tools such as the pre-marriage fear scale or marriage values background questionnaire have been prepared, the study and review of these scales show that there is still a need for an accurate tool in the field of cultural values of marriage that covers more dimensions. Therefore, the present study examined the psychometric characteristics of the cultural values of marriage scale among married women in Isfahan and answered the question, what are the psychometric characteristics of the cultural values of marriage scale?

Research method

The present study was conducted with the aim of investigating the psychometric properties of the marriage values questionnaire among married women in Isfahan city. This research is a type of questionnaire construction and standardization, it is considered as a survey research. On the other hand, in order to check validity and reliability, simple and multiple correlation methods (factor analysis) were used, so in terms of data analysis, it is considered descriptive and correlational. In this research, the statistical population consisted of all married women in Isfahan city. Due to the large number of sample size and the large number of questions, the sample was selected by available method, in this way, two areas were randomly selected from the ten districts of Isfahan city, and streets were randomly selected from them. Married women aged 20 to 30 who were concentrated in cultural centers, universities and mosques and agreed to cooperate completed the questionnaire. Considering that the research was a questionnaire and considering that one of the methods of statistical analysis was exploratory factor analysis, according to the theory of Pearson (2010) at least 300 people are needed for this analysis, so the sample size was 300 people. The criteria for entering the research are married women of Isfahan city, having at least 20 years of age, and the exclusion criteria are having a divorce experience, having a physical disability, and being over thirty years old.

Research tools

1. Scale of cultural values of marriage. This questionnaire was designed to measure the cultural values of marriage by Yousefi (2015, quoted by Mokhtari, Yousefi, & Manshaee, 2021), which has 75 items. It contains 15 dimensions, each dimension has 5 questions and was scored on a scale of 1 to 5. Its dimensions include religious values, complete physicality, physical beauty, domination, independence, the importance of one's family, money and financial issues, politics, love, peace in the family, communication with the spouse's family, social prestige, art, hedonism, fun, and having children. The questions of this questionnaire were extracted from a preliminary qualitative study to discover cultural values. In this research, the psychometric properties of this scale were investigated.

2. Willingness to divorce questionnaire. This questionnaire was first designed by Yousefi (2015, quoted by Dehgani Sheshdeh, Yousefi 2019). This questionnaire has 21 items that are used to evaluate couples prone to divorce, it has four dimensions and each dimension has 7 items. Each item is scored on a 7-point scale (1-never, 2-rarely, 3-very little, 4-little, 5-a lot, 6-very much and 7-always). Therefore, the scores of the questionnaire are obtained by summing the scores. A high score indicates a high degree of willingness to divorce in the subjects. This questionnaire was created by Yousefi in Iran. Its reliability was obtained using Cronbach's alpha method for the whole sample as 0.88, and Cronbach's alpha for the subscales of thought was 0.941, spousal abuse 0.808, triangulation 0.785, and desire for divorce was 0.930. The validity of the questionnaire was checked by five experts in psychology and counseling. Dehgani Sheshdeh, Yousefi (2019) its internal consistency for the total desire for divorce and its dimensions is reported from 0.8 to 0.9. In this research, the internal consistency of this test was obtained by Cronbach's alpha for the subscales of thinking 0.941, wife abuse 0.808, triangulation 0.785 and the total desire for divorce 0.930. It should be noted that the questions of this questionnaire were matched with the desire for divorce in married women.

Results

The highest frequency of education among the subjects is related to the bachelor degree and the lowest frequency of the education level among the subjects is related to the doctorate level. Among women, the highest frequency of job status among the subjects is related to working women and the lowest frequency of job status among the subjects is related to housewives. Table (1) The mean

and standard deviation of the raw scores of each marriage values scale are presented in Table (1).

Question (1): How is the internal consistency of each of the subscales of the marriage values questionnaire?

In order to answer this question, the internal consistency method (Cronbach's alpha) was used. Table (2) shows Cronbach's alpha of subscales of marriage values.

Table 1. Cronbach's alpha of marriage values subscales

The name of the scale	Alpha	Items
Religious values	0/929	5
Totally physical values	0/814	5
Aesthetics values	0/819	5
Domination values	0/799	5
Independence values	0/770	5
The values of own family	0/842	5
Money values and financial issues	0/887	5
Political values	0/828	5
The values of love	0/868	5
The values of peace	0/832	5
The values of the spouse's family	0/719	5
Values of social prestige	0/854	5
Artistic values of art	0/813	5
The values of hedonism and fun	0/833	5
The values of having children	0/923	5

The results of this study showed that Cronbach's alpha coefficient of the subscales of marriage values is higher than the criterion of 0.70 and the subscales of marriage values have good internal consistency.

Question (2): How do the items of each subscale of marriage values match with its total score?

In order to answer this question, the correlation of each item of each subscale with the total score of that subscale was calculated.

Table 2. The results of examining the correlation coefficient of each item of the subscales of the marriage values scale with the total score

scale	Item	R	scale	Item	R	scale	Item	R
Religious values	1	0/867**	own family	26	0/792**	Spouse's family	51	0/743**
	2	0/859**		27	0/700**		52	0/591**
	3	0/880**		28	0/782**		53	0/625**
	4	0/758**		29	0/794**		54	0/688**
	5	0/817**		30	0/756**		55	0/665**
Totally physical values	6	0/710**	Money and financial issues	31	0/787**	Social prestige	56	0/774**
	7	0/799**		32	0/814**		57	0/761**
	8	0/800**		33	0/803**		58	0/793**
	9	0/715**		34	0/797**		59	0/792**
	10	0/596**		35	0/864**		60	0/772**
	11	0/689**		36	0/737**		61	0/729**

Beauty	12	0/494**	politics	37	0/751**	Art	62	0/803**
	13	0/855**		38	0/727**		63	0/725**
	14	0/843**		39	0/625**		64	0/619**
	15	0/773**		40	0/740**		65	0/692**
domination	16	0/680**	loving	41	0/819**	Hedonism	66	0/729**
	17	0/720**		42	0/818**	and fun	67	0/803**
	18	0/729**		43	0/805**		68	0/725**
	19	0/705**		44	0/644**		69	0/619**
	20	0/669**		45	0/751**		70	0/692**
Independence	21	0/644**	peace of	46	0/725**	Parenting	71	0/827**
	22	0/571**	mind	47	0/787**		72	0/812**
	23	0/686**		48	0/850**		73	0/875**
	24	0/742**		49	0/807**		74	0/848**
	25	0/714**		50	0/763**		75	0/833**

* p < 0.05

As can be seen in Table 2, all the questions of each subscale have a positive and significant relationship with the total score of the questionnaire, which indicates the internal coordination of the questions.

Question (3): How is the convergent validity of each of the subscales of marriage values?

In order to answer this question, the correlation between the scores of the marriage values subscales and the willingness to divorce scale was investigated. The results of this study are shown in the following tables.

Table 3. The results of Pearson correlation analysis between the scores of the marriage values subscales and the desire to divorce scales

Variable	Religion	Physical	Aesthetics	Domination	Independence	Own family	Money	Politics	Love	Peace	Spouse's family	Social prestige	Art	Hednoistics	Having children
Desire to divorce	-0/196	0/119	0/261"	0/280"	0/125	0/108	0/265"	0/116	0/173	-0/158	0/107	0/162	0/123	0/138	-0/162

The results of table (3) show that the desire for divorce has a positive and significant relationship with beauty, domination, money and financial issues, which confirms the validity of convergence. And the desire for divorce has a negative and significant relationship with having children and

religious values, which confirms the validity of the divergence.

Question (4) How is the exploratory factor analysis of subscales of marriage values?

Table (4) shows the results of factor analysis of marriage values subscales, all these coefficients are positive and significant.

Table 4. The results of the factor analysis of subscales of marriage values

Factor	Value	Total loads extracted		Total loads in the rotated state		
		Variance percentage	Cumulative variance percentage	Total	Variance percentage	Cumulative variance percentage
1	14/917	19/890	19/890	4/352	5/803	5/803
2	6/362	8/483	28/373	4/287	5/716	11/519
3	4/939	6/585	34/958	4/267	5/690	17/208
4	3/993	5/325	40/282	4/221	5/628	22/836
5	3/523	4/698	44/980	4/138	5/517	28/353
6	2/630	3/507	48/487	4/090	5/454	33/807
7	2/329	3/106	51/593	4/074	5/431	39/238
8	2/203	2/937	54/530	3/728	4/970	44/208
9	2/114	2/819	57/349	3/646	4/861	49/069
10	2/015	2/686	60/035	3/371	4/494	53/563
11	1/734	2/312	3/164	3/164	4/219	57/782
12	1/566	2/088	3/158	3/158	4/210	61/992
13	1/447	1/929	2/736	2/736	3/648	64/640
14	1/310	1/747	68/112	1/594	2/125	67/765
15	1/232	1/643	69/755	1/492	1/990	69/755

In Table No. 4, the standardized parameter, the As can be seen in table (4), 69.75% of the variance of the marriage values subscales was

determined by these fifteen factors. Table 5 shows the items of each factor and its factor load.

Table 5. Factors, items and factor loading of each item

Factor load	Content	Item	Factor	Factor load	Content	Item	Factor
0/459	39	If my wife is quiet and shy, I get confused.	Prestige	0/670	If my wife can't meet my material needs, I get upset.	1	Money
0/470	40	If my wife is not noticed in clothes, I will be disturbed		0/720	If my wife can't provide what I want due to financial problems or financial strictness, I get upset	2	
0/721	41	If my wife is not a good companion to go to the picnic, garden, park or travel, I get disturbed.	Fun	0/721	If my wife does not have the power to generate income compared to other wives, I will be disturbed.	3	
0/604	42	If my wife is not a good companion for fun and social games, I get confused.		0/822	If my wife says I don't have money, I get upset	4	
0/621	43	If my wife does not like watching movies and going		0/786	If my wife is not able to improve and provide for	5	

		to the cinema, I will be disturbed			my well-being, I will be disturbed		
0/567	44	If my wife is not a good companion to go to restaurants and eat new foods, I will be disturbed		0/903	If my wife is indifferent to religious values, I will be disturbed	6	Religion
0/737	45	If my wife is not a good companion for fun and social games, I get confused.		0/883	If my wife insults religious values, I get disturbed.	7	
0/821	46	If the type and appearance of my wife is not suitable for her age and position, I will be disturbed.	Aesthetics	0/924	If my wife follows religious issues wherever it is in her favor and follows the principles according to her desire wherever it is harmful to her, I will be disturbed.	8	
0/823	47	If people forget my wife's beauty and looks, I will be disturbed.		0/742	If my wife does not pay attention to the religious principles of marriage, I will be disturbed.	9	
0/771	48	When I see that my wife's beauty and looks are not to the extent that I can be proud of her, I get confused.		0/805	If my wife is indifferent to religious practices and rituals, I will be confused.	10	
0/780	49	If the type and appearance of my wife is far from my mental standards, I will be disturbed.		0/815	If I don't have an understanding with my wife about having children, I get confused	11	Child
0/777	50	If the type and appearance of my wife is not up-to-date (according to fashion), I will be disturbed.		0/800	If my wife disagrees with me about having children or not, I get confused.	12	
0/793	51	If my wife is not able to keep the atmosphere of our life calm, I will be disturbed.	Peace	0/824	If I like children but my wife does not, I will be confused.	13	

0/546	52	If my wife is not able to understand that peace in life is more important than anything else, I will be disturbed.		0/853	If my wife does not understand that our child wants a sibling, I will be disturbed	14	
0/756	53	If my wife is anxious and worried, I get disturbed.		0/764	If my wife does not understand that the problems of the child can make life more cheerful and beautiful, I will be disturbed.	15	
0/813	54	If my wife can't understand my feelings and anxiety, I get confused.		0/364	If my wife is not interested in poetry, music or movies, I get confused.	16	Art
0/717	55	I get disturbed if my wife disturbs my peace.		0/778	If my wife does not have an opinion and taste in the arrangement of household items, I will be disturbed.	17	
0/522	56	If my wife does not have a proper political analysis of the issues, I get confused.	Political	0/727	If my wife reacts with indifference to mountains, sea and nature, I will be disturbed.	18	
0/691	57	If my wife thinks about the mundane issues of life instead of getting into the political issues of the day, I get disturbed.		0/611	If my wife is indifferent to my charms and the charms I create, I will be disturbed.	19	
0/679	58	If my wife disagrees with my political views, I get upset.		0/446	If my wife doesn't use a romantic poem, a romantic sentence, a romantic look, or a romantic song or movement to make our atmosphere romantic, I will be disturbed.	20	

0/652	59	If my wife does not want to continue her education or mine, I will be disturbed.		0/595	If my wife doesn't caress me well, I get upset.	21	Love
0/573	60	If my wife is not interested in scientific topics and discussions about them, I will be disturbed.		0/599	If my wife is not able to express love, I will be disturbed.	22	
0/507	61	If my wife's opinions are totally against mine, I get confused	Domination	0/459	If my wife is not familiar with the methods of love, I get confused.	23	
0/397	62	If my wife doesn't follow me, I get upset		0/522	If my wife loves her job more than me, I will be disturbed.	24	
0/708	63	If my tricks to control my wife don't work, I get confused		0/767	If my wife doesn't love me the way she should and maybe doesn't love me, I will be disturbed..	25	
0/811	64	If my wife makes most of the decisions, I will be disturbed		0/824	If my wife can't get along with my family, I will be disturbed	26	Own family
0/859	65	If I cannot manage all the affairs of my wife's and family's life, I will be disturbed		0/757	If my wife wants to listen to the weak points of my family, I get disturbed.	27	
0/635	66	If my wife is not paying attention to my sexual needs, I will be disturbed.	Physical	0/626	If my wife wants to disrespect my family, I will be disturbed.	28	
0/509	67	If I have to pay a ransom to satisfy my sexual needs, I will be disturbed.		0/673	If my wife wants to somehow weaken my relationship with my family, I will be disturbed.	29	
0/433	68	If my sex life is of poor quality, I will be disturbed.		0/656	If my wife doesn't understand how important my family is to me, I will be disturbed	30	

0/481	69	If my wife does not pay attention to food and food on time for herself and me, I will be disturbed.		0/579	If my wife's family is very different from my standards, I will be disturbed.	31	Spouse's family
0/716	70	If my wife's body is not what I want, I will be disturbed.		0/841	If my wife's family is not a famous family, I will be disturbed.	32	
0/750	71	If my wife orders me imperiously, I get confused.	Independence	0/785	If my wife's family doesn't treat me the way I like, I get upset.	33	
0/470	72	If my wife does not consult me in her decisions, I will be disturbed.		0/673	If my wife's family doesn't treat me the way I deserve, I get upset.	34	
0/567	73	If my wife wants to find out about all my work, I will be disturbed.		0/451	If my wife's family does not adhere to cultural and social customs, I will be disturbed.	35	
0/342	74	If my wife and her demands prevent me from following my personal decisions, I will be disturbed.		0/470	If my wife doesn't know or doesn't want to dress well, I get confused.	36	Prestige
0/421		If my wife delays my personal growth with her decisions and plans, I will be disturbed.		0/342	If my wife is not outstanding in her clothing and living facilities, I will be disturbed.	37	
				0/522	If my wife is not good at socializing and interacting with others, I get confused.	38	

The first factor has 5 items and according to the content of the items, it was named "Financial Values" and it contained 5 items. If my wife cannot meet my material needs, I will be disturbed; If my wife can't provide what I want due to financial problems or financial strictness, I get upset; If my wife does not have the power to generate income compared to other wives, I will be disturbed; If my wife says I don't have

money, I get upset; If my wife is not able to improve and provide for my well-being, I will be disturbed. The second factor with 5 items attributed the title "religious values" to itself, if my wife is indifferent to religious values, I will be confused; If my wife offends religious values, I get disturbed; If my wife is indifferent to religious practices and rituals, I get confused; If my wife follows religious issues wherever it

is in her favor and principles according to her desire wherever it is harmful, I will be disturbed. If my wife does not pay attention to the religious principles of marriage, I will be confused. For the third factor, 5 items titled "childbearing values" were suggested. If I don't have an understanding with my wife about having children, I get confused. If my wife disagrees with me about having children or not, I get confused; If I like children but my wife doesn't, I get confused; If my wife doesn't understand that our child wants a sibling, I get confused; If my wife doesn't understand that a child's troubles can make life more joyful and beautiful, I will be disturbed. The fourth factor has 5 items, and according to the content of the items, the name "artistic values" was chosen for it. If my wife does not have an opinion and taste in the arrangement of household items, I will be disturbed; If my wife reacts with indifference to the mountains, sea and nature, I get disturbed; If my wife is indifferent to my charms and the charms I create, I will be disturbed; If my wife doesn't use a romantic poem, a romantic sentence, a romantic look, or a romantic song or movement to make our atmosphere romantic, I will be disturbed. The fifth factor with 5 items titled "love values" is attributed to my wife if she doesn't caress me well. I get confused; If my wife is not able to express love, I get confused; If my wife is not familiar with the methods of making love, I get confused; If my wife likes her job more than me, I get confused; If my wife doesn't love me the way she should and maybe doesn't love me, I get confused. The sixth factor has 5 items, and according to the content of the items, it was named "values of my family". If my wife wants to listen to the weak points of my family, I get confused; I get upset if my wife tries to disrespect my family; If my wife tries to somehow weaken my relationship with my family, I get disturbed; If my wife does not understand how important my family is to me, I will be disturbed. The seventh factor with 10 items titled "Spouse's Family Values" will be disturbed if my wife's family is very different from my standards; If my wife's family is not famous, I will be disturbed; If my wife's family doesn't treat my wife the way I like, I get upset; If my in-laws don't treat me the way I deserve, I get upset.

5) If my wife's family does not adhere to cultural and social customs, I will be disturbed. The eighth factor has 5 items and according to the contents of the items, its name was chosen

as "social prestige". If my wife doesn't know or doesn't want to dress well, I get confused; If my wife is not outstanding in her clothing and living facilities, I will be disturbed; If my wife doesn't like to socialize and interact with others, I get confused; If my wife is quiet and shy, I get confused. The ninth factor has 5, and according to the content of the items, its name was chosen as "entertainment values". If my wife is not a good companion to go to restaurants and eat new foods, I get confused; If my spouse is not a good companion to go to the picnic, garden, park or travel, I get disturbed; If my wife is not a good companion for fun and social games, I get confused. If my wife is not a good partner for dancing and singing, I get confused; The 10th factor with 5 items attributed the title "beauty value" to itself. If my wife's looks and appearance do not match her age and position, I will be disturbed. If people ignore my wife's beauty and appearance, I will be disturbed. When I see that my wife's beauty and looks are not to the extent that I can be proud of her, I get confused; If the type and appearance of my wife is far from my mental standards, I get confused; If my wife's style and appearance are not up-to-date (by fashion), I will be disturbed. For the 11th factor, the title "value of peace" was suggested with 5 items. The twelfth factor has 4 items and according to the contents of the items, its name was chosen as "Scientific-Political Values". If my wife is not able to understand that peace in life is more important than anything else, I will be disturbed; If my wife is anxious and worried, I get disturbed; If my wife can't understand my feelings and anxiety, I get confused. The 13th factor with 5 items attributed the title "Dominance value" to myself. If my wife's opinions are completely against my opinion, I get confused; If my wife doesn't follow me, I get upset; If my tricks to control my wife don't work, I get confused; If my wife makes most of the decisions, I get confused; If I can't manage all the affairs of my wife's and family's life, I will be disturbed. The fourteenth factor has 5 items and according to the content of the items, its name was chosen as "totally physical values". If my wife is indifferent to my sexual needs, I will be disturbed; If I have to pay the ransom and beg to satisfy my sexual need, I will be confused; If my sex life is of poor quality, I become disturbed; If my wife does not pay attention to food and feed on time for herself and me, I get disturbed; If my wife's body and parts are not

what I want, I will be disturbed. The 15th factor with 5 items attributed the title "Independence values" to me. If my wife orders me imperiously, I will be disturbed; If my wife doesn't consult me in her decisions, I get confused; If my wife wants to find out about all my work, I get confused; If my wife and her demands prevent me from following my personal decisions, I get upset; I get upset if my spouse delays my personal growth with his decisions and plans.

Discussion and conclusion

The present study was conducted to investigate the validity and reliability of the 75-item form of marriage values among married women in Isfahan city. In order to answer this question, what is the reliability and validity of the marriage values scale among married women in Isfahan city? First, the internal consistency of this scale was calculated using Cronbach's alpha. The results of the internal consistency of the subscale are religious values 0.929; For completely physical values, 0.814; for beauty 0.819; 0.799 for domination; 0.770 for independence; 0.842 for his family; for money and financial issues 0.887; for policy 0.828; 0.868 for making love; 0.832 for relaxation; for wife's family 0.719; for social prestige 0.854; for art 0.813; 0.833 for pleasure-seeking and 0.923 for having children. All subscales have an internal consistency above 0.70, so it can be said that the items are conceptually compatible and all items related to the evaluation of marriage values are designed for the same subscale.

In order to check the internal consistency of each subscale, the correlation of the scores of each item with the total score was checked. The results showed that all the items have a positive and significant correlation coefficient with the total score of each subscale. The items are well designed for the concept related to each sub-scale and according to the positive relationship of each item with the total score of the sub-scale related to it, all the items are scored directly, these results confirmed the construct validity of this scale.

In order to examine the evidence related to construct validity, divergent and convergent validity were also examined. In this way, the correlation of each sub-scale with the desire

for divorce was investigated. The results showed that the value of having a child indicates the desire to raise and have a child. For such a desire and need, a person must provide a platform for raising a child, which is having a healthy family (Andersson, & Kolk, 2015). Therefore, it was expected that having children has a negative relationship with the desire to divorce, which confirmed the divergent validity. In addition, the results showed that financial values have a positive and significant relationship with the desire to divorce. Since the family is the place of crystallization of human values such as forgiveness and sacrifice. Therefore, a person can be successful in the center of the family if he considers human values more than material values. Therefore, it is expected that having materialistic values will pay less attention to human values and will look for material benefits before looking for family benefits (Roberts, Tanner & Manolis, 2005). Therefore, such people are expected to have more desire for divorce. These results are consistent with material values.

According to the results, there is a positive and significant relationship between the value of independence and the desire to divorce. These results were in line with the expectation, because in order to form a family, a person must be able to reduce the desire for independence, individualism and self-centeredness and seek collective interests, wishes and desires. Therefore, it is expected that individualism and self-centeredness along with independence values will increase the desire for divorce.

In explaining the positive relationship between beauty values and the desire to divorce, it should be said that beauty is a value that is affected by age, gender and situational characteristics and may change over time in couples (Kang et al. 2022). Therefore, a person who has such a value is expected to have problems with his wife's appearance over time and cannot meet his beauty standards, so it is expected that such a person will have a higher desire for divorce. Because a person with the value of domination has a desire to manage others, he wants to control and dominate others, he naturally considers his own interests more than the interests of his

family (Weiss, Lavner, & Miller, 2018). Therefore, the desire for divorce increases in him. In explaining the positive relationship of coherence and balanced conformity with religious values, which supports the convergent narrative, it can be said that since balanced coherence means establishing a safe and appropriate bond with the main family members in such a way that the person is neither dependent on the family nor separated from them. On the other hand, balanced adaptation means that the person has a family that neither resists nor is too open to changes. Therefore, it was expected that since a person with religious values puts religious values at the forefront of his work in connection with others, he can have a clear and specific task for himself due to having religious role models and having clear and specific rules in interpersonal communication. It seems that the individual obtains these values from the family and the family also has appropriate characteristics in regulating communication and communication (Agate, Zabriskie, & Eggett, 2007). In this way, it is expected that balanced coherence and balanced adaptation with religious values have a positive and meaningful relationship, which confirms convergent validity. Religious values had a negative and significant relationship with disordered conformity, which was an expected result because having religious values, having a relationship with God, and following clear rules can give order to life. This arrangement can be correct in relation to family issues and its changes. As a result, it was expected that religious values would have a negative relationship with disordered conformity. This result confirmed the narrative of different religious values. Also, religious values have a negative and significant relationship with the desire to divorce. In explaining this relationship, it can be said that in religion, family formation and its stability are emphasized (Adamczyk, 2013). Therefore, a person who has religious values is expected to have less desire for divorce despite family problems. This result confirmed the divergent narrative; The results of examining the frequency distribution of each of the values showed that the distribution of values: religious, complete physical,

domination, independence, financial, political, love was close to normal and stretched to the right, which shows that the distribution of grades tends towards high grades. The distribution of the scores of beauty values was close to the normal distribution, the distribution of the scores of the family values was skewed to the right and was far from the normal distribution, which shows that among married women, the family is one of the red lines of their lives and is considered an important criterion for their decisions.

Another type of validity evidence that was examined for construct validity was exploratory factor analysis, which confirmed the dimensions and questions of the questionnaire. Based on this analysis, among the values, first of all, the financial values accounted for the most variance of the values. It shows that material and non-spiritual matters are more important than human and spiritual matters for people. The second category of values that explained the variance of changes in values was religious values, which shows that despite the fact that material values are important for young people today, religious values are still powerful among young people, so that the second order of values has been assigned to it. The third type of value that had the power to explain the variance of values was having children, which shows that having children is still one of the important goals of family formation. The fourth value in the explanation of values was artistic value, which shows that people give importance to the expression of feelings in the form of art. The fifth value in explaining the value variance was the value of love, which shows that expressing love is an important issue for couples. The sixth value was related to the couples giving importance to their families, which shows that one of the important values for couples is valuing their spouses to their families. The seventh value in explaining the variance of values was the value related to beauty and body, and it shows that although apparently beauty values are important to them, other values are of special importance. The value of peace ranked eighth in the explanation of marriage values, and it shows that although many people emphasize

having peace in life, in practice this value is less important than other values. The ninth value in explaining the variance of marriage values was related to dominating one's spouse, which showed that controlling one's spouse is less important among women than other values. The tenth value was the value related to meeting physical needs, which shows that according to women, physical values are less important than other values in life decisions. Asking for advice and companionship took the 11th place in the explanation of marriage values, which shows that companionship and asking for advice is less important among young people than other values. Another evidence of construct validity that was examined in this research was the examination of the internal consistency of the questions. For this purpose, the relationship between each item and the total score of each subscale was investigated and the results showed that all items have a positive and significant correlation with the total score of each subscale, and this means that the concepts of each item are related to the overall concept of each subscale. Additionally, none of the items are reverse-scored. The results of this research showed that the marriage values scale has favorable psychometric properties and can be used for counseling and research purposes. The limitations of this research can be summarized in the following cases: considering that the sample size was high, the selection of the sample was not available. Inter-rater reliability and predictive validity were not investigated. The research was conducted on married women in Isfahan City, so the generalization of the results is limited. Confirmatory factor analysis of the subscales was performed. It is suggested that the sample be selected randomly in other studies. Check inter-rater reliability. In order to increase generalizability, similar studies should be conducted in different cities with different cultures. It is suggested that confirmatory factor analysis be taken into consideration in future studies. Finally, it is suggested to use this questionnaire in marriage counseling.

Ethical principles

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were observed.

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Conflict of interest

The authors of this study declared no conflict of interest.

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