

## Female and Male Religiosity on Cheating Intention in Members of the Army

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Article Info: Received: December 07, 2024; Revised: December 29, 2024; Accepted: December 31, 2024

### Keywords

Female and Male;  
Religiosity;  
Cheating; Intention;  
Members of the Army

### Abstract

*Infidelity cases often emerge as household problems and are widely discussed on social media. This study aims to examine the effect of religiosity on the intention to have an affair. The theory applied to the religiosity variable uses The Centrality of Religiosity Scale measuring instrument, which has a Cronbach's alpha value of 0.865. For the intention to have an affair variable, the ITIS (Intention Toward Infidelity Scale) standardized measuring instrument by Jones and Olderbak (2011) was used, with a Cronbach's alpha value of 0.767. The research subjects consisted of 127 members of the Army, using a purposive sampling technique. This study's results indicate no significant effect of religiosity on the intention to cheat ( $R^2 = 0.003$ ) with a  $p$ -value of 0.531, which is greater than 0.05. In this study, it was found that 69 people (54.3%) of Indonesian Army members had a high level of religiosity, and 64 people (50.39%) of Indonesian Army members had a high intention to cheat. It can be concluded that H1 is rejected and H0 is accepted, which means that the intention to have an affair with members of the Indonesian Army is not influenced by individual religiosity.*

### Kata Kunci

Perempuan dan Laki-laki;  
Religiusitas;  
Perselingkuhan;  
Anggota TNI AD

### Abstrak

Kasus perselingkuhan sering kali muncul sebagai masalah rumah tangga dan banyak diperbincangkan di media sosial. Penelitian ini bertujuan untuk menguji pengaruh religiusitas terhadap intensi berselingkuh. Teori yang diterapkan pada variabel religiusitas menggunakan alat ukur The Centrality of Religiosity Scale yang memiliki nilai cronbach's alpha sebesar 0,865. Untuk variabel niat untuk berselingkuh, digunakan alat ukur terstandarisasi ITIS (Intention Toward Infidelity Scale) oleh Jones dan Olderbak (2011), dengan nilai Cronbach's alpha sebesar 0,767. Subjek penelitian terdiri dari 127 anggota TNI AD, dengan menggunakan teknik purposive sampling. Hasil dari penelitian ini menunjukkan bahwa tidak ada pengaruh signifikan religiusitas terhadap intensi untuk menyontek ( $R^2 = 0,003$ ) dengan  $p$ -value 0,531, artinya lebih besar dari 0,05. Pada penelitian ini didapatkan hasil bahwa 69 orang (54,3%) anggota TNI AD memiliki tingkat religiusitas yang tinggi dan 64 orang (50,39%) anggota TNI AD memiliki intensi religiusitas yang tinggi. Dapat disimpulkan bahwa H1 ditolak dan H0 diterima yang berarti intensi untuk perselingkuhan pada anggota TNI AD tidak dipengaruhi oleh religiusitas individu.

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### How to Cite (APA Style):

Pratiwi, E. A., Eriyanti, H. P., & Ningrum, D. A. S. (2024). Female and Male Religiosity on Cheating Intention in Members of the Army. *Jurnal Hawa: Studi Pengarus Utama Gender dan Anak*, 6(2), 216-222.  
<http://dx.doi.org/10.29300/hawapsga.v6i2.7000>

## INTRODUCTION

Marriage marks the beginning of family life and establishes shared goals within a marital relationship, influencing the couple's lifelong experiences. Marriage is not always easy; it involves two individuals navigating life together, requiring a long-term commitment (Manap, 2013). According to Subchi (2019), marital commitment is defined as a promise to oneself and one's partner to remain faithful to the agreed-upon commitments, encouraging behavior and communication aligned with those promises. Several factors can influence marital commitment, including the individual's age at marriage, the duration of the marriage, the couple's economic status, marital satisfaction, and religiosity (Lambert & Dollahite, 2008).

Indonesia, where 99.64% of its population adheres to a religion, views religiosity as a crucial component of life. Being religious involves practicing a religion and embracing it through knowledge, religious rituals, spiritual experiences, faith-based behavior, and religious social attitudes (Fitriani, 2016). Amato (2003) suggests that religion serves as a deterrent for couples considering divorce, particularly during times of marital unhappiness.

Marriage is fundamentally built on commitment but brings together two individuals with different personalities, characters, and challenges. According to Sari (2012), problems in marriage often arise due to various factors, including dishonesty. Dishonesty can manifest as infidelity, representing a partner's lack of loyalty. Infidelity is one of the most serious threats to a marital relationship.

The intention to engage in infidelity refers to the likelihood of an individual engaging in unfaithful behavior (Karima, 2022). Factors influencing infidelity intentions often stem from unhappy marriages. A person's intention to engage in infidelity can lead to household discord and even become a contributing factor to divorce.

Infidelity intentions can arise in anyone, including civilians and state officials. Recently, social media has highlighted infidelity cases involving members of the Indonesian National Army (TNI). The Indonesian National Army enforces strict regulations on marriage and divorce among its members. According to Simangunsong (2014), TNI

members must obtain written permission from an authorized official before marriage.

Interviews with some TNI members reveal that infidelity becomes more likely among younger members, particularly when they feel overwhelmed by family problems, neglected by their spouses, or trapped in an unharmonious marriage. Boredom in marriage typically arises between six to ten years of marriage. This aligns with research by Traeen and Stigum (1998), which states that individuals engaging in infidelity often fall within the 4-to-11-year marriage duration group and the 21-to-44-year age group.

Despite these challenges, many TNI members remain committed to their current partners due to their strong belief in God. They view worship as a significant part of their lives, engage in regular religious practices, and interpret marriage as a divine and lifelong commitment. This belief highlights the influence of religiosity on long-term marital satisfaction (Mokoginta, 2019). Fundamentally, all religions prohibit either husband or wife from violating marital commitments, including intentions of infidelity (Faishol, 2022).

This study is to examine the influence of religiosity on infidelity intentions among male and female TNI members and to determine whether significant differences exist between the two groups. This research focuses on assessing TNI members' religiosity level based on specific dimensions, such as beliefs, rituals, spiritual experiences, and religious practices, for both men and women.

## METHOD

This research design uses non-experimental research and is a study that uses quantitative methods. This research was conducted in 2024. The participants in this study were members of the Army at Agency X, totaling 127, using the purposive sampling method.

The data collection technique used in this study was a questionnaire. This study uses two measuring instruments; the first is the CRS religiosity measuring instrument (The Centrality of Religiosity Scale), which refers to the theory of Huber and Huber (2012), translated into Indonesian through linguists. The measuring instrument has five dimensions, including intellectual, ideological, public practice, private practice, and religious

experience, and each dimension is reduced to questionnaire items. The religiosity measuring instrument uses a scale with five alternative answers, including Very Often (SS), Often (S), Sometimes (KK), Rarely (J), and Never (TP).

The Intention Toward Infidelity Scale (ITIS) measuring instrument refers to the theory of Jones and Olderbak (2011), which has been adapted for Indonesia. The Intentions Toward Infidelity Scale (ITIS) is an unidimensional measuring instrument, meaning it has no dimensions. Jones and Olderbak (2011) designed a short scale that measures behavioral intentions to assess the likelihood of engaging in infidelity, which consists of 7 items that can be used to measure the likelihood of engaging in infidelity.

RESULTS AND DISCUSSION

Result

Based on the research conducted, the following results were obtained:

Table 1. Religious Demographic Data of Research Respondents

Religion	Freq	Percentage (%)
Hinduism	4	3,150
Islam	93	73,228
Catholic	7	5,512
Protestant	23	18,110
Christian		
Total	127	100,00

Based on the table above, it can be seen that the members of the Army in this study are 4 Hindus, 93 people are Muslims, 7 people are Catholics, 23 people are Protestant Christians.

Table 2. Demographic Data on Marriage Age of Research Respondents

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Table 2. Demographic Data on Marriage Age of Research Respondents

Marriage Age	Freq	Percentage (%)
1 - 6 years	63	49,606
7 - 14 years	40	31,496
15 - 21 years	12	9,449
21 - 28 years	12	9,449
Total	127	100,000

Based on the table above, it can be seen that the age of marriage of TNIAD members in this study was 63 people in the age of marriage 1-6 years, 40 people were in the age of marriage 7-14 years, 12 people were in the age of marriage 15-21 years and 12 people were in the age of marriage 21-28 years.

Table 3. Testing Results

Model	Sum of Squares.	F	p
Regression	23.482	0.395	0.531
Residual	7429.825		
Total	7453.307		

It can be seen based on the results of statistical tests that the effect of religiosity on cheating intentions has a p-value of 0.531 with a significant value of  $p < 0.05$ . So from the results obtained it is known that religiosity does not significantly affect the intention of having an affair. Based on this, it can be seen that the statistical hypothesis  $H_a$  is rejected and  $H_o$  is accepted.

Table 4. Contribution of Religiosity to Cheating Intention

Model	R.	R <sup>2</sup>	Adjusted R <sup>2</sup>
H0	0.000	0.000	0.000
H1	0.052	0.003	-0.005

In the statistical calculation table, it is known that the regression coefficient  $R^2$  is 0.003, so that the percentage of contribution value is 0.3%.

Table 5. Categorization of Religiosity

Religiosity	Freq	Percent
Low	58	45.669
High	69	54.331

Based on the categorization table above, it can be seen that members of the Indonesian Army serving in X have a low category religiosity value of 58 people with a percentage (45.669%) while for the

high category there are 69 people with a percentage (54.331%).

Table 6. Categorization of Cheating Intention

Religiosity	Freq	Percent
Low	63	49.606
High	64	50.394

Based on the categorization table above, it can be seen that members of the Army serving in X have a low category of cheating intention value of 63 people with a percentage (49.606%), while for the high category, there are 64 people with a percentage (50.394%).

### Discussion

According to Huber (2012), religiosity leads to intensity, an important sense of religious identity. Religiosity has five dimensions: intellectual, ideology, public practice, private practice, and religious experience. In this case, it can be seen based on the results of demographic data cross-tabulation of religiosity that religiosity in members of the Army in X is more dominated by the high category of as many as 69 people (54.3%). Then, for the low category, as many as 58 people (45.6%). In this case, it can be said, according to the statistical results, the high category is when individuals fulfill the dimensions of religiosity such as intellectually (individual understanding of religion), ideology (belief in the existence of god), public practice (religious practices or rituals in a community environment or general intensity), private practice (personal religious activities or rituals) and religious experience (religious experience or feelings). Meanwhile, it is said that low is when an individual does not fully own the religious dimension.

As for the intention to have an affair, the low category was 63 people (49.60%), and the high category was 64 people (50.39%). Based on these results, it shows that Army members are more in the high categorization of cheating intentions, which means that the individual feels by the six items submitted, such as the possibility of having an affair that is felt will not be caught by the partner, the possibility of lying to the partner, the possibility of escaping unfaithfulness, the possibility of hiding the relationship from new people met, the possibility of being unfaithful to future and current partners. As for the low category, it can be said by researchers

that individuals have a possibility that does not fully refer to the six items that researchers ask.

Demographic data cross-tabulated with religiosity shows that the highest rank is in the rank of captain and sea, with nine people each (7.08%) in the high categorization. The religion of most respondents is Islam, with 52 people (40.94%) who are in the high categorization. Then, for the age of marriage, the highest number in the marriage age range of 1-6 years was 32 people (25.19%) in the low categorization.

Based on cross-tabulated demographic data to have an affair, it shows that the highest rank is in the rank of private, and as many as 10 people (7.87%) are in the low categorization. The religion of most respondents is Islam, and as many as 47 people (37.00%) are in the low categorization. Then, for the age of marriage, the highest number is in the age range of 1-6 years of marriage, with as many as 32 people (25.19%) in the low categorization.

The results of this study indicate that the intention to have an affair cannot be influenced by religiosity. Situational factors, such as relationship quality and emotional distress, can be the cause of the lack of influence of one's religiosity in committing infidelity intentions. In addition, a person's level of religiosity can vary and does not always reflect their behavior in every aspect of life. Researchers also found several factors that can influence the intention to have an affair besides religiosity, including dissatisfaction in sexual life, the influence of close friends, closeness to the opposite sex, sexual erotic temptation, disappointment in a partner, and economic factors. Mattingly et al. (2010), religiosity plays a role in shaping individual perceptions of infidelity, relationship situations, and emotional distress, which have a greater influence on the decision to have an affair.

According to the results of the initial data collection interviews found by researchers, respondents revealed that the temptation to have an affair occurs when the economy increases, the feels a lack of attention from the wife and seeks attention from others, there is support from friends of the opposite sex, and the average affair occurs when the respondent feels bored with his partner. The absence of the influence of religiosity in the intention to have an affair is also due to the attitude and behavior of one's intention to have an affair, which cannot be

seen based on one's religiosity because there is no single answer regarding the strength of the influence of religiosity. Still, the social and cultural context determines how much influence on attitudes and behavior (Siegers, 2019).

In addition, there are differences in results between this study and previous studies. Previous research shows the influence of religiosity on the intention to have an affair, but the research was conducted on couples who were in long-distance relationships. Meanwhile, this study only focuses on agencies not undergoing long-distance relationships, showing different results. Because this long-distance relationship situation is difficult, religion becomes a belief that there is a divine plan or intention behind every event, which helps them find meaning in the situation that God gives. According to Pargament (2019), positive religious coping is often associated with better psychological outcomes, such as improved mental well-being and reduced levels of anxiety and depression; religion can serve as a major source of comfort and strength for many people in the face of anxiety or pressure.

Religion itself is very broad in scope, encompassing not only measures of good and bad according to conscience and a clear mind as well as external commands, prohibitions, and sanctions. More than that, religion underlies these two rules with the existence of consequences in life after death (Kusuma, 2015). Based on this statement, morals can be an individual factor regulating every human attitude and action based on universal humanitarian principles. The concept of "good" or "bad" becomes the basis of moral judgment. For example, when a person who behaves religiously well has the intention to have an affair, he may consider his actions acceptable according to his views. However, this cheating behavior is not determined by religion but by one's morals that regulate attitudes and actions and determine whether to have an affair or not. Pratiwi (2022) and Zheng (2015) state that there is no direct link between work and life satisfaction; rather, life satisfaction is influenced by psychological experiences and one's level of satisfaction in work and personal life. Therefore, the infidelity behavior of members of the Army is not related to work but rather related to personal individual life satisfaction.

In this case, factors that show that someone who has a strong religion and practices their religion well do not rule out the possibility of having an affair; this could be due to cognitive dissonance factors. According to Vaidyanathan et al. (2013), religious people can experience cognitive dissonance, where their beliefs are not always aligned with their actions. This can happen due to social pressure, emotional needs, or sudden opportunities. In addition, religiosity that is only ritualistic or formal without deep appreciation may not be strong enough to prevent behavior that is contrary to religious teachings, such as infidelity (Desmond et al., 2010).

## CONCLUSION

The findings underscore that other factors beyond religiosity, such as emotional state, social environment, organizational culture, or satisfaction in personal relationships, may have a greater influence on the intention to have an affair in members of the Indonesian Army. A holistic approach that includes psychological, social, and institutional aspects is needed to understand and effectively manage this behavior in the Army's work environment. This study did not find significant differences between women and men about the relationship between religiosity and intention to have an affair. In both women and men, religion was not a variable that significantly influenced these tendencies.

These results suggest that other factors beyond religiosity, such as work environment, social pressure, relationship satisfaction, or psychological factors, may have a greater role in influencing the intention to have an affair in members of the Indonesian Army. Therefore, a more comprehensive approach is needed to understand such behavior and devise effective prevention strategies. No significant relationship was found between religiosity level and intention to have an affair. In other words, a person's level of religiosity does not directly affect the possibility or tendency to have an affair.

Suggestions for other researchers are to be able to pay more attention and examine more deeply the factors that can indeed influence the intention to have an affair. And can test the effectiveness of intervention programs such as religiosity training, stress management, or communication training.

ning in marital relationships to reduce the intention to have an affair.

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