

Attitudes of Unmarried University Students Towards Aspects of Traditional Marriage: An exploratory study on female students of Sudan University of Science and Technology and Al-Nahda College

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Abstract:

The study aims to know the attitudes of the unmarried undergraduate students towards the aspects of traditional marriage. The study has been conducted on an exploratory sample consisting of rural female students from Sudan University of Science and Technology and urban students from Al-Nahda College, whereas the size of the study sample was (331) female students, (202) female students from Sudan University of Science and Technology and (129) female students from Al-Nahda college, with an average age of (21.11) and a standard deviation of (2.740) towards the manifestations of traditional marriage, The researchers use questionnaire as a tool for the study, it consists of (5) axes, its stability ranged (771.-881.), and after analyzing the data, the results of the study were: Positive attitudes of rural and urban students (sample members) towards the aspects of traditional marriage, with the negative attitudes of rural students towards (marriage ceremonial customs). There is no correlation between the attitudes of urban students with chronological age, while there is an inverse correlation between the attitudes of rural students towards aspects of marriage and age in the following (the general trend towards marriage, the trend towards traditional marriage ceremonies). There is no correlation between the attitudes of rural and urban students (sample members) with the academic level, except that there is an inverse correlation between the academic level and (the trend towards traditional marriage ceremonies for rural female students, and the general trend towards marriage for urban students. The study has some recommendations, such as: The necessity of develop that includes academic curricula as comprehensive requirements on the correct and secure marriage as legislated by the heavenly religions.

Keywords: Attitude, traditional marriage and universities' student.

Introduction:

Society is formed from a series of social and psychological systems whose links are connected to each other; The family is the nucleus of society, therefore studies of the family and marital relations in their various aspects have attracted the attention of a number of researchers in various fields and specializations, including scholars of religion, psychology, sociology, mental health and others.

Marriage is a building factor for society in terms of preserving gender, expanding of social relations, and increasing social cohesion. It is the basis for forming the first and solid building block in society through family formations (Al-Banna, 2011). The family formation is the basis upon which the formations of human society have been based throughout the ages, and in the different civilizations and cultures. The family has been; and still the basic building block for individuals, groups, societies and nations. With its goodness and cohesion, society becomes stronger and more cohesive, and with its corruption and weakness, it corrupts and weakens and loses its stability and security (Al-Baili, 2009).

However, the correct formation of the family can only take place through marriage that *God* has legislated, and through which its members are formed and grow in a healthy way.

The historical followers note that human societies have given great attention to the issue of family, marriage and divorce, and the evidence for this is the development of the systems that surrounded them with a kind of holiness, and the customs and traditions contained in them that derive their provisions from the heavenly laws, emphasizing that marriage is an innate and instinctive matter that establishes the relationship between the sexes within standards organizational controls (Al-Sha'er, 2012). From a social point of view, marriage is a fundamental social system bound by different laws, but from a psychological point of view, it is a dynamic relationship between two people in which calm and difficult times are expected.

The development of societies has been accompanied by a development in the systems of marriage that resulted from social, cultural and economic changes, including factors that negatively affected the family structure, in which ideas clash between spouses, different attitudes, and many problems that negatively affect society in terms of construction and employment. These factors extended to include individuals who are about to get married, and even shaped their attitudes towards marriage as a social document. Among the victims of these factors are young people, including university students

The importance of the study lies in the importance of the variable that the researchers seek to measure, which is the attitude of university's students towards the aspects of traditional marriage. Measuring their attitudes towards the traditional aspects of marriage would play a major role in predicting their family stability and the success of the marriage process in the future. Especially since the university students have received many sciences and much knowledge through their university studies, and the knowledge is enough to change their view of the traditional aspects of marriage, which is basically destructive and has a negative effect and considered a threat to family life to the stability of society. Also, the scarcity of previous local studies that dealt with the university student's attitudes towards the aspects of traditional marriage within the limits of the researchers' knowledge may give this study great value and importance, because these customs and appearances have begun negatively effect of the stability of society.

The problem of the study lies in that marriage is considered as the nucleus for the beginning of the formation of the family, and with the formation of the family, the society is formed, grows and prospers. Differences marriages, and the ways of customs, traditions and

appearances have become dominant in the minds of the vast majority of community members, in rural and urban areas.,

Many families have become concerned with the material aspects more than the basic and legal aspects of marriage. As a result of these aspects, many negative phenomena have affected the sanctity of this lofty concept. Among these effects, but not limited to: the high dowries, the reluctance to marry, the spread of adultery, and the high rate of adultery. Divorce cases, family disintegration, disagreements among families, high spinsterhood rate, young people fear of marriage, negative attitudes of young people dislike towards marriage, annulment of engagement. Among the factors of these negative phenomena are the attitude towards marriage in general, and the trend towards the manifestations and traditions of marriage in a particular.

One of the justifications that made the researchers formulate the problem of the current study is the researchers' lack of interest in studying the attitudes towards traditional aspects of marriage within the limits of the researchers' knowledge, because traditional marriage rituals and manifestations have become well-established concepts in the minds of even the conscious and educated class.

The problem of the study lies in the following questions:

What are the attitudes of the university students towards the manifestations of traditional marriage?

Is there a relationship between the university students' attitudes towards the aspects of traditional marriage and the following variables (chronological age, and academic level)?

Limitation of the study:

2021-2022, in Khartoum state (Sudan University of Science and Technology and Al-Nahda College), the study was applied to an exploratory sample of unmarried female students.

The psychosocial attitudes defined as a hypothetical formation, or a latent or intermediate variable (located between the stimulus and the response). It is a psychological preparedness or a learned neural mental preparation for the positive or negative response (acceptance or rejection) towards people, things, subjects or situations (dialectical) in the environment that provokes this response (Zahran, 2003).

Traditional marriage can be defined as the union or association between a man and a woman, and this relation is based on religion or social foundations and on certain cultural standards or customs and traditions specific to a particular people or civilization (N.,sam MS,2022).

The researchers define the attitudes towards aspects of traditional marriage: it is the student's tendency towards the customs, traditions and aspects of marriage specific to the Sudanese society, which includes (the specifications of the husband, the marriage ceremonies, the extent of the wife's commitment to accepting the husband's family and serving them, and the role of the wife and her bearing some of the tasks that the husband should participate in).

The subject of psychological attitudes is one of the topics that received the attention of social psychologists, and also found interest from researchers in their various specialties because of their relationship to human behavior and its formation.

No person born with any attitudes towards any external subject, but these tendencies are formed as a result of the individual's contact with different external situations, affecting him in some way, so that he ends up forming some special tendencies (Musa, 1994). That is, the student acquires her attitudes towards traditional marriage through the social and cultural

environment, according to the nature of the prevailing marriage. She gains experiences through her observation of social life situations that shape her concepts about marriage and its details.

Morgan defines attitude as a tendency to act in a fixed emotional way towards a person or group of people, or towards something or group of things (Al-Zoubi, 2001).

Attitudes generally consist of three components: cognitive components, emotional components, and behavioral components. As for the cognitive component, it refers to the beliefs, opinions and ideas that the student embraces as a result of her accumulated experience of the concept of marriage.

As for the emotional component, it is related to the cognitive component. When an individual embraces a belief or an idea, it is accompanied by feelings and emotions, and therefore the emotional response may be negative or positive depending on the idea that the individual holds, and in this respect, the individual will adopt certain behaviors towards the subject he believed, and in proportion to with his emotions, this is called the behavioral components (Moses, 1994; Person, 2001).

The student's emotional response to marriage is affected by her beliefs and opinions towards him, as admiration for marriage and joy when the fiancé comes, as well as fear of marriage or hatred of the fiancé are related to her attitudes towards marriage or her attitudes towards some variables of marriage.

There are several scientific theories that explain the formation of trends, and these theories are not limited to the following:

Classical Conditional Correlation Theory: The theory considers that the repetition of association between pairs of neutral concepts with one of the positive and negative social meanings constitute trends, and this may be devoid of the interference of the individual's beliefs and thoughts. What he thinks about her. (Khalifa and Mahmoud, 1997, Abdel-Baqi, 2002).

The researchers conclude through this theory that the university student learns during the stages of her life new concepts about marriage as a result of coupling her concepts, experience, desires, tendencies and goals with some of the meanings related to marriage, thus forming her attitude towards marriage and its manifestations, either positively or negatively.

The social learning theory: It indicates that attitudes can be learned through the group, and are learned through social models, and through simulation. Many of the attitudes are acquired by the child by imitating the behavior patterns that parents are trying to teach their children directly (Khalifa and Mahmoud, 1997).

There are many Arabic and foreign studies that are relevant to the current study as follow:

- **Khalil & Murad study (2020)** aimed to identify the relationship between lifestyle and the tendency towards reluctance to marry among university students. The study sample consisted of 200 students (100 males) and (100 females) from the faculties of general education, physical education, law, literature, engineering, science and medicine, their ages ranged between 25-35 years for the academic year 2019/2020. The tools of the study were the economic, social, cultural, and family level scale, the lifestyle scale, and the youth attitudes toward marriage scale. The most important results of the study were the presence of a statistically significant positive correlation between the degrees of lifestyle and the degrees of attitude towards marriage among university students. There were no statistically significant

differences between the mean scores of male students and the mean scores of female students in the attitude towards marriage

- **Al-Nouri's study (2015)** aimed to know the attitudes of young people who were about to get married towards family life in the light of some social variables. The study sample consisted of (120) young men and girls from the Family Development Association in the Qurayyat Governorate in Saudi Arabia. The study claimed that, there were differences in the respondents' attitudes towards the partner and the attitudes towards the marital relationship, inclination and marital happiness in favor of the age group (20-24) years.

- **The study of Alkhatna and Al-Banawi (1996)** aimed to know the attitudes of university students in Jordan towards internal marriage in the light of some variables. The sample size of the study was (400) male and female students from the University of Jordan, Yarmouk University and the University of Science and Technology. Their result was that the internal marriage was the cause of generating social problems, and that phenomenon was not related to social cohesion.

- **Al-Samadi (1997)** conducted a comparative study of the attitudes of young people towards marriage in the light of the variables of gender, religion, economic income, housing, and marital status. The study sample was (125) male and female students from Yarmouk university and higher collage of teachers training. The study resulted that there were differences in the students' attitudes according to the study variables.

- **Werekat (2006)** conducted a study on young people attitudes towards some aspects of traditional and modern marriage on Mootah University students, a sample of (410) respondents. The study resulted claimed the positive opinions of the students about modern marriage, represented in the rejection of early, arranged and late marriage, and the interference of parents in the process of choosing a partner and divorce. In the process of partner selection and divorce, the respondents were assured of the necessity of prior knowledge before marriage, while the study found that the majority of respondents, especially females, prefer the dowry as a good habit, and rejected polygamy and marriage to foreigners.

- **Al-Shaibani and Murad (2010)** study on the attitudes of Kuwait University students towards marriage and its customs, on a sample of (1200) male and female students, from (11) colleges. The results of the study revealed that students of the Faculty of Administrative Sciences have higher attitudes towards early marriage, inbreeding and polygamy, and that students of practical colleges are higher in freedom of choice and love before marriage, and the results indicated that there was a positive relationship between the level of parents' education and both freedom of choice and love before marriage and the delay in the age of marriage.

- **Zahlouq and Watfa (1995)** conducted a study to find out the attitudes of young people towards marriage habits and social manifestations in Tartous Governorate in Syria. The study sample consisted of (313) female students and (487) male students, with an average age of (18) years. The results of the study revealed that some traditional marital customs are still prevalent among important social segments of young people, especially the issue of early female marriage as a socially acceptable phenomenon, and the sample members had negative attitudes towards the negative aspects of traditional marriage mechanisms, such as arranged marriage and high dowries.

- **Katabi (1997)** study, that aimed to find out the attitudes of Damascus University students towards issues of marriage and family planning, a sample consisted of (666) males and (456) females.

The results of the study revealed a positive attitude towards marriage, and there were no differences in attitudes according to the gender, cultural background and educational level.

-The study of Al-Azzawi and Sawalma (1999) aimed to prepare a scale to measure of the attitudes towards intermarriage among university students in the United Arab Emirates, whereas the sample size amounted to (1206) male and female students. The results of the study indicated the different attitudes towards the phenomenon according to the differences in sex, the level of family income, and the fathers' education, and the results showed that females refused to marry relatives more than males, and that sample members have negative attitudes towards marrying relatives the higher educational level of the fathers.

- Al-Khalili (2005) conducted a study to find out the relationship between parenting styles and children attitudes towards marriage. A study sample consisted of (12,890) male and female students, the results of the study revealed a negative relationship between the authoritarian parenting style and some dimensions of attitudes towards marriage, and there was a positive relationship between the permissive parenting style and some dimensions of attitudes.

-Al-Amoush and Al-Qaisi (1998) conducted a study entitled: Attitudes of Moutah University students towards marriage (women, marital relations, betrothal, spouses' independence) The study sample consisted of (400) male and female students, and the results revealed that there were no general attitudes that corresponds to the traditional view of marriage.

-Saeed (2008) aimed to study the attitudes of young people towards marriage on a sample of students in the city of Buraidah, the sample size was (560) students from University of Qassim and Technical College in Buraidah. The results of the study revealed that the attitudes towards marriage and work among the sample members were affected by a number of factors, those factors were the size of the family, and the level of the fathers education, affecting the formation of young people's attitudes towards their marital and work future, also the economic factors have a significant impact on the respondents' attitudes towards marriage.

-Sidororowicz (1990) conducted a study searched in four topics: the attitudes towards marriage, family, divorce and the representation of the sexual role, and its relationship to the self-knowledge of female psychology students in an American and Taiwanese university. The study sample consisted of (39) Taiwanese and (37) American. The results of the study revealed that the Taiwanese students were more traditional in their attitudes towards issues of marriage, divorce and family, while there were no differences between the students of the two groups in the attitudes towards representing the sexual role.

- Wong (2009) conducted a review of several studies on preparation and for marriage, and he was interested in the apparent aspects that the individual thinks about the pressures and the high rate of divorce. The research showed the benefits of preparing for marriage among those who about to marry of different races.

Study Methodology:

The study population sample consists of undergraduate female students, the researchers conducted an exploratory sample in a simple random way from the Sudan University of Science and Technology and Al-Nahda College, where the attitudes questionnaire was applied to a representative sample of rural students studying at Sudan University of Science and Technology, from some theoretical colleges, and urban students studying at Al-Nahda University College in Khartoum from some applied colleges, with their different ages and educational levels.

Study sample:

The study sample size was (331) female students, (202) female students from Sudan University of Science and Technology, and (129) female students from Al-Nahda University College, they were chosen in a sample random exploratory way.

Table (1): shows the characteristics of the study sample according to the variable of age and grade

Rural(ages)	Percentage	Rate	Urban(ages)	percentage	Rate
0	1	.5	0	2	1.6
17	1	.5	17	7	5.4
18	5	2.5	18	6	4.7
19	11	5.4	19	22	17.1
20	28	13.9	20	29	22.5
21	37	18.3	21	31	24.0
22	53	26.2	22	12	9.3
23	46	22.8	23	13	10.1
24	10	5.0	24	3	2.3
25	5	2.5	25	3	2.3
26	2	1.0	26	1	.8
27	2	1.0	Total	129	100.0
28	1	.5			
Total	202	100.0			

Rural(class)	Percentage	Rate	Urban(class)	percentage	Rate
Non	6	3.0	non	23	17.8
1	14	6.9	1	30	23.3
2	44	21.8	2	10	7.8
3	74	36.6	3	25	19.4
4	61	30.2	4	21	16.3
5	2	1.0	5	20	15.5
6	1	.5	Total	129	100.0
Total	202	100.0			

Study tool:

It is represented in a questionnaire prepared by the researchers to measure the female students' attitudes towards the aspects of traditional marriage, which consists of (36) paragraphs, divided into (5) axes that include: the axis of general attitudes to marriage, which contains (5) paragraphs, then the axis of the attitudes towards traditional concepts of life partner specifications In the future, it includes (14) paragraphs, the axis of the attitudes towards accepting the husband's family includes (6) paragraphs, the axis of the attitudes towards accepting the role of motherhood and contains (6) paragraphs, and the axis of the attitudes towards the customs of traditional marriage ceremonies which contains (6) paragraphs.

The questionnaire is designed after reviewing the theoretical framework literature on attitudes towards aspects of marriage, whereas the researchers do not find a scale that measures attitudes towards traditional marriage in the local environment, only a tool is found to measure

attitudes towards traditional marriage in other environments, and given the specificity of the local environment and its different culture related to manifestations of traditional marriage. The researchers design a tool to measure attitudes towards the aspects of traditional marriage.

After designing the questionnaire, it is presented to (5) arbitrators from Sudanese **Universities'** professors in the various departments of psychology, and after their evaluation of the questionnaire, the arbitrators recommend its validity to measure the attitudes towards aspects of traditional marriage, only some paragraphs are modified.

The survey:

To find out the psychometric properties of the questionnaire identifying attitudes towards traditional marriage, in the current study community, the researchers apply its modified image, under the guidance of the arbitrators, which consist of (37) paragraphs, on an initial sample of (40) examinees who are selected in a simple random way from the current study population and after correcting the responses, the researchers monitor and enter the scores on the computer, then the followings are done:

The internal consistency of the questionnaire items:

To find out the consistency of the paragraphs with the total degree by identifying the attitudes towards traditional marriage when applied in the current study community, the researchers calculate the Pearson correlation coefficient between the degrees of each paragraph with the total degree of the **scale (0.05)**, and that all the items are positive and have strong internal consistency with the total scores of the scale. Except for some items, they are weak and the researchers have decided not to delete them when applying to the current study sample. The weakness of these paragraphs may be due to the differing views of female students in the survey sample towards the aspects of traditional marriage.

- Stability Coefficient:

To find out the stability of the total scores to determine the attitudes towards traditional marriage in its final form in the current study community, the researchers have applied the equations (Alpha **Cranach** and Spearman Brown) to the data of the primary sample. It is a strong stability coefficient in attitudes scales in general.

- Peripheral Comparison Validity:

The two researchers rely on discriminatory honesty, so they take (27%) of the lowest questionnaire scores for the sample that consist of (30) individuals and (27%) of the highest questionnaire scores. After arranging the scores in ascending order, and each group has (08) members from the lower group, and (08) members from the higher group, then the researchers used the statistical method t-test (t) to indicate differences, using the statistical package for social sciences (SPSS), and the results are as shown in the following table:

Table (2): shows the validity of the peripheral comparison to identify the trends towards aspects of traditional marriage

	Mean	Standard deviation	(t) value	d.f	Significance
Upper group	148.75	4.892	12.205	14	.000
Lower group	124.38	2.825			

From Table (2) it is clear that the value of (T) for the significance of the differences between the averages is statistically significant, which indicates that the questionnaire about the trend

towards traditional marriage has the ability to distinguish between high and low scores in the questionnaire about attitudes towards the manifestations of traditional marriage.

The scale scores are corrected according to the following (strongly agree: 5), (agree: 4), (neutral: 3), (disagree: 2), (strongly disagree: 1), taking into account the reversal of the paragraphs according to their type of wording and their relationship to the destination of the axis in questionnaire.

- Statistical methods: **Cranach's** and Spearman-Brown's alpha equations, t-test for one sample, Spearman's ordinal test, ratios and frequencies.

The results:

- Presentation of the result of the first question: To verify the validity of the first question, which states: What are the attitudes of university students (rural/urban) towards aspects of traditional marriage: The researchers have conducted a t-test for the average of one population, and the following table shows the results of this procedure:

Table (3): Shows the result of the t-test for the average of one population to judge the general feature: (degree of freedom = 330)

Dimension	Mean	S. D	Simulated value	(t) calculated value	P .value
General attitudes towards marriage concept	19.83	3.180	15	26.596	0.000
The attitudes towards traditional standards of husband specifications	54.08	7.027	42	24.432	0.000
Attitudes towards the husband's family acceptance	23.34	3.976	18	19.094	0.000
Attitudes towards accepting the role of motherhood	23.05	3.836	18	18.709	0.000
Attitudes towards traditional marriage ceremonies	14.49	4.131	15	-1.771	0.000
Dimension	Mean	S. D	Simulated value	(t) calculated value	p.value
General attitudes towards marriage concept	17.63	3.657	15	8.161	0.000
The attitudes towards traditional standards of husband specifications	56.51	5.876	42	28.047	0.000
Attitudes towards the husband's family acceptance	21.64	4.659	18	8.864	0.000
Attitudes towards accepting the role of motherhood	22.57	3.535	18	14.695	0.000
Attitudes towards traditional marriage ceremonies	16.02	4.489	15	2.589	0.000

From Table (3), the researchers have noticed that the values of (T) calculated for all axes of trends for rural and urban students ranged between (-28.047-1.771), at a level of significance less than (0.01), for all axes, it is statistically significant, and this means positive attitudes of

Rural and urban female students (sample members) use towards the aspects of traditional marriage, except for the axis of attitudes towards the customs of marriage ceremonies among rural students, where the attitude was negative.

- Presenting the result of the second question: Which states: Is there a correlation between the attitudes of the university student towards the aspects of traditional marriage and the age of the student. To verify the question, the researchers have used the Spearman test, which shows the following results:

Table (4): Shows the correlation between the university student's attitudes towards the aspects of traditional marriage and her chronological age

The attitudes	Correlation with ages	Values
General attitudes towards marriage concept	-.168*	.017
The attitudes towards traditional standards of husband specifications	-.052	.460
Attitudes towards the husband's family acceptance	.193**	.006
Attitudes towards accepting the role of motherhood	.126	.073
Attitudes towards traditional marriage ceremonies	-.170*	.016
The attitudes	Correlation with ages	Values
General attitudes towards marriage concept	.130	.141
The attitudes towards traditional standards of husband specifications	-.197*	.026
Attitudes towards the husband's family acceptance	.004	.963
Attitudes towards accepting the role of motherhood	.070	.432
Attitudes towards traditional marriage ceremonies	-.036	.682

From table (4), the researchers have noticed that the correlation values of all axes for rural and urban students ranged between (.193-.197.-), at a level of significance greater than (0.05) for all axes except for the axis (general attitude towards marriage, attitudes towards traditional marriage ceremonies) for rural female students, where there is an inverse correlation, at a level of significance less than (0.05), while there is a direct correlation at the axis **of attitudes** towards acceptance of the husband's family with the age of the student among rural students. As for the urban students, it is noticed that there is an inverse correlation between the trend towards traditional concepts of partner specifications and the age of the student.

- Presenting the result of the third question: Is there a correlation between the university student's attitudes towards the aspects of traditional marriage and her academic level? To verify the question, the researchers have used the Spearman test, which showed the following results:

Table (5): Shows the correlation between the attitudes of the university student towards the aspects of traditional marriage and the grade level

The attitudes	Correlation with class(rural)	Values
General attitudes towards marriage concept	.077	.277
The attitudes towards traditional standards of husband specifications	.027	.703
Attitudes towards the husband's family acceptance	.175*	.013
Attitudes towards accepting the role of motherhood	.091	.200
Attitudes towards traditional marriage ceremonies	-.176*	.012

The attitudes	Correlation with class(urban)	Values
General attitudes towards marriage concept	-.347**	.000
The attitudes towards traditional standards of husband specifications	-.083	.347
Attitudes towards the husband's family acceptance	-.162	.067
Attitudes towards accepting the role of motherhood	.054	.546
Attitudes towards traditional marriage ceremonies	.030	.739

From Table (5), the researchers have noticed that the correlation values for all axes of rural and urban students ranged between (175.-347.-), at a level of significance greater than (0.05), in all axes, and this means that there is no correlation between these axes and the student's academic level, except for the following axes (the trend towards marriage ceremonies among rural female students, the general trend towards marriage among urban female students), and the correlation was inversely related to the academic level. It is also noted that there is a direct correlation between the trend towards acceptance of the husband's family and the academic level of rural female students.

Discussion:

From Table (3): the researchers have noticed **positive attitudes** towards the aspects of traditional marriage for the female students in the sample (rural, urban), and despite the peculiarity of the marriage customs of any society and the difference of these customs from other societies, there are similar aspects and customs, especially at the level of Islamic community

With the scarcity of local studies within the limits of the researchers' knowledge, the researchers compared this result with the results of some Arabic studies, where this result agreed with the results of the studies of (Katibi, 1997; Al-Amoush and Al-Qaisi, 1998) and (Khalil & Murad,2020) which results of those studies indicated a positive attitude towards marriage. While this result differed with the result of the study of (Al-Khatna and Al-Banawi, 1996; Zahlouq and Watfa, 1995), the results of those studies indicated **negative attitudes** towards the manifestations of marriage and intermarriage.

Referring to the first axis: the researchers noticed that the female students in the sample (rural, urban) had positive attitudes, and the researchers may attribute this to the similarity in the cultural environment and the mental maturity resulting from the accumulation of knowledge. As for the second axis: related to the criteria for choosing a husband, the attitudes were positive among the female students in the sample (rural, urban).

The researchers may attribute this attitude to the tendencies and desire of the female to the characteristics that distinguish the life partner, such as handsomeness, good character, tall stature, suitable age, and high educational level, as they prefer money and prestige, but this axis, is the majority of its paragraphs, conflict with the higher values that Islam called for, and It was summarized in the hadith **of the Prophet Mohammed peace be upon him** (Whoever comes to you with his religion and morals, marry him), which is considered a negative indicator that affects the nature of choice and satisfaction with a life partner unless these conditions are met, and it may have serious consequences.

As for the attitude towards accepting the husband's family, which was positive for female students in the sample (rural, urban), which the researchers attributed perhaps to the values of the community and its acceptance of the other, it is a fixed value for the majority of

community members. As for the fourth axis, which related to the attitude towards bearing the role of motherhood, which was positive for female students in the sample (rural, urban), **the researchers attribute** it to the upbringing, the common sense of the female, and her acceptance of her role related to the duties of the mother in terms of care and acceptance of the role that she was inculcated in regardless of the environment in which she grew up. The lack of necessity for those traditional ceremonies, which may affect the functioning of the marriage, especially in the light of bad economic conditions, While this attitude was positive for urban female students in the sample, which may be attributed to the nature of upbringing and learning by example, where it is noted that the majority of families in urban society give great attention to traditional marriage ceremonies related to the necessity of wedding and marriage in luxurious halls, parties and preparing the bride in the hood, This trend may give negative indicators, because it contradicts the economic conditions and religious values.

From Table (4): The researchers have noticed that the majority of the axes for all sample members (rural, urban), there is no correlation between them with the variable of the age of the student, and the researchers attribute it to the variation in attitudes towards the manifestations of marriage for all ages, except for some axes of the questionnaire, where the researchers have noticed that there is an inverse correlation between the general attitude towards marriage and the age of the rural student, and the interpretation of this result requires further scientific studies.

There is also a direct correlation between the attitude towards acceptance of the husband's family among rural female students and the age of the student, the researchers have attribute that because It might be increased the awareness resulting from experience, learning and education. As for the attitudes towards traditional marriage ceremonies, which had an inverse relationship with the age of the rural student, it may also be attributed to maturity, awareness, positive experience, and the student's awareness that these ceremonies are not necessary.

The researchers also noted that there is an inverse correlation between the attitude towards traditional concepts of life partner specifications and the student's age for urban students, and this may be a positive indicator, which means that the higher age of the student, the less tendency towards traditional criteria as specifications for choosing a life partner.

From Table (5), the researchers have noticed that there is no correlation between the attitudes of female students in the sample (rural, urban) towards the aspects of traditional marriage and their educational levels, and this may be due to the difference in viewpoints because the concept of marriage is a complex concept, as social psychologists indicate that the study of Social behavior is the most difficult type of behavior because it is complex, and many factors overlap in it.

The researchers also note that there is a direct correlation between the attitude towards acceptance of the husband's family and the educational level of rural female students, and this may be due to increase in maturity, experience, awareness and correct awareness of marriage resulting from progress in academic levels. That is, more students are educated, so less uneducated students will go to traditional marriage ceremonies and this is a positive indicator.

The researchers also noted from Table (5) that there is a statistically significant inverse correlation between the general trend towards marriage and the academic level of urban female students (sample members), and this correlation is explained by the fact that the higher educational level, the lower the general attitudes towards marriage, so that the researchers

have attributed this relationship, perhaps the female students in the sample from Al-Nahda College are studying in applied colleges (medicine, medical laboratories), and they want to work in the future, and the sample members may see that marriage will restrict them from working and preparing for postgraduate studies, and this in turn may reduce their ambition.

Conclusion:

The measurement of attitudes towards social concepts in general and marriage in particular has many variations regardless of the type and nature of any society, given the differences in attitudes and the nature of each person's perception of this concept, as well as may be due to the difference in the ways, ceremonies and customs of any society and even any group of community groups, so the results of the current study are an indication of this variance.

The study has concluded that Positive attitudes of rural and urban students (sample members) regarding traditional marriage, and with reference to the axes of the questionnaire, the responses vary according to the nature of the axis. The positive attitudes towards accepting the husband's family and the attitude towards bearing the role of motherhood is a positive indicator, while the positive attitude towards the customs of traditional marriage ceremonies is a negative indicator.

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