

# A Source of Hope Whilst in Waiting: The Contributions of Religiosity to the Psychological Well-Being of Involuntarily Single Women

## [Sumber Pengharapan dalam Penantian: Kontribusi Religiositas terhadap Kesejahteraan Psikologis pada Perempuan Lajang yang Ingin Menikah]

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This study took as its start-off point, in the context of a patrilineal society, that being religious is evaluated as being a positive matter, and that not yet being married is evaluated as being negative and attracting stigma. The goal of the study was to explore the role of religiosity in the well-being of involuntarily single women in Indonesia. The religiosity of the participants was measured using The Four Basic Dimensions of Religiousness Scale (4-BDRS) and their psychological well-being by using the Satisfaction with Life Scale (SWLS). Through a technique of purposive sampling, a total of 169 female participants ( $M_{age} = 29.11$ ;  $SD = 3.41$ ) took part in an online survey. The results of regression analysis showed the existence of a meaningful role for religion, in the psychological well-being of involuntarily single women. Involuntarily single women who were active in religious activities tended to have higher levels of psychological well-being. The use of simple regression data analysis and statistical testing indicated that there was a pattern of religiosity specific to individuals across religious groups. It is hoped that this study might provide valuable views, particularly for Indonesian society, the portion of whose citizens who have not yet married is experiencing an increase.

**Keywords:** desire to marry, psychological well-being, religiosity, stigma, involuntarily single women

Studi ini mengambil titik tolak dalam konteks masyarakat patrilineal, ketika menjadi religius dinilai positif dan belum menikah dinilai negatif dan berstigma. Tujuan studi ini adalah mengeksplorasi peran religiositas terhadap kesejahteraan individu perempuan lajang yang ingin menikah di Indonesia. Religiositas partisipan diukur dengan menggunakan *The Four Basic Dimensions of Religiousness Scale (4-BDRS)* dan kesejahteraan psikologis diukur dengan menggunakan *Satisfaction with Life Scale (SWLS)*. Dengan teknik *purposive sampling*, total sebanyak 169 partisipan perempuan ( $M_{usia} = 29,11$ ;  $SD = 3,41$ ) telah berpartisipasi dalam survei daring. Hasil analisis regresi menunjukkan adanya peran religiositas yang bermakna dalam kesejahteraan psikologis perempuan lajang yang ingin menikah. Perempuan lajang yang ingin menikah yang aktif pada aktivitas religius cenderung memiliki kesejahteraan psikologis yang lebih tinggi. Penggunaan teknik analisis data regresi sederhana serta uji statistik menunjukkan bahwa ada pola religiositas yang khusus pada individu, lintas kelompok agama. Studi ini diharapkan dapat memberikan wawasan berharga, khususnya bagi masyarakat Indonesia yang proporsi penduduk belum menikahnya terus mengalami peningkatan.

**Kata kunci:** keinginan menikah, kesejahteraan psikologis, religiositas, stigma, perempuan lajang yang ingin menikah

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In a society with a dominant patrilineal culture, such as that of Indonesia, the identity of women is attached to their attributes in a relationship. Playing the roles of wives and mothers is a representation considered ideal for adult women (Septiana & Syafiq, 2013). Marriage is generally considered as the norm, and an important indicator of the social achievement of an individual (Himawan, 2020a). As a result, pressure to continue in a marriage is felt by males and females in Indonesia, particularly those who have reached adulthood (Maharti & Mansoer, 2018). This pressure tends to be perceived more strongly by women who have not yet married, because of the gender role expectations placed upon them to establish households (Oktawirawan, 2020). Because of this, this study focused on single women in Indonesia, with the definition of single, in the context of the study, being the status of an individual who has not as yet achieved the status of being married.

With the perception adhering to marriage as a form normally hoped to be achieved, singleness is often considered as a deviation from the norm. As a result, there are various stigma imposed on as yet unmarried women in Indonesia, amongst which are: unmarketable, spinster (Palupi et al., 2013), and indeed, not infrequently, there is the concept of a homosexual orientation (Himawan et al., 2018b). In particular, the stigma of being a “parasite on the parents” is often attributed to single women, because of the convention in force, that marriage is the momentum at which time an individual will leave the home of their parents and build a new household (Saraswati, 2011).

Amongst single women, studies also indicated that the majority of these still held a positive attitude towards marriage (Himawan, 2020a; 2020b). However, not all of them considered marriage to be a decision which could be taken at the present time, because of various factors, such as: that they were not as yet in a stable financial position, they were prioritizing their careers, they enjoyed the free time they had, they were afraid they might fail in creating a household, and because of past traumatic experiences (Srimaryono & Nurdibyanandaru, 2013). Besides these factors, a portion of women had maintained single status, because they had not yet found partners whom they

Pada masyarakat dengan budaya patrilineal yang dominan, seperti di Indonesia, identitas perempuan sering dilekatkan pada atributnya dalam suatu hubungan. Menjalankan peran sebagai seorang istri dan ibu merupakan representasi yang dianggap ideal bagi perempuan dewasa (Septiana & Syafiq, 2013). Pernikahan pada umumnya dianggap sebagai suatu norma serta indikator penting terhadap pencapaian sosial pada individu (Himawan, 2020a). Akibatnya, tekanan untuk melangsungkan pernikahan dirasakan oleh sebagian laki-laki dan perempuan di Indonesia, terutama yang telah mencapai usia dewasa (Maharti & Mansoer, 2018). Tekanan tersebut cenderung dipersepsikan lebih kuat oleh perempuan yang belum menikah, karena ekspektasi peran *gender*-nya untuk membina suatu rumah tangga (Oktawirawan, 2020). Oleh karena itu, studi ini akan berfokus pada perempuan lajang di Indonesia, dengan definisi melajang pada konteks studi ini sebagai individu yang belum memiliki status pernikahan.

Dengan persepsi yang melekat pada pernikahan sebagai bentuk yang normatif untuk dilakukan, melajang kerap dianggap menyimpang dari norma. Akibatnya, terdapat berbagai stigma yang diberikan pada perempuan yang belum menikah di Indonesia, di antaranya: tidak laku, perawan tua (Palupi et al., 2013), dan bahkan tidak jarang juga dianggap berorientasi homoseksual (Himawan et al., 2018b). Secara khusus, stigma “parasit terhadap orang tua” juga kerap ditemukan pada perempuan lajang, karena kebiasaan yang berlaku bahwa pernikahan merupakan momentum ketika individu akan keluar dari rumah orang tuanya dan membangun rumah tangga baru (Saraswati, 2011).

Di antara para kaum perempuan yang melajang, studi juga menunjukkan indikasi bahwa mayoritas dari mereka tetap memiliki sikap positif terhadap pernikahan (Himawan, 2020a; 2020b). Hanya saja, tidak semuanya menganggap menikah adalah keputusan yang dapat diambil saat ini karena berbagai faktor, seperti: belum memiliki kondisi finansial yang stabil, mengutamakan karier, menikmati waktu bebas yang dimiliki, takut akan kegagalan dalam berumah tangga, dan pengalaman traumatis (Srimaryono & Nurdibyanandaru, 2013). Selain sejumlah faktor tersebut, sebagian perempuan mempertahankan status lajangnya karena belum menemukan pasangan yang dianggap

considered able to fulfill their personal, social, religious and cultural expectations (Himawan, 2020b). In other words, a number of women had a rationale for continuing to remain single, because of certain situations which do not make it possible for them to marry. This is also known by the terms “single by circumstances” or “involuntarily single” (Adamczyk & Segrin, 2015).

The social stigma experienced by single women, particularly those whose single status is not because of personal choice, can cause its own psychological dynamics. Several studies have concluded that single individuals tend to be more susceptible to feelings of guilt, because they are different to the majority of individuals of the same age, have feelings of loneliness, feelings of low self-esteem, feelings of being valueless, and feelings of dissatisfaction with their achievements (Ndayambaje et al., 2020). Results of other studies have explained that the mental health conditions of single women are relatively lower than those of individuals who have partners. Kurniasari and Leonardi (2013) related these findings to those of anxiety, and to social pressure experienced by single women, as the result of the viewpoints of people around them concerning social status, so that single women chose to isolate themselves more from their social environments.

In overcoming the psychological dynamics disturbing the well-being of single women, a variety of studies have also stated that religiosity could provide an alternative perspective, enabling these individuals to endure these displeasing experiences (Himawan et al., 2018a). Individuals who internalize their spiritual values can build alternative perspectives, which enable them to respond positively to pressures which arise from their surrounding environments (Suminta & Ghufron, 2018). Religiosity also is able to deliver positive consequences in the process of living life, by those singles who are close to their own situational conditions of loneliness (Hidayati, 2020). A study performed by Darmawanti (2012) found that religious coping strategies had a positive effect on the psychological well-being of individuals undergoing displeasing experiences. According to Utami (2012), the coping strategy frequently used by individuals is prayer, and the performing of religious rituals, to provide mental

memenuhi ekspektasi personal, sosial, religius, dan budayanya (Himawan, 2020b). Dengan kata lain, beberapa individu memiliki alasan untuk tetap melajang karena situasi tertentu yang tidak memungkinkannya untuk menikah. Hal ini juga dikenal dengan istilah “*single by circumstances*” atau “*involuntarily single*” (Adamczyk & Segrin, 2015).

Stigma sosial yang dialami oleh perempuan melajang, apalagi yang status lajangnya bukan karena pilihan pribadinya, dapat menyebabkan dinamika psikologis tersendiri. Beberapa studi menyimpulkan bahwa individu yang melajang cenderung lebih rentan merasa bersalah karena berbeda dari kebanyakan individu seusianya, merasa kesepian, merasa rendah diri, merasa tidak berharga dan merasa tidak cukup puas dengan pencapaian yang telah diraihinya (Ndayambaje et al., 2020). Hasil studi lain menjelaskan bahwa kondisi kesehatan mental pada perempuan melajang relatif lebih rendah dibandingkan dengan individu yang memiliki pasangan. Kurniasari dan Leonardi (2013) mengaitkan temuan tersebut dengan perasaan risau dan tekanan sosial yang dirasakan oleh para perempuan lajang, sebagai akibat dari pandangan orang sekitar terkait status sosialnya, sehingga para perempuan lajang memilih untuk lebih membatasi diri dengan lingkungan sosialnya.

Dalam mengatasi dinamika psikologis yang mengganggu kesejahteraan perempuan lajang, berbagai studi juga menyebutkan bahwa religiositas dapat menyediakan perspektif alternatif yang memungkinkan individu melewati pengalaman yang kurang menyenangkan (Himawan et al., 2018a). Individu yang menghayati nilai spiritualnya dapat membangun perspektif alternatif yang memungkinkannya untuk merespons positif tekanan yang timbul dari lingkungan sekitar (Suminta & Ghufron, 2018). Religiositas juga mampu memberikan konsekuensi positif dalam proses perjalanan hidup oleh para lajang yang erat dengan kondisi situasional akan kesendirian (Hidayati, 2020). Studi yang dilakukan oleh Darmawanti (2012) menemukan bahwa strategi *coping* religius memiliki efek yang positif terhadap kesejahteraan psikologis individu dalam sebuah pengalaman yang kurang menyenangkan. Menurut Utami (2012), strategi *coping* yang sering digunakan individu adalah berdoa dan menjalankan

and spiritual support in the difficult times they were facing. Early studies of unmarried Indonesian men and women indicated that their religiosity increased their life satisfaction, although also that this did not reduce the loneliness felt (Himawan, 2020b).

Besides the potential to help single women in going through the period of the undesired single status, religion can also increase psychological pressure, particularly when an individual interprets marriage as a spiritual mandate (Himawan, 2020a). In general, the six religions recognized in Indonesia have positive attitudes regarding marriage (Utomo & Sutopo, 2020). However, a unique nuance was apparent, particularly with Muslim women, wherein there was an interpretation that marriage was part of the *ibadah* (devotion to God, in Islam) which had to be performed, so that the postponement of marriage could be considered to be a practice which was contradictory to religious recommendations (Rifiani, 2011). A number of single Muslim women have often expressed feelings of guilt, because they were not yet able to perform their religious obligations (Himawan, 2020a; Ibrahim & Hassan, 2009). This provides a differently nuanced interpretation to that of other religions, which consider marriage to be a choice which may be made by the individual, on their journey through life. Although there is still not a lot of studies similarly based upon religious affiliation, early findings have indicated the possibility of a thematic difference between the lots of single Muslim women and those of single Non-Muslim women (Protestant, Roman Catholic, and Buddhist) in interpreting the status of singleness (Himawan, 2020a). For individuals of the Protestant or Roman Catholic religions, for instance, marriage tends to be interpreted as a calling, and not an obligation. For individuals of the Buddhist religion, singleness is seen as being related to the result of *karma*, from a previous life. However so, based upon qualitative data, the theme of singleness as a punishment was indicated to be more strongly conveyed by Muslim participants (Himawan, 2020a). Therefore, this study particularly wanted to compare (in quantitative form) the role of religion in the raising of the level of psychological well-being in the lives of single women of the Muslim, and the Non-Muslim, religions.

ritual keagamaan untuk memberikan dukungan secara mental dan spiritual dalam masa sulit yang sedang dihadapi. Studi awal terhadap laki-laki dan perempuan Indonesia yang belum menikah mengindikasikan bahwa tingkat religiositas meningkatkan kepuasan hidup individu, meski tidak mengurangi tingkat kesepian yang dialami (Himawan, 2020b).

Selain berpotensi menolong perempuan lajang dalam melewati masa lajang yang tidak diminatinya, agama juga dapat menambah tekanan psikologis, terutama ketika individu menginterpretasikan menikah sebagai sebuah mandat spiritualnya (Himawan, 2020a). Secara umum, enam agama yang diakui di Indonesia memang memiliki sikap yang positif terhadap pernikahan (Utomo & Sutopo, 2020). Namun, nuansa yang unik terlihat terutama pada individu beragama Islam, ketika ada interpretasi bahwa pernikahan merupakan separuh dari ibadah yang harus dilakukan, sehingga menunda pernikahan dapat dianggap sebagai praktik yang bertolak belakang dengan anjuran agama (Rifiani, 2011). Sejumlah perempuan lajang beragama Islam kerap mengekspresikan perasaan bersalahnya karena tidak mampu menjalankan kewajiban agamanya (Himawan, 2020a; Ibrahim & Hassan, 2009). Hal ini memberi nuansa interpretasi yang berbeda dengan beberapa agama lainnya yang menganggap pernikahan adalah sebuah pilihan yang dapat dipilih individu dalam perjalanan hidupnya. Meski belum banyak studi serupa berdasarkan afiliasi keagamaan, temuan awal mengindikasikan kemungkinan tema berbeda antara perempuan lajang beragama Islam dan perempuan lajang beragama Non-Islam (Kristen Protestan, Katolik, dan Buddha) dalam menginterpretasikan masa lajang (Himawan, 2020a). Pada individu beragama Kristen Protestan dan Katolik, misalnya, pernikahan cenderung diinterpretasikan sebagai panggilan dan bukan kewajiban. Bagi individu beragama Buddha, masa lajang kerap dikaitkan sebagai akibat dari karma di masa lalu. Namun demikian, berdasarkan data kualitatif, tema mengenai masa lajang sebagai hukuman terindikasi lebih kuat disampaikan oleh partisipan beragama Islam (Himawan, 2020a). Oleh karenanya, studi ini secara khusus juga ingin mengkomparasikan (dalam bentuk kuantitatif) peran agama dalam meningkatkan kesejahteraan psikologis hidup perempuan lajang beragama Islam dan perempuan lajang beragama Non-Islam.



There has been a number of studies conducted related to the role of religion regarding the life satisfaction of a single person in Indonesia. A study by Himawan (2020b) showed significant results regarding the role of religiosity in well-being and life satisfaction, in Indonesia. Such was the case also with a study by Rosadi (2020), when in the results there were found significant differences related to life satisfaction, from women who had married, and those who had not (or were single).

This study was specifically intended to offer something new in its contribution to the developing literature, through three areas of focus, i.e.: (1) focus on single women; (2) focus more specifically on the mechanism of religiosity; and (3) focus upon the status of singleness which was not a lifestyle choice.

Firstly, this study focused on single women, because developing studies have indicated that the psychological dynamics are more obviously found in single women (Santoso & Wisman, 2020), whereas previous studies focused upon experiences of being single have relied more on the paradigm of constructivism (Septiana & Syafiq, 2013). For this reason, it was important to approach this issue from a positivist paradigm, through a quantitative approach, so as to be able to extract findings representative of the population.

Secondly, this study explored, in a more specific fashion, the mechanism of religiosity in women of the Muslim faith, compared to that in women of other religions (Non-Muslim), in their interpretations and experiences of the single life. There was a strong indication which supported the assumption that, for many of the Muslim community, marriage was seen as a religious mandate (Himawan, 2020a; Rifiani, 2011). For this reason, it was hoped that this study would be able to inform and enrich the information about the unique mechanism of religiosity in the formation of the psychological experiences of single women in Indonesia.

Thirdly, it was intended for this study to focus on single women who wished to marry, meaning that their single status was not a lifestyle choice. In other words, it was desired that this study focused upon the experiences of singleness of women who

Terdapat sejumlah studi yang telah dilakukan sehubungan dengan peran agama terhadap kepuasan hidup individu lajang di Indonesia. Studi oleh Himawan (2020b) menunjukkan hasil yang signifikan pada peran religiositas terhadap kesejahteraan dan kepuasan hidup lajang di Indonesia. Begitu juga dengan studi yang dilakukan oleh Rosadi (2020), ketika dalam hasilnya ditemukan adanya perbedaan yang signifikan terkait aspek kepuasan hidup pada perempuan yang telah menikah dan belum menikah (atau melajang).

Studi ini secara spesifik ingin menawarkan kebaruan dalam kontribusi terhadap literatur yang berkembang melalui tiga area fokus, yaitu: (1) fokus pada perempuan lajang; (2) fokus pada mekanisme religiositas secara lebih spesifik; dan (3) fokus pada status lajang yang bukan merupakan pilihan hidup.

Pertama, studi ini berfokus pada perempuan lajang, karena studi yang berkembang telah menunjukkan bahwa dinamika psikologis lebih nyata ditemukan pada perempuan lajang (Santoso & Wisman, 2020), sedangkan studi yang berfokus pada pengalaman melajang pada perempuan lebih banyak mengandalkan paradigma konstruktivisme (Septiana & Syafiq, 2013). Oleh karenanya, penting untuk mendekati isu ini dari paradigma positivisme, melalui pendekatan kuantitatif, sehingga dapat ditarik temuan yang representatif terhadap populasi.

Kedua, studi ini mengeksplorasi dengan lebih spesifik, mekanisme religiositas pada perempuan beragama Islam dibandingkan dengan perempuan beragama lainnya (Non-Islam), dalam menginterpretasi dan mengalami masa lajang. Ada indikasi kuat yang mendukung asumsi bahwa bagi beberapa umat Islam, menikah diinterpretasikan sebagai mandat agama (Himawan, 2020a; Rifiani, 2011). Oleh karenanya, studi ini diharapkan mampu menginformasikan dan memperkaya informasi mengenai mekanisme unik religiositas dalam membentuk pengalaman psikologis perempuan lajang di Indonesia.

Ketiga, studi ini ingin berfokus pada perempuan lajang yang ingin menikah, yang berarti status lajangnya bukan merupakan pilihan hidup. Dengan kata lain, studi ini ingin berfokus pada pengalaman melajang pada perempuan yang sebenarnya ingin

actually wished to marry - whom, in the future, the authors will refer as "involuntarily single women". The authors are of the opinion that, by focusing upon these characteristics, they would be able to add to the richness of the literature, remembering that previous studies (Himawan, 2020a; 2020b; Rosadi, 2020) tended not to differentiate between the motives of single individuals, so that there was a potential to give rise to bias, concerning how singleness was perceived (as an enjoyable experience or otherwise).

By it being based upon this conveyed information, there arose two hypotheses in this study:

*Hypothesis 1:* Religiosity contributes significantly to the psychological well-being of Indonesian involuntarily single women.

*Hypothesis 2:* There is a significant difference, within Muslim and Non-Muslim groups, between the correlations of the religiosity of, and the psychological well-being of, Indonesian involuntarily single women.

## Method

### Participants

The participants in this study numbered 169 people, recruited through a technique of purposive sampling. The characteristics of the participants were: (1) women aged 25 years and above, who; (2) had never married, and; (3) wished to marry at some point in their lives (as indicated by their answers to questions in the survey), but who, however; (4) had no plans to marry within the next 12 months (from the time the study was conducted), as well as; (5) who were citizens of the Republic of Indonesia. The study was conducted online, with the data collection period being from October to November, 2021, and involved participants in various cities in Indonesia. In consideration of the situation of the COVID-19 pandemic, which was then raging, the data collection was performed online only, through the distribution of invitations to participate through a number of social media channels of the authors and their affiliates. This might possibly explain the low level of responses from participants of the Muslim religion (see Table 1).

menikah ("*involuntarily single women*") - untuk selanjutnya, penulis menyebutnya sebagai "perempuan lajang yang ingin menikah". Penulis menganggap bahwa dengan berfokus pada karakteristik ini, akan dapat menambah kekayaan literatur, mengingat studi sebelumnya (Himawan, 2020a; 2020b; Rosadi, 2020) cenderung tidak membedakan motif individu melajang, sehingga berpotensi menimbulkan bias mengenai bagaimana lajang dipersepsikan (sebagai sebuah pengalaman yang menyenangkan atau tidak).

Dengan berdasarkan pada informasi yang disampaikan sebelumnya, maka terdapat dua hipotesis dalam studi ini:

*Hipotesis 1:* Religiositas berkontribusi signifikan terhadap kesejahteraan psikologis perempuan lajang yang ingin menikah di Indonesia.

*Hipotesis 2:* Terdapat perbedaan yang signifikan antara korelasi religiositas dengan kesejahteraan psikologis perempuan lajang yang ingin menikah di Indonesia pada kelompok beragama Islam dan kelompok beragama Non-Islam.

## Metode

### Partisipan

Partisipan studi ini berjumlah 169 orang, yang diperoleh melalui teknik *purposive sampling*. Karakteristik partisipan adalah merupakan: (1) perempuan berusia 25 tahun ke atas; yang (2) belum pernah menikah; dan (3) berkeinginan untuk menikah suatu saat dalam hidupnya (ditunjukkan dengan jawabannya terhadap pertanyaan pada survei); namun (4) tidak berencana menikah dalam waktu 12 bulan ke depan (dari waktu studi ini berlangsung); serta (5) merupakan warga negara Republik Indonesia. Studi dilakukan secara daring dengan periode pengambilan data pada Oktober-November 2021, melibatkan partisipan di berbagai kota di Indonesia. Mempertimbangkan situasi pandemi COVID-19 yang sedang terjadi, metode pengambilan data hanya dilakukan secara daring dengan menyebarkan undangan berpartisipasi melalui sejumlah kanal media sosial penulis dan afiliasinya. Hal ini mungkin dapat menjelaskan kurang terjangkaunya respons dari partisipan yang beragama Islam (lihat Tabel 1).

Table 1  
*Characteristics of the Participants*

	Characteristic	<i>n</i>	%
Age	25-29	110	65.08%
	30-39	56	33.13%
	40-46	3	1.77%
Location	Jakarta	59	34.9%
	Bogor	8	4.73%
	Depok	4	2.36%
	Tangerang	22	13.01%
	Bekasi	12	7.10%
	Manado	44	26.03%
	Surabaya	3	1.77%
	Bali	7	4.14%
	Serang	2	1.18%
	Semarang	2	1.18%
	Bandung	2	1.18%
	Pekanbaru	1	0.5%
	Palembang	1	0.5%
	Kalimantan	1	0.5%
	Kupang	1	0.5%
Subang	1	0.5%	
Religion	Protestant	108	63.9%
	Islam	41	23.6%
	Roman Catholic	10	6.5%
	Buddhist	6	3.5%
	Hindu	3	2.3%
	Confucian	1	0.59%

Tabel 1  
*Karakteristik Partisipan*

	Karakteristik	<i>n</i>	%
Usia	25-29	110	65,08%
	30-39	56	33,13%
	40-46	3	1,77%
Domisili	Jakarta	59	34,9%
	Bogor	8	4,73%
	Depok	4	2,36%
	Tangerang	22	13,01%
	Bekasi	12	7,10%
	Manado	44	26,03%
	Surabaya	3	1,77%
	Bali	7	4,14%
	Serang	2	1,18%
	Semarang	2	1,18%
	Bandung	2	1,18%
	Pekanbaru	1	0,5%
	Palembang	1	0,5%
	Kalimantan	1	0,5%
	Kupang	1	0,5%
Subang	1	0,5%	
Agama	Kristen Protestan	108	63,9%
	Islam	41	23,6%
	Katolik	10	6,5%
	Buddha	6	3,5%
	Hindu	3	2,3%
	Konghucu	1	0,59%

The criterion of being aged 25 years and above was chosen based upon the literature, which indicated that the pressure and stigma directed towards single status began to be felt as individuals entering adulthood (Tanasya et al., 2015) and these things tended to be felt earlier by women (Septiana & Syafiq, 2013). The participants who were involved in romantic relationships, but who had no plans to marry in the next 12 months, were included in the study, because previous studies had indicated that the pressure to marry was still felt by those individuals who were currently involved in romantic relationships (Himawan et al., 2018b). Concerning the minimal number of participants, calculations were performed using the *G\*Power* program (Rothstein et al., 1990) to test linear regression

Kriteria usia 25 tahun ke atas dipilih berdasarkan literatur yang menunjukkan bahwa tekanan dan stigma terhadap lajang mulai dirasakan ketika individu memasuki usia dewasa (Tanasya et al., 2015) dan rentang usianya cenderung lebih awal dialami pada perempuan (Septiana & Syafiq, 2013). Partisipan yang sedang menjalani hubungan romantis, namun tidak berencana menikah dalam 12 bulan ke depan diikutsertakan dalam studi ini karena studi sebelumnya menunjukkan bahwa tekanan terhadap pernikahan tetap dialami individu yang sedang menjalankan hubungan romantis (Himawan et al., 2018b). Mengenai jumlah minimal partisipan, dilakukan perhitungan menggunakan program *G\*Power* (Rothstein et al., 1990) untuk uji regresi linear (Hipotesis 1) dan uji

(Hypothesis 1) and to test the differences between the two groups (Hypothesis 2). These calculations obtained the results that the minimum numbers for the sample was 158 participants, with the arrangements as follows:  $\alpha = .05$ ; desired statistical power (80%); two-tailed; and the effect size was, based upon previous studies (.25).

## Design

This study employed a quantitative method, with a cross-sectional design, using an online survey as the data collection instrument. The participants were chosen with a non-random sampling technique. In the study, religiosity was an independent variable, whilst psychological well-being was a dependent variable.

## Instruments

### *The Four Basic Dimensions of Religiousness Scale (4-BDRS)*

The measurement of the variable 'religiosity' utilized The Four Basic Dimensions of Religiousness Scale (4-BDRS), developed by Saroglou (2011), which had previously been used in a Bahasa Indonesia version by Himawan (2020b). There were 12 statement items, representing the four dimensions in The Four Basic Dimensions of Religiousness Scale (4-BDRS). The Cronbach's Alpha values per dimension had a score range of between .739 - .873. However, this measurement instrument used was one having unidimensional characteristics, so that its use in the study was performed in such a way that there was just one single score (the Cronbach's Alpha value for all of the items was .906). The four dimensions represented by this measurement instrument (Saroglou, 2011) were: (1) believing (the component of conviction on the aspect of external transcendence, with an example item stating, "I feel tied to religion because religion helps me to find a life goal."); (2) bonding (the component of religious and ritualistic bonds, with an example item stating "I enjoy religious ceremonies."); (3) behaving (the component of behavior and conformance to norms and moral arguments, with an example item stating, "Religion helps me to strive to live morally."); and (4) belonging (the component of communality in a social group, with an example item stating, "I enjoy gathering in a

beda dua kelompok (Hipotesis 2). Perhitungan tersebut memperoleh hasil bahwa minimal sampel berjumlah 158 partisipan, dengan pengaturan sebagai berikut:  $\alpha = 0,05$ ; *statistical power* yang diharapkan (80%); *two-tailed*; dan *effect size* berdasarkan studi sebelumnya (0,25).

## Desain

Studi ini menggunakan metode kuantitatif desain *cross-sectional*, dengan menggunakan survei daring sebagai alat pengambilan data. Partisipan dipilih dengan teknik sampel tidak acak (*non-random*). Dalam studi ini, religiositas merupakan variabel bebas, sedangkan kesejahteraan psikologi merupakan variabel terikat.

## Instrumen

### *The Four Basic Dimensions of Religiousness Scale (4-BDRS)*

Pengukuran variabel religiositas menggunakan *The Four Basic Dimensions of Religiousness Scale (4-BDRS)* yang dikembangkan oleh Saroglou (2011), dan telah digunakan dalam versi Bahasa Indonesia oleh Himawan (2020b). Terdapat 12 butir pernyataan untuk mewakili empat dimensi dalam *The Four Basic Dimensions of Religiousness Scale (4-BDRS)*. Nilai *Cronbach's Alpha* per dimensi memiliki rentang skor antara 0,739 - 0,873. Namun, alat ukur ini digunakan sebagai alat ukur yang bersifat unidimensi, sehingga penggunaannya dalam studi ini dilakukan secara satu skor tunggal (nilai *Cronbach's Alpha* untuk keseluruhan butir adalah 0,906). Keempat dimensi yang diwakili oleh alat ukur ini (Saroglou, 2011) adalah: (1) *believing* (komponen keyakinan pada aspek transendensi eksternal, dengan contoh butir "Saya merasa terikat dengan agama karena agama membantu saya untuk menemukan tujuan hidup."); (2) *bonding* (komponen ikatan emosi dan ritual, dengan contoh butir "Saya menyenangi upacara-upacara keagamaan."); (3) *behaving* (komponen perilaku dan kepatuhan pada norma dan argumen moral, dengan contoh butir "Agama membantu saya untuk berusaha hidup secara bermoral."); dan (4) *belonging* (komponen komunal pada suatu kelompok sosial, dengan contoh butir "Saya menikmati tergabung di dalam suatu kelompok atau komunitas keagamaan."). Partisipan menjawab



religious group or community.”). The participants responded to seven response choices, which ranged from: “1 (*Strongly Disagree*)” to “7 (*Strongly Agree*)”. The complete list of statement items from The Four Basic Dimensions of Religiousness Scale (4-BDRS) are provided in Appendix 1.

### ***The Satisfaction with Life Scale (SWLS)***

Psychological well-being was measured using the Satisfaction with Life Scale (SWLS), developed by Diener (1984) as its indicator. This measurement instrument had already been adapted into Bahasa Indonesia language by Himawan (2020b). There were five statement items, with a Cronbach’s Alpha value of .855. The participants answered by giving a response from seven choices, ranging from: “1 (*Strongly Disagree*)” to “7 (*Strongly Agree*)”. An example item in the Satisfaction with Life Scale (SWLS) was: “My life situation is very good.”. A complete list of statement items from the Satisfaction with Life Scale (SWLS) is provided in Appendix 2.

### ***Identification of Motive Questions***

Apart from the two measurement instruments, there was an additional two questions, to identify the motives for the single status of the participants; these being: (1) “Do you wish to marry at some later time?”; and (2) “Do you have plans to marry within the next 12 months?”. The participants answered using the responses “Yes”, or “No”, and the participants who later became involved in the study were the individuals who answered, “Yes” to the first question, and, “No” to the second question.

### **Procedure**

The survey was conducted online using Google Forms. The link leading to the survey shared through a number of social media applications utilized by the authors (LINE, WhatsApp, Instagram), and via e-mail. Invitations to participate were sent out through a number of social media channels and to various female communities known to the first author. Besides these, invitations to participate were also circulated on the webpage of the RELASI (Relationship & Social Identity) Research Lab, to encourage the participation of individuals having interest in issues of this type. Before participants being able to gain access to the principle questions

dengan memberi respons pada tujuh pilihan jawaban, dengan rentang: “1 (*Sangat Tidak Setuju*)” sampai “7 (*Sangat Setuju*)”. Butir pernyataan lengkap dari *The Four Basic Dimensions of Religiousness Scale (4-BDRS)* tersedia pada Lampiran 1.

### ***Satisfaction with Life Scale (SWLS)***

Kesejahteraan psikologi diukur menggunakan *Satisfaction with Life Scale (SWLS)* yang dikembangkan oleh Diener (1984) sebagai indikatornya. Alat ukur ini telah diadaptasi dalam Bahasa Indonesia oleh Himawan (2020b). Terdapat lima butir pernyataan dengan nilai *Cronbach’s Alpha* sebesar 0,855. Partisipan menjawab dengan memberi respons pada tujuh pilihan jawaban, dengan rentang: “1 (*Sangat Tidak Setuju*)” sampai “7 (*Sangat Setuju*)”. Contoh butir pernyataan pada *Satisfaction with Life Scale (SWLS)* ini adalah “Kondisi hidup saya sangat baik.”. Butir pernyataan lengkap dari dan *Satisfaction with Life Scale (SWLS)* tersedia pada Lampiran 2.

### ***Pertanyaan Identifikasi Motif***

Selain kedua alat ukur tersebut, terdapat dua pertanyaan tambahan untuk mengidentifikasi motif lajang partisipan yaitu: (1) “Apakah Anda ingin menikah suatu saat nanti?”; dan (2) “Apakah Anda berencana untuk menikah dalam 12 bulan ke depan?”. Partisipan menjawab dengan pilihan “Ya” atau “Tidak”, dan partisipan yang diikutsertakan dalam studi adalah individu yang menjawab “Ya” pada pertanyaan pertama dan “Tidak” pada pertanyaan kedua.

### **Prosedur**

Survei diadministrasikan secara daring menggunakan *Google Forms*. Tautan menuju survei disebarkan melalui sejumlah aplikasi media sosial penulis (*LINE, WhatsApp, Instagram*) dan melalui akun *e-mail*. Undangan berpartisipasi disosialisasikan melalui sejumlah kanal media sosial dan pada berbagai komunitas perempuan yang diketahui penulis utama. Selain itu, undangan berpartisipasi juga disampaikan pada laman *web RELASI (Relationship & Social Identity) Research Lab* untuk menjaring partisipasi dari individu yang memiliki ketertarikan pada isu serupa. Sebelum dapat mengakses pertanyaan utama pada survei,

of the survey, clarification concerning information on the study was first offered to aspirant participants, covering the scope of the participation in this research, the goals of the study, the risks, and the management - concluding with a sheet regarding willingness to participate. The participants were informed when completing the survey, that they could, at any time, withdraw from their participation, free of any pressure or any sanctions whatsoever. Afterwards, the participants were asked to provide their digital agreement by pressing the “Next” button, before being able to gain access to the statement and question pages of the survey.

On the first page of information for the study, the participants were freed to choose their participation, on a separate identity form. As a form of appreciation, an electronic transfer of IDR 30,000.00 (USD 2.00) was provided for 30 of the participants, after their prior agreement to take part in the completion of the questionnaire had been given. The participants were informed that, after the results of the study had been published, they could gain access to the study results report, by visiting the RELASI (Relationship & Social Identity) Research Lab publication webpage. This information was provided on the study information sheet. The ethical aspects of this study had been evaluated by, and agreement gained from, the Institutional Review Board (IRB) of the Universitas Pelita Harapan (Number 98-IRB/PN-FPsi-UPH/XI/2021).

### Data Analysis

The authors utilized a hierarchical regression data analysis technique, with the method “enter”, as well as statistical testing of other matters as additional data analysis, through the International Business Machines (IBM) Statistical Product and Service Solutions (SPSS) Version 26 software. Normality testing was performed using the Kolmogorov-Smirnov method.

Besides these matters, classical assumption testing was also utilized in the study, in order to fulfill the preconditions of simple regression analysis. This classical assumption testing covered: residual normality testing, multicollinearity testing, and heteroscedasticity testing. The results of the residual normality testing, (through a P-P Plot diagram) showed a spread indicating normally distributed residuals. The results of

penjelasan mengenai informasi studi disajikan terlebih dahulu pada partisipan, yang mencakup lingkup partisipasi dalam penelitian, tujuan studi, risiko, dan manajemen - diakhiri dengan lembar kesediaan untuk berpartisipasi. Partisipan diinformasikan bahwa saat mengisi survei, partisipan dapat sewaktu-waktu menarik partisipasinya dalam studi tanpa tekanan atau sanksi apapun. Kemudian, partisipan diminta untuk memberi persetujuan digital dengan menekan tombol “Next” sebelum dapat mengakses laman pernyataan dan pertanyaan survei.

Pada bagian pertama halaman informasi studi, partisipan dibebaskan untuk memilih keikutsertaannya dalam pengisian formulir identitas yang berbeda. Sebagai sebuah bentuk penghargaan, uang elektronik senilai IDR 30.000,00 disediakan untuk 30 partisipan, dengan persetujuan dari partisipan terlebih dahulu atas keikutsertaannya dalam pengisian kuesioner yang telah dilakukan. Setelah hasil studi dipublikasikan, partisipan diinformasikan bahwa partisipan dapat mengakses laporan hasil studi dengan mengunjungi laman *web* publikasi RELASI (*Relationship & Social Identity*) Research Lab. Informasi ini tertera pada lembar informasi studi. Aspek etik dari studi ini telah dievaluasi dan disetujui oleh *Institutional Review Board (IRB)* Universitas Pelita Harapan (Nomor 98-IRB/PN-FPsi-UPH/XI/2021).

### Analisis Data

Penulis menggunakan teknik analisis data regresi hierarki dengan metode “enter”, serta uji statistik terkait lainnya sebagai analisa data tambahan melalui perangkat lunak *International Business Machines (IBM) Statistical Product and Service Solutions (SPSS)* versi 26. Uji normalitas dilakukan dengan menggunakan metode *Kolmogorov-Smirnov*.

Selain itu, teknik pengujian asumsi klasik juga digunakan dalam studi ini, guna memenuhi prasyarat analisis regresi sederhana. Pengujian asumsi klasik ini meliputi: uji normalitas residual, uji multikolinearitas, dan uji heteroskedastisitas. Hasil uji normalitas residual (melalui diagram *P-P Plot*) menunjukkan sebaran yang mengindikasikan residual terdistribusi normal. Hasil uji heteroskedastisitas (melalui observasi terhadap

heteroscedasticity testing (through the observation of a scatterplot diagram) also showed a spread indicating there was no presence of the symptoms of heteroscedasticity. From the results of the multicollinearity testing, the predictors were known to be within the ranges of *Tolerance* > 0.900 and *VIF* < 2, so that no multicollinearity was indicated.

## Results

### Characteristics of the Participants

The number of participants who were found to be in accord with the predetermined criteria was 169 participants (details are available in Table 1). The average age of the participants was 29.12 years (*SD* = 3.419). The majority of the participants was not currently in romantic relationships (66.2%), was domiciled in Jakarta (34.9%), and had a background of belief in Protestantism (63.9%).

### Inter-Variable Correlation

The information regarding the correlation between the various variables of the study is provided in Table 2. Religiosity is known to be significantly positively correlated with the psychological well-being of an individual. This meant that the participants with a high level of religiosity also reported a high level of psychological well-being. Furthermore, the level of the motivation to marry of the participant, also tended to positively correlated with the level of religiosity, as well as the level of psychological well-being, although the coefficient of correlation was relatively weak ( $r < .3$ ).

More specifically, there is provided in Table 3 the inter-variable correlation data, based upon the religious groups (the Muslim participant group and the Non-Muslim participant group). Generally, similar patterns were found, where religiosity had a correlation with the motivation of individuals to marry, and their psychological well-being. In the group of Muslim participants, the higher was the motivation to marry, the higher also was the perception of the participants of their psychological well-being. Whilst in the Non-Muslim group, this pattern was not seen. Table 4 presents the descriptive statistic values for each variable, according to its religious group.

diagram *scatterplot*) juga menunjukkan sebaran yang mengindikasikan tidak adanya gejala heteroskedastisitas. Dari hasil uji multikolinearitas, prediktor diketahui berada dalam rentang *Tolerance* > 0,900 dan *VIF* < 2, sehingga tidak terindikasi multikolinearitas.

## Hasil

### Karakteristik Partisipan

Total partisipan yang sesuai dengan kriteria yang telah ditentukan adalah 169 partisipan (detail tersedia dalam Tabel 1). Rerata usia partisipan adalah 29,12 tahun (*SD* = 3,419). Mayoritas partisipan tidak sedang menjalani hubungan romantis (66,2%), berdomisili di Jakarta (34,9%), dan memiliki latar belakang kepercayaan Kristen Protestan (63,9%).

### Korelasi Antar Variabel

Informasi sehubungan dengan korelasi antara berbagai variabel studi tersedia pada Tabel 2. Religiositas diketahui berkorelasi positif secara signifikan dengan kesejahteraan psikologis individu. Hal ini berarti partisipan dengan tingkat religiositas yang tinggi juga melaporkan kesejahteraan psikologis yang tinggi. Selanjutnya, motivasi partisipan untuk menikah juga cenderung berkorelasi positif dengan tingkat religiositas serta kesejahteraan psikologisnya, meski koefisien korelasinya relatif lemah ( $r < 0,3$ ).

Secara lebih spesifik, pada Tabel 3 disajikan data korelasi antar variabel berdasarkan kelompok agama (kelompok partisipan beragama Islam dan kelompok partisipan beragama Non-Islam). Secara umum, ditemukan pola serupa ketika religiositas berkorelasi dengan motivasi individu untuk menikah dan kesejahteraan psikologis. Pada kelompok partisipan beragama Islam, semakin tinggi motivasi menikah, semakin tinggi pula persepsi partisipan mengenai kesejahteraan psikologisnya. Sedangkan pada kelompok partisipan beragama Non-Islam, pola ini tidak terlihat. Tabel 4 menyajikan nilai statistik deskriptif pada tiap variabel menurut kelompok agamanya.

Table 2  
*Analysis of Correlations Between Study Variables*

	1	2	3	4
1. Age				
2. Motivation to Marry	.104			
3. Religiosity	.127	.284**		
4. Psychological Well-being	.092	.179*	.409**	

*Notes.* \*\*Significant correlation at value levels below .01; \*Significant correlation at value levels below .05.

Tabel 2  
*Analisis Korelasi Antar Variabel Studi*

	1	2	3	4
1. Usia				
2. Motivasi Menikah	0,104			
3. Religiositas	0,127	0,284**		
4. Kesejahteraan Psikologis	0,092	0,179*	0,409**	

*Catatan.* \*\*Korelasi signifikan pada nilai level lebih kecil dari 0,01; \*Korelasi signifikan pada nilai level lebih kecil dari 0,05.

Table 3  
*Analysis of Correlation Between Study Variables in Group of Muslim Participants (Upper Diagonal) and Group of Non-Muslim Participants (Lower Diagonal)*

	1	2	3	4
1. Age		-.118	.039	0.136
2. Motivation to Marry	.172		.632**	.495**
3. Religiosity	.161	.221*		.516**
4. Psychological Well-Being	.082	.154	.381**	

*Notes.* \*\* Significant correlation at value levels below .01; \* Significant correlation at value levels below .05.

Tabel 3  
*Analisis Korelasi Antar Variabel Studi Pada Kelompok Partisipan Beragama Islam (Diagonal Atas) dan Kelompok Partisipan Beragama Non-Islam (Diagonal Bawah)*

	1	2	3	4
1. Usia		-0,118	0,039	0,136
2. Motivasi Menikah	0,172		0,632**	0,495**
3. Religiositas	0,161	0,221*		0,516**
4. Kesejahteraan Psikologis	0,082	0,154	0,381**	

*Catatan.* \*\*Korelasi signifikan pada nilai level lebih kecil dari 0,01; \*Korelasi signifikan pada nilai level lebih kecil dari 0,05.

### The Contribution of Religiosity to Psychological Well-Being (Hypothesis 1)

Hierarchical regression testing was performed to determine the contribution of religiosity to the psychological well-being of participants, by controlling the age for, and the motivation towards, marriage. It was determined that religiosity has a role significantly and positively correlated with

### Kontribusi Religiositas Terhadap Kesejahteraan Psikologis (Hipotesis 1)

Uji regresi hierarki dilakukan untuk mengetahui kontribusi religiositas terhadap kesejahteraan psikologis partisipan, dengan mengontrol usia dan motivasi menikah. Diketahui bahwa religiositas memiliki peran yang berkorelasi positif secara signifikan pada kesejahteraan psikologis ( $\beta = 0,386$ ;



Table 4  
Descriptive Statistics of Study Variables

	Total (n = 169)		Muslim Participants (n = 40)		Non-Muslim Participants (n = 129)	
	M	SD	M	SD	M	SD
1. Age	29.120	3.419	29.100	3.947	29.120	3.256
2. Motivation to Marry	3.520	1.230	3.920	0.971	3.400	1.277
3. Religiosity	5.830	0.835	5.750	0.867	5.855	0.827
4. Psychological Well-Being	4.940	1.063	4.700	0.881	5.014	1.106

Tabel 4  
Statistik Deskriptif Variabel Studi

	Total (n = 169)		Partisipan Beragama Islam (n = 40)		Partisipan Beragama Non- Islam (n = 129)	
	M	SD	M	SD	M	SD
1. Usia	29,120	3,419	29,100	3,947	29,120	3,256
2. Motivasi Menikah	3,520	1,230	3,920	0,971	3,400	1,277
3. Religiositas	5,830	0,835	5,750	0,867	5,855	0,827
4. Kesejahteraan Psikologis	4,940	1,063	4,700	0,881	5,014	1,106

psychological well-being ( $\beta = .386$ ;  $R^2 = .158$ ;  $F = 11.511$ ;  $p < .001$ ; details available in Table 5). In other words, religiosity was responsible for 15.8% of the variation in scores for involuntarily single women in Indonesia. Further, as indicated in Table 5, the results of hierarchical regression testing indicated that there was significant influence from religiosity on the psychological well-being in participants from the Muslim ( $\beta = .308$ ;  $R^2 = .284$ ;  $p = .002$ ) and the Non-Muslim ( $\beta = .364$ ;  $R^2 = .130$ ;  $p < .001$ ) groups, by controlling the variables of age for, and motivation to undertake, marriage.

### Differences in the Correlations of Religiosity and Psychological Well-Being, Between the Religious Groups of Participants (Hypothesis 2)

Pearson's correlation testing indicated that there was significant correlation between religiosity and the psychological well-being of the Muslim group of participants ( $r = .516$ ;  $p < .001$ ) and the Non-Muslim group of participants ( $r = .381$ ;  $p < .000$ ). By using Fisher's *r-to-z* transformation, it was determined that the correlational differences between the two religious groups was insignificant ( $p = .363$ ). Because of this, Hypothesis 2 could not be accepted.

$R^2 = 0,158$ ;  $F = 11,511$ ;  $p < 0,001$ ; detail tersedia pada Tabel 5). Dengan kata lain, religiositas bertanggung jawab terhadap 15,8% dari variasi skor kesejahteraan psikologis perempuan lajang yang ingin menikah di Indonesia. Lebih lanjut, sebagaimana ditunjukkan pada Tabel 5, hasil uji regresi hierarki menunjukkan bahwa terdapat pengaruh yang signifikan dari religiositas terhadap kesejahteraan psikologis pada kelompok partisipan beragama Islam ( $\beta = 0,308$ ;  $R^2 = 0,284$ ;  $p = 0,002$ ) dan kelompok partisipan beragama Non-Islam ( $\beta = 0,364$ ;  $R^2 = 0,130$ ;  $p < 0,001$ ) dengan mengontrol variabel usia dan motivasi menikah.

### Perbedaan Korelasi Religiositas dengan Kesejahteraan Psikologis antara Kelompok Agama Partisipan (Hipotesis 2)

Uji korelasi *Pearson* menunjukkan adanya korelasi yang signifikan antara religiositas dengan kesejahteraan psikologis pada kelompok partisipan beragama Islam ( $r = 0,516$ ;  $p < 0,001$ ) dan kelompok partisipan beragama Non-Islam ( $r = 0,381$ ;  $p < 0,000$ ). Dengan menggunakan *Fisher's r-to-z transformation*, diketahui bahwa perbedaan korelasi antar kedua kelompok agama tersebut tidak signifikan ( $p = 0,363$ ). Oleh karena itu, Hipotesis 2 tidak dapat diterima.

**Table 5**  
*Results of Hierarchical Regression Analysis for the Contribution of Religiosity to Psychological Well-Being*

	Total (n = 169)						Muslim Participants (n = 40)						Non-Muslim Participants (n = 129)						
	Model 1		Model 2		Model 3		Model 4		Model 5		Model 6		Model 1		Model 2		Model 3		
	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	
Block 1																			
Age	.023	.024	.074	.011	.022	.036	.044	.031	.197	.036	.031	.161	.019	.030	.057	.004	.029	.010	
Motivation to Mary Block 2	.148	.066	.171*	.057	.064	.066	.470	.127	.518**	.289	.161	.319	.125	.077	.144	.062	.074	.072	
Religiosity				.492	.095	.386**				.313	.180	.308			.487	.114	.364**		
R <sup>2</sup>	.026*			.158**			.244*			.284*			.027			.151**			

Notes: \*\*Significant correlation at value levels below .01; \*Significant correlation at value levels below .05.

**Tabel 5**

*Hasil Analisis Regresi Hierarki Untuk Kontribusi Religiositas Pada Kesejahteraan Psikologis*

	Total (n = 169)						Partisipan Beragama Islam (n = 40)						Partisipan Beragama Non-Islam (n = 129)						
	Model 1		Model 2		Model 3		Model 4		Model 5		Model 6		Model 1		Model 2		Model 3		
	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β	
Block 1																			
Usia	.023	.024	.074	.011	.022	.036	.044	.031	.197	.036	.031	.161	.019	.030	.057	.004	.029	.010	
Motivasi Menikah Blok 2	.148	.066	.171*	.057	.064	.066	.470	.127	.518**	.289	.161	.319	.125	.077	.144	.062	.074	.072	
Religiodas				.492	.095	.386**				.313	.180	.308			.487	.114	.364**		
R <sup>2</sup>	.026*			.158**			.244*			.284*			.027			.151**			

Catatan: \*\*Korelasi signifikan pada nilai level lebih kecil dari 0,01; \*Korelasi signifikan pada nilai level lebih kecil dari 0,05.

## Testing of the Differences in the Characteristics of the Relational Statuses and Psychological Well-Being of the Participants

The independent sample t-test indicated that there were no significant differences ( $t(162) = 0.055$ ;  $p > .50$ ) concerning the psychological well-being of the participants who were currently in a romantic relationship ( $M = 4.93$ ;  $SD = 1.056$ ), and those participants who were not currently in a romantic relationship ( $M = 4.92$ ;  $SD = 1.076$ ).

## Discussion

This study was aimed at exploring the role of religiosity in the psychological well-being of involuntarily single women in Indonesia. The principle results of the study indicated that there was some significant influence between religiosity and the psychological well-being of involuntarily single women. The results of this study were in line with the results of previous studies by Himawan (2020b) and Rosadi (2020), that religiosity had an effective role in influencing the psychological well-being of involuntarily single women, in facing the negative stigma received.

The results of the study confirmed the view that religion had more of a role as a protective factor, regarding the psychological well-being of involuntarily single women, particularly in Indonesia. Although religious teachings tended to have a positive attitude towards marriage (Utomo & Sutopo, 2020), the participants in this study still interpreted participation in religious matters as something which could assist them enduring their undesired single status. In other words, for religious individuals, involvement in religious teachings, interpretations, and activities, in general, can provide a positive and hopeful view, in the period of waiting before marriage.

The role of religion in increasing the psychological well-being of single women in Indonesia may be understood through two mechanisms: (1) the personal mechanism; and (2) the social mechanism (Himawan, 2020a). The personal mechanism is in reference to the nature of the spiritual experiences of the individual, covering a

## Uji Beda Karakteristik Status Relasi Partisipan dan Kesejahteraan Psikologis

Uji *independent sample t-test* menunjukkan tidak adanya perbedaan signifikan ( $t(162) = 0,055$ ;  $p > 0,50$ ) mengenai kesejahteraan psikologis pada partisipan yang sedang dalam sebuah relasi romantis ( $M = 4,93$ ;  $SD = 1,056$ ) dan partisipan yang tidak sedang dalam sebuah relasi romantis ( $M = 4,92$ ;  $SD = 1,076$ ).

## Diskusi

Studi ini bertujuan untuk mengeksplorasi peran religiositas terhadap kesejahteraan psikologis individu pada perempuan lajang yang ingin menikah di Indonesia. Temuan utama pada studi ini menunjukkan adanya pengaruh yang signifikan dari religiositas terhadap kesejahteraan psikologis perempuan lajang yang ingin menikah. Hasil studi ini sesuai dengan hasil studi sebelumnya yang dilakukan oleh Himawan (2020b) dan Rosadi (2020), bahwa religiositas memiliki peran yang efektif dalam memengaruhi kesejahteraan psikologis para perempuan lajang yang ingin menikah dalam menghadapi stigma negatif yang diterimanya.

Hasil studi ini mengkonfirmasi pandangan bahwa agama lebih berperan untuk menjadi faktor pelindung dari kesejahteraan psikologis perempuan lajang yang ingin menikah, khususnya di Indonesia. Walaupun ajaran agama cenderung memiliki sikap positif terhadap pernikahan (Utomo & Sutopo, 2020), partisipan dalam studi ini masih menginterpretasikan partisipasi dalam keberagamaannya sebagai sesuatu yang dapat membantu melewati masa lajang yang tidak diinginkan. Dengan kata lain, bagi individu yang beragama, keterlibatan dalam ajaran, interpretasi, serta kegiatan keagamaan secara umum dapat memberikan pandangan yang positif dan berpengharapan dalam penantian untuk menikah.

Peran agama dalam meningkatkan kesejahteraan psikologis perempuan lajang di Indonesia dapat dipahami melalui dua mekanisme: (1) mekanisme personal; dan (2) mekanisme sosial (Himawan, 2020a). Mekanisme personal mengacu pada bagaimana pengalaman spiritual individu yang mencakup relasi yang dekat dengan Tuhan ("*Bonding*"; Saroglou,

close relationship with God (“Bonding”; Saroglou, 2011) together with the belief that God has prepared the best plan for oneself (“Believing”; Saroglou, 2011). This mechanism provided an alternative perspective which enabled individuals to undergo unpleasant experiences (Suminta & Ghufron, 2018).

The social mechanism increased the psychological well-being of the individuals, through the provision of social support (“Belonging”; Saroglou, 2011) and through participation in religious rituals (“Behaving”; Saroglou, 2011). In other words, religiosity could provide a social identity, which was important for an individual. For the Indonesian society, in particular, having a religious identity can increase social acceptance, recalling that religion is an important social identity for the people of Indonesia, apart from marital status (Himawan, 2020b). The social identity which adheres to, and which is confirmed by, participation in various rituals and social interactions within the scope of religion, can create a feeling of security for the individual, because that individual feels that they have become part of a group (Tafjel & Turner, 2004).

At variance with what has been assumed previously, the Muslim participants had religiosity mechanisms and a level of psychological well-being which were not significantly different to those of Non-Muslim participants. The interpretation of these results needed to be conducted carefully, remembering the level of the degree of representation of the sample, compared to the population (particularly the minimal size of the sample for the group of Muslim participants in this study). Although this was the case, this finding could indicate that every religion had a similarly positive view of marriage, as well as exerting the same perception of pressure to marry for their adherents. So, from this, even though qualitatively the theme regarding marriage as a religious mandate was quite dominant for Muslim participants (Himawan, 2020a), the theme did not spontaneously represent greater pressure received by single Muslim women, compared to that experienced by single Non-Muslim women. This can be comprehended because every religion actually considers marriage to be a good practice (good both as a “calling”, and as a “mandate”), and single-living (also known as being celibate) is considered to be a life standard chosen only by those having a “special calling”, such as those

2011) serta kepercayaan bahwa Tuhan menyediakan rancangan yang terbaik bagi dirinya (“*Believing*”; Saroglou, 2011). Mekanisme ini menyediakan perspektif alternatif yang memungkinkan individu melewati pengalaman yang kurang menyenangkan (Suminta & Ghufron, 2018).

Mekanisme sosial meningkatkan kesejahteraan psikologis bagi individu melalui ketersediaan dukungan sosial (“*Belonging*”; Saroglou, 2011) dan partisipasi di dalam ritual keagamaan (“*Behaving*”; Saroglou, 2011). Dengan kata lain, religiositas dapat memberikan identitas sosial yang penting bagi individu. Bagi masyarakat Indonesia, secara khusus, memiliki identitas religiositas dapat meningkatkan penerimaan sosial, mengingat agama merupakan identitas sosial yang penting bagi masyarakat Indonesia, di samping status pernikahan (Himawan, 2020b). Identitas sosial yang melekat dan dikonfirmasi melalui partisipasi dalam berbagai ritual dan interaksi sosial dalam lingkup keagamaan dapat menciptakan rasa aman bagi individu karena individu tersebut merasa menjadi bagian dari suatu kelompok (Tafjel & Turner, 2004).

Berbeda dengan yang diasumsikan sebelumnya, partisipan beragama Islam tidak memiliki mekanisme religiositas serta tingkat kesejahteraan psikologis yang berbeda secara signifikan dengan partisipan beragama Non-Islam. Interpretasi terhadap hasil ini perlu dilakukan dengan hati-hati, mengingat tingkat keterwakilan sampel terhadap populasi (terutama minimnya jumlah sampel untuk kelompok partisipan beragama Islam dalam studi ini). Walaupun demikian, temuan ini dapat mengindikasikan bahwa tiap agama memiliki pandangan yang sama positifnya terhadap pernikahan, serta memberikan persepsi tekanan untuk menikah yang sama bagi para pemeluknya. Maka dari itu, walaupun secara kualitatif tema tentang pernikahan sebagai mandat agama cukup dominan pada partisipan beragama Islam (Himawan, 2020a), tema tersebut tidak serta-merta merepresentasikan lebih besarnya tekanan yang diterima oleh perempuan lajang beragama Islam, dibandingkan perempuan lajang beragama Non-Islam. Ini dapat dipahami karena tiap agama sejatinya menganggap pernikahan sebagai praktik baik (baik sebagai “panggilan” maupun “mandat”) dan hidup melajang (atau juga dikenal dengan istilah selibat) dianggap sebagai standar hidup yang hanya dipilih oleh individu yang memiliki



becoming pastors or nuns (for the Catholics and Protestants; Baumann et al., 2019), or bhikkhu or bhikkhuni (for the Buddhists; Langenberg, 2015).

This study also indicated that having a romantic relationship, in the context of being paramours, was not the only thing which increased the psychological well-being of the participants. This finding increasingly strengthened previous findings, which showed that being in a romantic relationship could reduce feelings of loneliness (Himawan, 2020b), but did not correlate with the increase in psychological well-being. To explain this result, it is important to consider how a romantic relationship (such as having a boyfriend/girlfriend) is perceived in Indonesian culture. After the adolescent phase, having a boyfriend/girlfriend is considered to be something significant, as a path towards marriage (Djamilah & Kartikawati, 2014), however, the social stigma of an individual, related to marital status, was perceived to be different only after the individual married (Himawan et al., 2021). This meant that social acceptance by Indonesian society, as a highly collectivist one (Hofstede, 2011), could have an important function in the formation of a social identity, which later increased the psychological well-being of the individual (Tafjel & Turner, 2004).

Besides this, the status of an individual currently in, or not in, a romantic relationship, did not have a reasonably significant role in contributing to psychological well-being while enduring an unpleasant experience. This could have been brought about by the allocation of negative stigma to single women not being limited only to the status of their relationships, but also covering various elements of their identities, which represent their social roles, in line with the norms pertaining in their environments (Shahrak et al., 2021).

### Limitations and Suggestions

There were several limitations to this study. Firstly, the number of participants in the religious groups, relative to the overall number of respondents, was disproportionate. The differences between the numbers of individuals in each group also limited the power to generalize, for a number of study findings, particularly those involving inter-religious comparisons (Muslim and Non-Muslim).

“panggilan khusus”, seperti menjadi pastur atau biarawati (bagi umat Katolik dan Kristen Protestan; Baumann et al., 2019) atau biksu atau biksuni (bagi umat Buddha; Langenberg, 2015).

Studi ini juga menunjukkan bahwa kepemilikan relasi romantis dalam konteks berpacaran tidak semata-mata meningkatkan kesejahteraan psikologis partisipan. Temuan ini semakin menguatkan konsistensi temuan sebelumnya yang menunjukkan bahwa kepemilikan pasangan romantis dapat mengurangi perasaan kesepian (Himawan, 2020b), tetapi tidak berkorelasi dengan peningkatan kesejahteraan psikologis. Menjelaskan hasil ini, penting untuk menilik bagaimana relasi romantis (seperti berpacaran) dipersepsikan dalam konteks budaya Indonesia. Setelah fase remaja, berpacaran dianggap sebagai sesuatu yang signifikan sebagai jalan menuju pernikahan (Djamilah & Kartikawati, 2014), namun stigma sosial individu terkait dengan status pernikahannya baru dipersepsikan berbeda setelah individu menikah (Himawan et al., 2021). Hal ini berarti penerimaan sosial bagi masyarakat Indonesia, sebagai masyarakat dengan budaya kolektivisme yang tinggi (Hofstede, 2011), dapat memainkan fungsi penting dalam membentuk identitas sosial, yang kemudian meningkatkan kesejahteraan psikologis individu (Tafjel & Turner, 2004).

Selain itu, status relasi pada individu yang sedang dalam relasi romantis maupun tidak, tidak memiliki peranan yang cukup signifikan dalam kontribusi pada kesejahteraan psikologis dalam melewati pengalaman yang kurang menyenangkan. Hal ini dapat disebabkan karena pemberian stigma negatif pada perempuan lajang tidak terbatas pada status relasinya saja, tetapi juga mencakup berbagai elemen identitas dirinya yang merepresentasikan peran sosialnya, sesuai dengan norma yang berlaku pada lingkungannya (Shahrak et al., 2021).

### Keterbatasan dan Saran

Terdapat beberapa keterbatasan dalam studi ini. Pertama, jumlah partisipan pada antar kelompok agama tidak mencapai jumlah yang proporsional. Perbedaan jumlah individu antar kelompok agama juga membatasi daya generalisasi sebagian temuan studi, khususnya yang melibatkan analisa antar kelompok agama (Islam dan Non-Islam). Berbagai tantangan yang ditemui di lapangan mempersulit

Various challenges were encountered in the field, which made more difficult the gathering of data proportional and representative of Indonesian society, based upon religious grouping, that being the specific criteria for participation, and the study topic, which tends to be considered sensitive or taboo for discussion in the public sphere. These challenges had an impact, that being the low levels of the readiness of people to participate, particularly of those fulfilling the criteria for the study. Although this was the case, the authors succeeded in the collection of data from the participants who were within the critical age-range ( $M_{age} = 29.11$ ;  $SD = 3.41$ ), where single status frequently is a significant topic regarding social stigma (from the end of the 20s to the beginning of the 30s; Himawan et al., 2018a; Situmorang, 2007). Secondly, the results of the study were more representative in illustrating the situations of single women in urban settings. Thirdly, causality analysis was not able to be used to draw a conclusion, because the study utilized a cross-sectional design. Fourthly, although the quantitative research design made possible the objective proof of the hypotheses, the data which could be provided, related to religious activities which specifically contributed to the psychological well-being of the participants, was limited. Further studies, it is hoped, may reveal this reality in a more unique fashion, through a constructivist approach with a qualitative design.

## Conclusion

The results of this study indicated that religiosity can increase psychological well-being of single Indonesian women to endure their single status experiences. Conversely to assumptions previously made, although the teachings of Islam gives the impression that it more strongly recommends marriage as a religious mandate, it appears the role of religiosity in raising the level of psychological well-being of Muslim individuals is no different to that found with Non-Muslim individuals. This finding emphasizes the universal and adaptive role of religion for single women in Indonesia, in increasing their psychological well-being levels under the pressure and social stigma associated with marriage.

Further studies might strive to have its participants in more proportional groups, based upon religious affiliation, so as to be able to

perolehan data yang proporsional dan representatif terhadap populasi masyarakat Indonesia berdasarkan kelompok agama, yaitu kriteria partisipan yang spesifik dan topik studi yang cenderung dianggap sensitif atau tabu untuk dibicarakan di ruang publik. Tantangan ini berdampak pada rendahnya angka kesediaan berpartisipasi bagi individu, terutama yang memenuhi kriteria studi. Meski demikian, penulis berhasil mengumpulkan data dari partisipan yang berada pada rentang usia kritis ( $M_{usia} = 29,11$ ;  $SD = 3,41$ ), ketika status lajang kerap menjadi topik yang signifikan terhadap pengalaman stigma sosial (di akhir usia 20 tahun atau awal usia 30 tahun; Himawan et al., 2018a; Situmorang, 2007) Kedua, hasil studi ini lebih representatif dalam menggambarkan situasi pada perempuan lajang di wilayah perkotaan. Ketiga, analisis kausalitas kurang dapat disimpulkan karena studi ini menggunakan desain *cross-sectional*. Keempat, meskipun desain penelitian kuantitatif memungkinkan pembuktian hipotesis secara objektif, data yang bisa diinformasikan sehubungan dengan kegiatan keagamaan yang spesifik berkontribusi terhadap kesejahteraan psikologis partisipan terbatas. Studi selanjutnya diharapkan dapat mengungkap realita ini dengan lebih unik melalui pendekatan konstruktivisme dengan desain kualitatif.

## Simpulan

Hasil studi ini menunjukkan bahwa religiositas dapat meningkatkan kesejahteraan psikologis pada perempuan lajang Indonesia dalam menjalani pengalaman lajangnya. Bertolak belakang dengan asumsi yang telah dibangun, meski ajaran agama Islam terkesan memberi rekomendasi yang lebih kuat dalam menganggap pernikahan sebagai mandat agama, ternyata peran religiositas dalam meningkatkan kesejahteraan psikologis individu yang beragama Islam tidak berbeda dengan individu yang beragama Non-Islam. Temuan ini menekankan pada peran agama yang universal dan adaptif bagi perempuan lajang di Indonesia dalam meningkatkan kesejahteraan psikologisnya di tengah tekanan dan stigma sosial terhadap pernikahan.

Studi selanjutnya dapat mengupayakan partisipan dalam kelompok yang proporsional berdasarkan afiliasi agama, sehingga dapat secara representatif

explore, representatively, the unique mechanisms of religion in the increasing of psychological well-being. The development of further studies may be conducted through methods of observation and interview, which could explore various external factors, in the deeper explanation of the behavior of participants towards the situations faced. Besides this, in order to obtain a more proportional sample (particularly as regards proportion between religious groups), the involvement of community or religiously affiliated groups could be an effective strategy. Further studies might also be performed in regions other than urban ones, which perhaps could provide a unique context for the understanding the dynamics of religiosity and the psychological well-being of involuntarily single women. As an example, the study by Vignato (2012) illustrated that, for women in rural areas, cultural and religious expectations related to marriage are often accompanied by younger normative marriage ages (at an age of around the early 20s).

The findings that religiosity might increase the level of psychological well-being of single women provides an important practical implication, this being that, behind the role of religion in the promotion of marriage, religion apparently may also provide a positive interpretative framework from which to view single status, so as to be able to give a framework for hopeful thought, in the midst of waiting. Feelings of openness to the development of social relationships with religious communities, in accord with one's identity, may also assist in maintaining psychological well-being for single women. The community groups one embraces may build a system of self-defense and self-confidence, particularly for individuals who have had less than pleasant experiences with the negative stigma which adheres to single women in Indonesia.

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mengeksplorasi mekanisme unik dari agama dalam meningkatkan kesejahteraan psikologis. Pengembangan studi lanjut dapat dilakukan melalui metode observasi dan wawancara yang mampu mengeksplorasi berbagai faktor eksternal dalam menjelaskan perilaku para partisipan akan kondisi yang dihadapi secara lebih mendalam. Selain itu, untuk mendapatkan jumlah sampel yang lebih proporsional (khususnya antar kelompok agama), pelibatan komunitas atau lembaga berafiliasi agama dapat menjadi strategi yang efektif. Studi selanjutnya juga dapat dilakukan di daerah yang bukan merupakan wilayah perkotaan, yang mungkin dapat menyajikan konteks unik dalam memahami dinamika religiositas dan kesejahteraan psikologis perempuan lajang yang ingin menikah. Sebagai contoh, studi Vignato (2012) mengilustrasikan bahwa pada perempuan di daerah pedesaan, ekspektasi kultural dan agama terkait pernikahan kerap diikuti dengan standar usia pernikahan normatif yang lebih muda (sekitar usia awal 20 tahun).

Temuan bahwa religiositas dapat meningkatkan kesejahteraan psikologis perempuan lajang menyajikan implikasi praktis yang penting, yaitu bahwa di balik peran agama yang mempromosikan pernikahan, agama ternyata juga dapat menyediakan kerangka interpretasi positif dalam memandang masa lajang, sehingga dapat memberikan kerangka berpikir yang berpengharapan di tengah penantian. Rasa keterbukaan untuk membangun relasi sosial dengan komunitas keagamaan yang sesuai dengan identitas diri juga dapat membantu mempertahankan kesejahteraan psikologis bagi perempuan lajang. Kelompok komunitas yang dimiliki diharapkan dapat membangun sistem pertahanan diri dan kepercayaan diri, terutama untuk individu yang memiliki pengalaman kurang menyenangkan dengan stigma negatif yang melekat pada perempuan lajang di Indonesia.

## Pendanaan

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(Appendix Follows)

(Lanjut ke Lampiran)

## Appendix 1

### Items of the Measurement Instrument The Four Basic Dimensions of Religiosity (4BDRS; Saroglou, 2011) Translation into English (Himawan, 2020a)

1. I feel connected to religion, because religion helps me to find a goal in life.
2. It is important to believe in a higher power, which gives a meaning to the existence of humankind.
3. Religious belief has important influence for our understanding concerning the existence of humankind.
4. I enjoy religious ceremonies.
5. Rituals, activities, or religious activities make me feel positive emotions.
6. Religion has a lot of art, expressions and symbols which I enjoy.
7. I am connected to religion because of the values and ethics which it gives.
8. Religion helps me to live morally.
9. If I am facing a moral dilemma, religion helps me to make a decision.
10. I enjoy being united in a religious group or community.
11. Being involved in religious traditions and identifying myself with those traditions is important for me.
12. Referring to religious traditions is important for my cultural or ethnic identity.

## Lampiran 1

### Butir Alat Ukur *The Four Basic Dimensions of Religiosity* (4BDRS; Saroglou, 2011) Terjemahan Bahasa Indonesia (Himawan, 2020a)

1. Saya merasa terikat dengan agama karena agama membantu saya untuk menemukan tujuan hidup.
2. Adalah penting untuk mempercayai kekuatan yang lebih tinggi yang memberikan arti bagi keberadaan manusia.
3. Kepercayaan agama memiliki pengaruh yang penting bagi pemahaman kita mengenai keberadaan manusia.
4. Saya menyenangi upacara-upacara keagamaan.
5. Ritual, aktivitas, ataupun kegiatan keagamaan membuat saya merasakan emosi yang positif.
6. Agama memiliki banyak seni, ekspresi, dan simbol yang saya nikmati.
7. Saya terikat pada agama oleh karena nilai-nilai dan etika yang diberikannya.
8. Agama membantu saya untuk berusaha hidup secara bermoral.
9. Ketika saya menghadapi dilemma moral, agama membantu saya untuk membuat keputusan.
10. Saya menikmati tergabung di dalam suatu kelompok atau komunitas keagamaan.
11. Terlibat dalam tradisi keagamaan dan mengidentifikasi diri dengan tradisi tersebut adalah penting bagi saya.
12. Merujuk pada tradisi keagamaan adalah penting bagi identitas budaya atau etnis saya.

(Appendix Continues)

(Lampiran Berlanjut)

## Appendix 2

### Items of the Measurement Instrument Satisfaction with Life Scale (SWLS; Diener, 1984) Translation into English (Himawan, 2020a)

1. In most aspects, my life approaches my idealism.
2. My life situation is very good.
3. I am satisfied with my life.
4. Up till now, I have I have obtained what I want in my life.
5. If I could relive my life, I would change nothing at all.

## Lampiran 2

### Butir Alat Ukur *Satisfaction with Life Scale* (SWLS; Diener, 1984) Terjemahan Bahasa Indonesia (Himawan, 2020a)

1. Dalam kebanyakan aspek, kehidupan saya mendekati idealisme saya.
2. Kondisi hidup saya sangat baik.
3. Saya puas dengan kehidupan saya.
4. Sejauh ini, saya telah mendapatkan hal-hal yang saya inginkan dalam hidup saya.
5. Jika saya dapat mengulang kehidupan saya, saya tidak akan mengubah apa pun.

