

Gender Problems in Indonesia: The phenomenon of gamophobia in a permissive society

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Article information	Abstract
Submitted: 2024-04-05 Revised: 2024-06-07 Published: 2024-07-19	The phenomenon of gamophobia in Indonesia reflects a fear of marriage within a permissive society, influenced by uncertainties in gender roles, social pressures, and shifts in traditional values. This issue generates identity conflicts and hinders social harmony in the context of gender and marriage. The purpose of this study is to examine gamophobia as a social pathology within a permissive marriage culture. In this context, "permissive" refers to the tendency to legitimize actions based on individual rights and personal freedom. The study explores various causes of gamophobia, emphasizing that marriage should neither be feared nor excessively debated within the framework of gender dynamics. Using a literature review approach, this article investigates gamophobia in permissive societies, analyzing its complexities through gender and social norms perspectives. The findings indicate that gamophobia, or the fear of committed relationships, is influenced by psychological, gender, social, and cultural factors. A comprehensive approach involving government, education, civil society, and individuals is necessary. The concept of pre-family resilience helps prepare individuals for healthy relationships, while collaboration and supportive environments enhance readiness to build strong, lasting marriages, contributing to healthier communities. This study contributes by demonstrating that gamophobia is a multifaceted issue shaped by psychological, gender, social, and cultural factors. It emphasizes the importance of pre-family resilience and collaboration among government, education, civil society, and individuals to prepare for committed relationships, strengthening family and community dynamics.
Keywords: Gamophobia, Permissive culture, Gender dynamics.	



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INTRODUCTION

The issue of sexual recession has increasingly drawn global attention, as scholars such as Cuevas (2015) and Kislev (2023) argue that growing numbers of individuals are opting for singlehood. United Nations data further supports this trend, showing that global population growth has decreased by 1%. Within this context, studies highlight that 64.65% of millennials reportedly choose not to marry, suggesting a major transformation in social attitudes toward family and commitment. This aversion to marriage, commonly referred to as "gamophobia," has been described by Nickerson (1998) as a social phenomenon in permissive societies, where personal freedom often outweighs traditional social bonds. In the Indonesian context, Larasati (2021) emphasizes that, despite government and private sector efforts to promote gender equality, women still face barriers in accessing and exercising basic rights. When compared to these insights, the present study suggests that if gamophobia continues unaddressed, it could erode family structures, disrupt societal harmony, and undermine the human inclination to form supportive relationships and nurture future generations.

Based on preliminary studies conducted by researchers, the issue of gamophobia has affected various age groups, educational backgrounds, and social strata. Ogbugwa (2023) reports a significant increase in individuals delaying or even rejecting marriage, in line with greater freedom in determining life choices. Similarly, Ossai and Chujor (2023) emphasize that although younger generations continue to value sexual relationships, they are less committed to transforming these relationships into marriage. This phenomenon is further exacerbated by rising divorce rates. Data from the Religious Courts and the Supreme Court indicate that in 2013 there were 2.21 million marriages with 324,000 divorces, whereas in 2022 divorces rose to 516,000 from 1.7 million marriages. According to Amato and Previti (2003), one of the main causes of divorce lies in differences in spousal behavior regarding financial management. Although evident in daily life, academic research on the roots, impacts, and solutions of gamophobia remains limited. Rasyid (2022) stresses that discrimination and inequality within organizations, families, and society must be addressed to support gender equality.

Despite growing awareness of gamophobia as a social phenomenon influencing diverse age groups, education levels, and social classes, academic studies exploring this issue remain very limited. Most discussions tend to focus on shifting marriage trends or increasing divorce rates, but little attention has been given to gamophobia as a multidimensional problem shaped by psychological, cultural, gender, and economic factors. This narrow focus leaves a significant gap in understanding the broader consequences of gamophobia, including its impact on family resilience, gender equality, and social harmony. Addressing this gap is crucial for providing a deeper understanding of the phenomenon and developing practical strategies to overcome the challenges it poses. This study aims to fill that gap by offering insights valuable for academics, policymakers, and communities engaged in gender and social issues.

This study aims to examine in depth the phenomenon of gamophobia as a social pathology in the context of marriage in a permissive society. Through a literature approach, this study aims to identify the main causes of gamophobia and understand how the concept of individual freedom and human rights influences the perception of marriage commitment. This study also aims to evaluate the phenomenon from a gender perspective. This study is expected to provide academic contributions in social and gender studies, as well as become a reference in formulating comprehensive solutions to overcome the negative impacts of gamophobia. The findings in this study can be utilized by the government, educational institutions, and civil society in forming a healthier view of marriage and long-term commitment.

Gamophobia in permissive societies is influenced by social, psychological, and cultural factors related to the understanding of individual freedom, traumatic experiences of marital relationships,

and social construction of gender roles in the institution of marriage. In addition, the stronger an individual's orientation towards the values of personal freedom and independence, the higher the tendency for someone to experience gamophobia. Gender perspective also influences how individuals interpret marriage, where gender role inequality and stereotypes about domestic roles can strengthen fears of long-term commitment. Thus, an approach that considers gender justice and the reconstruction of marital values is expected to be a solution to overcome this phenomenon.

METHOD

This study employs a wide range of literature focusing on gender issues, gamophobia, and the dynamics of permissive societies in Indonesia. The sources include scientific journals, academic books, research reports, media articles, and other relevant published documents. Literature review, as George (2008) argues, is not only a process of collecting references but also a crucial component of research methodology that ensures the accuracy and credibility of findings. Following this perspective, the selection of literature in this study is carried out carefully, prioritizing relevance and alignment with the research topic to strengthen the analytical depth. Such an approach ensures that the study is grounded in both theoretical insights and empirical evidence, providing a solid foundation for examining gamophobia within the broader context of gender and social change in permissive societies.

The data collection method in this study is carried out through an in-depth review of literature relevant to the research focus on gamophobia. According to Naeem et al. (2023), literature review plays a crucial role in building a strong research foundation, as it allows scholars to critically examine existing studies and theories. Guided by this perspective, researchers utilize various sources, including academic databases and digital libraries, to gather references aligned with the subject matter. The selection process is conducted carefully to ensure the inclusion of diverse viewpoints and methodological approaches. Such a strategy provides a comprehensive understanding of the issue from both theoretical and practical perspectives. Furthermore, by systematically analyzing previous studies, this method enables researchers to identify existing gaps, thereby ensuring that the current research contributes more significantly to the advancement of knowledge in the relevant field.

The collected data is analyzed through the development of a conceptual framework derived from the reviewed literature. As emphasized by Nowell et al. (2017), thematic and conceptual analysis is essential for identifying recurring patterns, emerging trends, and interconnections among key concepts. Guided by this perspective, the researchers examine issues related to gamophobia and permissive societies in Indonesia. A critical analytical lens is applied to interpret the data, providing deeper insights into the social and cultural dynamics that influence the phenomenon. This analytical approach seeks to uncover the underlying structures shaping perceptions of marriage and commitment, thereby offering a more comprehensive understanding of how gamophobia emerges and develops within the broader context of societal change.

The findings from the analysis are presented in the results and discussion sections, where the researcher elaborates on how the reviewed literature both supports and challenges existing perspectives on gamophobia within permissive societies. These findings are examined in theoretical and practical contexts to highlight their significance for understanding gender-related issues and broader social change in Indonesia. By situating gamophobia within the dynamics of permissive cultural values, the study offers insights into its impact on marriage, commitment, and social harmony. Through this approach, the research aims to contribute meaningfully to academic discourse and provide relevant input for policymakers and communities addressing gender and social transformation.

RESULTS AND DISCUSSION

Gamophobia, permissiveism in the name of personal rights

The demand for individual freedom in lifestyle choices, interpreted by Avison and Furnham (2015) as the basis of permissiveism theory, highlights autonomy in decisions such as marriage and relationships without excessive societal interference. Braun and Clarke (2006) similarly note that this reflects a cultural shift prioritizing personal liberty over collective expectations. Empirical findings from surveys by tirtoid and Populix reveal that many Indonesian millennials delay or avoid marriage, citing career demands, social pressures, and economic instability. This illustrates how permissiveness shapes choices by valuing autonomy over traditional commitments. Utomo et al. (2016) further emphasize that declining marriage rates in Indonesia, Japan, and Korea are influenced by urbanization, cultural change, and financial pressures. Within this context, gamophobia the fear of marriage can be seen as a social response to these structural and cultural transformations, particularly when marriage is perceived as a threat to freedom, happiness, or career stability.

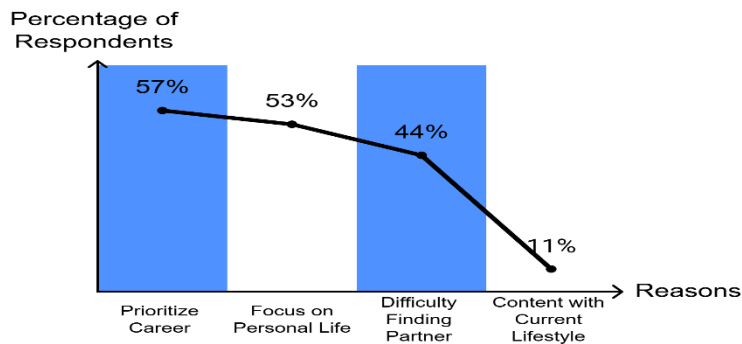
The demand for individual freedom within permissive societies has been interpreted by scholars as having a profound impact on social structures, particularly family institutions and prevailing norms. According to Willoughby et al. (2014), the absence of clear boundaries often generates instability in relationships, while Leonhardt et al. (2020) highlight that this uncertainty may create emotional tension within families. Similarly, Keldal and Şeker (2021) emphasize that weakened social norms can disrupt traditional expectations regarding marriage and long-term commitment. In comparison, empirical findings in Indonesia show a parallel trend: a survey by tirtoid revealed that nearly a quarter of Indonesian women chose not to marry, driven by the perception that marriage could generate more problems than benefits, particularly in restricting career development. These insights suggest that while many still see marriage as a path to happiness, a growing number especially millennials view it with apprehension, reflecting broader cultural and economic shifts that reshape attitudes toward commitment.

Scholars argue that modern life, with its increasing opportunities for career advancement for both men and women, has significantly shaped perceptions of marriage. Utaminingsih (2017) observes that professional aspirations often compete with the expectations of marital commitment, creating reluctance among individuals to marry. In a comparative context, Chang (2024) reports that in China nearly 80 percent of unmarried young people experience anxiety or fear regarding marriage, which he attributes to societal expectations, parental pressure, professional demands, and growing financial burdens. These insights highlight how structural and cultural pressures intersect, forming a complex environment that makes young people feel overwhelmed by the responsibilities associated with marriage. Rather than embracing marriage, many instead prioritize personal stability and career growth. Taken together, these findings illustrate how modernization, economic demands, and evolving cultural norms contribute to the rise of gamophobia, especially in rapidly developing societies.

A recent survey by Populix, Wedding Planning and Wedding Preparation for Indonesian Gen-Z & Millennials, indicates that only about 18% of Gen Z and 19% of Millennials in Indonesia plan to marry in the near future. While many still express the intention to marry eventually, a significant number delay the decision, reflecting shifting priorities. Shulman and Connolly (2013) argue that such tendencies are closely tied to developmental transitions, where career and self-actualization often take precedence over marital commitments. Supporting this view, the Populix findings reveal that 57% of respondents delay marriage to prioritize career development, while 53% emphasize personal growth and independence, often influenced by fears of divorce, financial burdens, and perceived unpreparedness. Furthermore, 44% of respondents highlight difficulties in finding compatible partners or struggles with self-confidence, echoing concerns raised in prior research regarding relational insecurities. Interestingly, 11% expressed contentment with their current

lifestyle, illustrating how individual autonomy and lifestyle satisfaction increasingly shape decisions about marriage. Collectively, these insights demonstrate that changing social values and generational aspirations are redefining how younger Indonesians approach marriage.

Figure 1
Reasons for Delaying Marriage Among Indonesian Youth



According to data from the Central Statistics Agency, Indonesia has experienced a notable decline in the number of marriages between 2018 and 2023. In 2018, there were approximately 2.01 million marriages recorded. However, this number slightly dropped to 1.96 million in 2019. The downward trend continued more sharply in 2020, with only 1.78 million couples getting married. This decline persisted in the following years, with 1.74 million marriages in 2021 and 1.70 million in 2022. By 2023, the number had fallen even further to 1.58 million couples, marking a decrease of about 128,000 compared to the previous year. These figures indicate a consistent and significant reduction in marriage rates over the six-year period. The ongoing decline reflects changing social patterns and possible shifts in young people's views on marriage, influenced by economic pressures, lifestyle changes, and evolving personal priorities in modern Indonesian society.

The decline in marriage rates is not only evident in Indonesia but also occurs in other countries, particularly advanced Asian societies such as Japan and Korea. Dommaraju and Tan (2023) as well as Utomo and McDonald (2023) argue that this declining interest in marriage has contributed to falling birth rates and even population crises in these nations. Supporting this, The Japan Times reported that the number of marriages in Japan in 2023 fell to 489,281 couples a decrease of 30,000 or 5.9% compared to the previous year marking the lowest rate since 1933. Lee et al. (2020) and Matsuda et al. (2023) note that this demographic shift reflects broader social transformations, including the rise of privatism and weakening moral ties to family institutions. In a similar vein, Kartono highlights that paradigm shifts regarding marriage and women's roles in Japan also resonate within Indonesian society, signaling converging regional patterns of social change.

In addition to observing societal shifts in Japan, Drajat and his team also highlight similar transformations within the Indonesian context. In their study *Family Crisis in the Development of Women's Autonomy*, Anderson and Kohler (2013) argue that evolving family dynamics have reshaped perceptions of marriage, particularly by altering the balance of power in household structures. This observation aligns with Drajat's analysis, which shows that modern Indonesian women are increasingly prioritizing career advancement and higher education, relegating marriage to a secondary stage of life (Nursalam & Ibrahim, 2015). Tai-Hwan (2007) further suggests that such changes reflect broader cultural reorientations, where self-development and autonomy are valued over traditional marital expectations. Taken together, these perspectives indicate that women's aspirations and autonomy are central drivers in redefining family and marriage paradigms in contemporary Indonesia, paralleling broader global patterns of social transformation.

The theory of permissivism, as Fauzia and Sabil (2021) argue, reflects an attitude that allows individuals to act freely according to personal preference, even when these actions deviate from

established norms. Such attitudes, however, cannot provide effective solutions to social problems. Hammarström et al. (2020) note that excessive permissiveness often diminishes empathy and social responsibility, weakening positive values in individual and community life. Similarly, Doyle et al. (2017) and Hörberg et al. (2023) contend that unregulated permissiveness may foster moral disengagement, leaving individuals feeling free but uncontrolled. The consequences are evident not only at the personal level but also within families, where Boateng et al. (2023) observe that permissive attitudes can create instability due to the absence of clear boundaries. At the societal level, permissivism risks eroding shared norms and blurring moral standards, contributing to cultural confusion and polarization.

Gamophobia, when viewed through the lens of permissiveness, can be understood as a reflection of changing societal values where individuals feel less obligated to marry or engage in long-term commitments. Grabbe et al. (2023) interpret this as a cultural shift that normalizes delaying or rejecting marriage, reinforcing the idea that it is neither essential nor universally desirable. In parallel, Hartatiningsih et al. (2022) argue that gamophobia often fosters greater tolerance toward non-marital relationships, as individuals perceive such arrangements as a way to manage their anxieties about the institution of marriage. Compared to traditional norms that emphasized marriage as a social and moral duty, these findings indicate a reorientation toward personal freedom and flexibility. Thus, gamophobia not only challenges the traditional notion of commitment but also illustrates broader cultural transformations that prioritize autonomy over lifelong partnership.

The irony of *gamophobia* as a socially destructive threat

Broadly, gamophobia can be understood as a phenomenon in which individuals or societies develop an extreme fear of marriage, often manifested through avoidance, delays, or the belief that marriage is undesirable or even threatening. Kefalas et al. (2011) and Copen et al. (2012) interpret this as a cultural response to shifting social norms where traditional marital expectations lose their centrality. Complementing this, Nursalam and Ibrahim (2015) emphasize that fear of marriage may also stem from negative cognitive patterns and irrational beliefs about commitment, such as the loss of personal freedom, the risk of failure, or being trapped in an unhappy relationship. When compared to earlier cultural frameworks that idealized marriage as a life milestone, these perspectives highlight how gamophobia represents both a psychological reaction and a social transformation, reflecting broader anxieties within modern contexts.

Past experiences, particularly in interpersonal relationships, play a crucial role in shaping one's fear of marriage. Girme et al. (2023) interpret these fears as often rooted in patterns of relational insecurity, where negative experiences undermine trust in long-term commitments. Childhood trauma such as exposure to domestic violence, abuse, or parental neglect can further intensify these anxieties, as noted by Arifin and Fardiah (2023), who argue that early disruptions in attachment strongly correlate with adult fears of intimacy and marriage. Moreover, the rising prevalence of divorce provides additional grounds for skepticism toward marital stability. In this sense, fear of marriage may not arise solely from direct personal experiences but also from observing disharmonious family dynamics. When compared across contexts, these findings reveal that marriage phobia emerges both as an individual psychological response and as a reflection of broader social realities.

According to the structural theory of functionalism, Nanik and Natalya (2022) argue that marriage serves as a key institution sustaining social and cultural order. From this standpoint, gamophobia may be seen as a deviation from norms that value marriage as a life achievement, where unmet family expectations can lead to psychological stress. In contrast, symbolic interactionism, as explained by Adamczyk et al. (2021), interprets marriage as a social construction

shaped through communication and interaction, suggesting that fear of marriage emerges from heightened expectations and post-marital pressures. Feminist perspectives, such as Adamczyk (2018), emphasize that gender norms and traditional roles often burden women, making them more vulnerable to fear of marriage or preferring singleness. However, comparative findings reveal that men also experience such anxieties, with financial pressures and concerns over prestige shaping their reluctance toward marriage in contemporary society.

Gamophobia should not be viewed merely as a passing trend that can be normalized or left unchecked. Mahmoodi (2011) and Zuhara et al. (2017) argue that this phenomenon has serious social implications, particularly the risk of emotional isolation when individuals struggle to form deep and committed relationships. Such detachment, as Zhu et al. (2022) emphasize, can erode psychological well-being and reduce life satisfaction by weakening a person's sense of belonging. Comparative studies further highlight that prolonged singlehood, especially when it is involuntary or undesired, may not only undermine emotional stability but also contribute to declining physical health. Zhu et al. (2024) reinforce this by showing how the absence of long-term companionship creates vulnerabilities in overall well-being. Taken together, these perspectives suggest that gamophobia is not a trivial matter, but rather a societal challenge requiring critical attention and constructive solutions.

John Cacioppo, a psychologist from the University of Chicago, emphasized the connection between loneliness and its negative impact on health. This view is in line with Kasim (2023), who argued that prolonged singlehood can lead to arterial hardening, thereby increasing blood pressure. Cai (2023) further suggested that individuals living alone are more vulnerable to depression, stress, and other psychological pressures. Similarly, Kaplan from UCLA, in a study published in the *Journal of Epidemiology and Community Health*, observed that those who choose to remain single face a higher risk of developing heart disease (Wei, 2022). Taken together, these perspectives reveal that loneliness and social isolation not only affect psychological well-being but also pose serious consequences for physical health. This comparison highlights that gamophobia and the choice to remain unmarried should be understood as multidimensional issues, rather than merely personal preferences.

A survey published in the *Journal of the International Association for Relationship Research* revealed that unmarried individuals tend to experience higher levels of depression, anxiety, mood disorders, and adjustment difficulties compared to those in marital relationships. The study further emphasized that couples engaged in marriage generally report greater well-being, suggesting that the institution of marriage provides psychological and emotional stability. In line with this, Lutfiyah and Maksum (2023) highlight that the inability to build a stable and harmonious family can negatively affect future generations. Children raised in environments shaped by gamophobia may struggle with emotional instability and difficulties in establishing healthy interpersonal bonds. These findings illustrate that gamophobia not only threatens individual mental health but also undermines the resilience of family institutions, increasing the risk of fragility, conflict, and ultimately divorce.

The polemic of divorce in Indonesia is closely related to the high number of cases recorded each year. Data from the Central Statistics Agency shows that in 2022, disputes and quarrels were the leading causes of divorce, reaching 284,169 cases or 63.41% of total divorces. Mujiwati et al. (2022) interpret this trend as an indication that conflict resolution within families remains fragile. Supporting this, the East Java Ministry of Religion reports that divorces are most common in marriages lasting less than five years, often triggered by trivial issues that escalate due to emotional instability between partners. Arnett (2000) views such instability as a symptom of immature relational patterns, where couples struggle to manage stress and communication effectively. These findings suggest that the fragility of family institutions can be linked to unhealthy relationship dynamics, which in turn resonate with broader societal fears embodied in gamophobia.

Apart from its impact on individuals, gamophobia also threatens the broader social ecosystem by fostering cultural shifts toward individualism and the rejection of traditional values such as marriage and family. Aqiqa et al. (2024) interpret this as a form of social destruction that undermines collective cohesion. If left unchecked, this phenomenon risks resurfacing a new era of ignorance, eroding the *maqashid shari'ah* as a moral compass guiding human life. Jiang et al. (2013) and Adriani & Yustini (2021) further argue that such transformations can destabilize social structures, particularly through declining birth rates and shrinking productive age populations, thereby weakening the demographic bonus. Echoing this concern, Hasto Wardoyo emphasized that reduced marriage rates directly affect population growth, economic resilience, and Indonesia's demographic prospects. Similarly, Vice President KH Ma'ruf Amin highlighted that postponing marriage may hinder the nation's efforts to secure its position as a globally competitive country.

If this phenomenon is not controlled or its spread curbed, it could lead to the normalization of the belief that marriage is unnecessary, treating it as just another common lifestyle choice. Over time, this mindset may become increasingly accepted without people fully realizing its broader implications. Gradually, the widespread acceptance of this view has the potential to erode the foundations of social institutions, particularly those related to family and long-term commitment. What may initially appear as a harmless personal preference could ultimately contribute to a larger societal shift that weakens the structure of community life. If left unchecked, this subtle transformation could eventually lead to significant disruptions in social cohesion, with the effects surfacing more dramatically in the future. Therefore, it is important to be aware of the long-term consequences this trend might pose and to take proactive steps in addressing and managing its influence on societal values.

The gamophobia phenomenon from a gender perspective and the resilience of pre-family construction as an alternative solution

The phenomenon of gamophobia defined as the fear or avoidance of intimate relationships and romantic commitment becomes particularly significant when examined through a gender perspective. In permissive societies, where norms around sexuality and relationships are increasingly flexible, gamophobia reflects deeper complexities within gender dynamics. Mehta and Dementieva (2017) interpret this as more than a psychological issue, arguing that it is shaped by social constructions of masculinity and femininity. Patriarchal traditions, which tie men's value to dominance and control in relationships, reinforce stigmas against men who struggle with commitment. At the same time, Nurkinanti et al. (2024) observe that women often face pressures to embody passive acceptance of male sexual desire, creating discomfort when men exhibit fear of commitment. This comparison suggests that gamophobia operates not only as an individual challenge but also as a cultural expression of unequal gender expectations.

Understanding gender in the context of gamophobia requires an analysis of power dynamics in intimate relationships. Hermawati (2018) argues that gender hegemony, where men are socially positioned to hold dominance and control, significantly shapes perceptions of fear toward commitment. Within this framework, women who resist being positioned merely as objects in committed relationships can be seen as challenging patriarchal power structures, while men who display gamophobia may appear to undermine or even destabilize that hegemony. Rader (2009) and Johansson & Haandrikman (2021) emphasize that such resistance and anxieties highlight the fragility of traditional gender roles. Furthermore, Reid & Konrad (2004) and Chataway & Hart (2018) point out that permissive societies, which endorse sexual freedom and self-exploration, add another layer of stress. For individuals with gamophobia, these norms create internal conflict between the pressures of expected gender identities and their personal struggles in managing romantic relationships.

In an ever-changing society, gender dynamics surrounding gamophobia are also undergoing transformation. Lwamba et al. (2022) argue that shifts toward greater gender equality and the increasing acceptance of men's emotional expression and vulnerability have reshaped how individuals perceive and manage fears of commitment. From another perspective, Fotaki & Pullen (2023) emphasize that feminist and LGBTQ+ movements have been crucial in exposing persistent gender inequalities while simultaneously opening space for discussions about issues such as gamophobia. These perspectives highlight that understanding this phenomenon requires more than a psychological lens; it calls for a holistic approach that integrates gender, cultural, and historical dimensions. By situating gamophobia within these broader contexts, responses can not only help individuals confront their personal fears and anxieties but also contribute to long-term transformations in gender dynamics and the quality of interpersonal relationships in society.

Based on the various discussions presented above, one practical step in preventing the growing phenomenon of gamophobia is to reinforce social structures before individuals enter family life. Tiaraa & Komaruddin (2023) interpret this effort as strengthening the resilience of pre-family construction, which allows individuals to be mentally, emotionally, and socially prepared to face marital commitments. In line with this, Dollahite et al. (2009) and Hurt (2012) emphasize that cultivating healthy relational values, emotional maturity, and a deeper understanding of marriage's purpose can reduce anxiety about commitment. Furthermore, Lambert & Dollahite (2007) argue that preparing individuals in the pre-family phase serves as a protective factor, ensuring more stable and harmonious relationships. Taken together, these perspectives suggest that strengthening pre-family resilience not only mitigates fear and hesitation toward marriage but also restores the value of marriage as a central social institution.

The concept of pre-family construction resilience can be understood through three core elements of the human soul: understanding, strength and weakness, and hopefulness. Giblin (1996) interprets these elements as the foundation for building maturity in relationships, while Nowell et al. (2017) emphasize that resilience emerges from the capacity to transform weaknesses into opportunities for growth. Similarly, Simon et al. (2005) and Gardner et al. (2008) argue that genuine comprehension of life's meaning, particularly in the context of marriage, is essential for long-term stability. Translating these insights into practice, two strategic programs may be considered. First, as suggested in policy studies, guidance sessions for prospective couples (Catin) through cooperation between the Ministry of Religious Affairs and local marriage offices (KUA) must be strengthened, with binding regulations ensuring uniform implementation. Second, Sorum et al. (2023) propose a Certified Marriage Feasibility Test, involving governmental and private agencies such as BKKBN with doctors or psychologists, to objectively assess multidimensional readiness for marriage.

The second dimension of resilience highlights that individuals consist of both strengths and weaknesses, which requires an ongoing process of self-reflection. Herland (2021) views this reflection as a vital foundation for preparing individuals to navigate marital challenges, arguing that without it, one risks repeating destructive relational patterns. Wong and Cloninger (2010) add that personal growth emerges from learning through life's difficulties, where emotional and mental development becomes a prerequisite for long-term stability in marriage. In a similar vein, Silverio et al. (2022) emphasize the role of self-efficacy, suggesting that confidence in one's capacity to adapt, solve problems, and fulfill responsibilities functions as a protective factor against relational breakdown. Taken together, these perspectives indicate that cultivating self-awareness and self-efficacy not only strengthens individual readiness but also ensures more resilient and enduring marital bonds.

Society must revitalize the divine and moral values underpinning marriage and family, as these serve as the foundation of social stability. Padavic et al. (2019) argue that education plays a crucial

role in reshaping social awareness, particularly in addressing fears related to marriage and restoring its cultural significance. Complementing this, Brands and Fernandez-Mateo (2016) highlight that collective campaigns are effective in reducing stigma, as they foster shared responsibility in promoting positive narratives around commitment. Abraham (2019) further emphasizes that such initiatives not only address personal doubts and fears but also empower individuals to perceive marriage as a supportive and secure institution. Taken together, these perspectives suggest that a collaborative approach through education, awareness, and cultural reinforcement can dispel gamophobia, strengthen confidence in marital bonds, and reestablish marriage as a cornerstone of personal fulfillment and communal well-being.

The final concept of resilience highlights the inherent hope within humans, suggesting that each individual's life journey is driven by goals, desires, and aspirations that they strive to achieve. However, while hope and effort play crucial roles in these pursuits, it's important to recognize that resilience does not guarantee success in every endeavor, particularly when it comes to relationships. Some may find it difficult to rise from adversity, especially in matters of love. This concept leans heavily on ideals of perseverance, optimism, and contentment, emphasizing the belief that challenges are temporary and that every hardship will eventually have a resolution. Yet, while these virtues are commendable, they must be balanced with realistic expectations and self-awareness. Blind optimism or passive acceptance without active effort can be detrimental, as it overlooks the need for personal growth, communication, and addressing deeper emotional issues that may arise in relationships. Ultimately, resilience is valuable, but it must be rooted in both faith and practical action.

CONCLUSION

Gamophobia, a fear of committed relationships like marriage, is a multifaceted issue influenced by psychological, gender, social, and cultural factors. To address this, a comprehensive approach involving government, educational institutions, civil society, and individuals is crucial. The concept of pre-family construction resilience, which prepares individuals for healthy, committed relationships, is key to overcoming this challenge. Its successful implementation requires the active collaboration and support of all relevant parties. By creating a supportive environment, individuals can be better equipped to form strong, lasting marriages, contributing to healthier societal dynamics and fostering commitment in relationships.

The theoretical implication of this discussion is the importance of understanding gamophobia as a phenomenon influenced not only by individual factors but also by social, gender, and cultural constructs. This opens opportunities to develop new theories in social psychology that consider the role of norms and values in shaping perceptions of marriage. Practically, the implementation of pre-family resilience can serve as an effective preventive strategy to reduce gamophobia. Educational programs involving various stakeholders, such as the government, educational institutions, and society, should be introduced to prepare individuals for building healthy, committed relationships, thus creating an environment that supports the formation of stable and harmonious families.

Further research on gamophobia and strategies to overcome it should continue to deepen our understanding of this issue and develop more effective solutions. This requires collaboration among academics, practitioners, and policymakers to identify and address shifts in social and cultural dynamics that influence gamophobia. By working together, it will be possible to explore new ways to mitigate the fear of commitment in relationships and create better support systems for individuals facing this challenge. Ongoing research can help refine approaches and ensure that interventions are aligned with evolving societal trends, ultimately fostering a healthier environment for building committed and stable relationships.

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