

## 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 global discourse on sex recession has grown increasingly intense, accompanied by a rising trend of singlehood among individuals. United Nations data reveals a 1% decline in the global population, reflecting this shift. Alarming statistics show that 64.65% of millennials choose to remain unmarried, avoiding marital commitment. This article examines gamophobia as a social pathology within permissive marriage cultures. In this context, "permissive" refers to the tendency to legalize actions based on individual rights and personal freedom. The study explores various causes of gamophobia, emphasizing that marriage should not be feared or overly debated within the framework of gender dynamics. Employing a literature review approach, this article delves into gamophobia in permissive societies, analyzing its complexities through gender perspectives and social norms. Gamophobia manifests as a fear of committed relationships, shaped by broader cultural and societal constructs. It presents psychological challenges while reflecting deeply rooted gender roles and social expectations. Addressing the negative impact of gamophobia requires a holistic response involving government institutions, educational bodies, civil society, and individuals. The article also proposes several solutions, including the author's recommendation to reevaluate pre-marital constructs for the greater good of society. In conclusion, this article offers valuable insights into the understanding of gamophobia within permissive societies and highlights the importance of a multidimensional strategy to cultivate healthier perceptions of marriage and long-term commitment.
<b>Keywords:</b> Gamophobia, Permissive culture, Gender dynamics.	

### Introduction

The issue of sexual recession has increasingly drawn global attention, as many individuals are now opting for singlehood (Cuevas, 2015; Kislev, 2023). According to United Nations data, the global population growth has decreased by 1%, reflecting this trend. A notable 64.65% of millennials reportedly choose not to marry, indicating a significant shift in social attitudes. This aversion to marriage is referred to as "gamophobia"—a growing fear of marital commitment that has begun to spread like a social epidemic. Alarming, this mindset is becoming a lifestyle choice, diminishing the societal value of marriage as a human necessity. This reflects a troubling contradiction within permissive societies that prioritize personal freedom over traditional social bonds (Nickerson, 1998). In Indonesia, government and private sectors play a key role in reducing gender disparities. Despite ideals of equality, women often face limitations in accessing and practicing basic human rights (Larasati, 2021). If left unaddressed, this gamophobic trend may disrupt societal harmony, erode family structures, and undermine the natural human inclination to form loving, supportive relationships and raise future generations.

### To cite this article (APA Style):

Safiudin, K. (2024). Gender Problems in Indonesia: The Phenomenon of Gamophobia in a Permissive Society. *An-Nisa Journal of Gender Studies*, 17(1), 67–82. <https://doi.org/10.35719/annisa.v17i1.245>

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Gamophobia has become a social issue that has shocked various age groups, educational backgrounds and social strata of society. Surveys conducted in various countries show a significant increase in the number of individuals who delay or even refuse to get married (Ogbugwa, 2023). They further established that today people have a greater discretion about whether to marry. They further stated that where young adults have been found to be appreciative of sexual relationships, they are non-committal about transiting these relationships into marriage (Ossai and Chujor, 2023). In fact, several studies also show a marked increase in number divorce. This is proven by data from the Director General of the Religious Courts and the Supreme Court which noted that while there were 2.21 million marriages in 2013, there were around 324 thousand divorces that year. Then, when the marriage rate reaches 1.7 million in 2022, the divorce rate will reach 516 thousand. Then in 2023, the divorce rate will be 463 thousand. As many as 251 thousand divorce cases occurred due to disputes, while 108 thousand cases were due to economic problems. The conduct of marital partners with regard to the way in which they spend money can influence the success of their relationship. Marriage counsellors point out that some of the most serious problems in a marriage are caused by the respective partners' attitudes and behaviour regarding money (Amato & Previti, 2003).

Even though this phenomenon is obvious in everyday life, in-depth scientific research into the root causes, impacts, and solutions to *gamophobia* is still rare. Because society considers this phenomenon to be taboo and its circulation is not very important to overcome or prevent. Although Situations of discrimination and inequality, which are reflected in organizations, families, and society, must be transcended to achieve gender equality (Rasyid 2022). This *research gap* is an important focus point in efforts to understand this phenomenon as a whole, as well as develop effective strategies in overcoming the challenges faced by individuals and society. So that this article can have novelty value and be useful in research and writing for academics, policy makers and social movement communities that speak out about gender issues and problems.

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 utilizes a variety 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 relevant published documents. Literature research involves identifying and analyzing sources that contain factual data or expert opinions on the

research questions. As George (2008) emphasizes, this is a key component of many research methods. The selection of literature is done carefully, based on its relevance and alignment with the research topic to ensure the credibility and depth of the study.

The data collection method is carried out through an in-depth review of literature relevant to the research topic, which focuses on gamophobia (Naeem et al., 2023). Researchers utilize various sources, including academic databases and digital libraries, to gather references that align with the subject matter. The selection process is conducted carefully to ensure the inclusion of diverse viewpoints and methodological approaches. This strategy aims to provide a comprehensive understanding of the issue from both theoretical and practical perspectives. By establishing a strong theoretical foundation, the study can proceed to more detailed analysis. Additionally, this data collection technique enables researchers to identify gaps in previous studies, allowing the current research to contribute more significantly to the development of knowledge in the relevant field.

The collected data is analyzed through the development of a conceptual framework derived from the reviewed literature. Researchers identify recurring patterns, emerging trends, and interconnections between key concepts related to gamophobia and permissive societies in Indonesia (Nowell et al., 2017). A critical analytical lens is employed to interpret the data, allowing for deeper insight into the social and cultural dynamics influencing the phenomenon. This analysis aims to reveal the underlying structures that shape perceptions of marriage and commitment.

The findings from the analysis are applied in the results and discussion sections of the research. The researcher explains how the literature supports or challenges existing perspectives on gamophobia in permissive societies. The implications of these findings are explored in both theoretical and practical contexts, offering contributions to the broader understanding of gender-related issues and social change in Indonesia. Through this approach, the study aims to contribute meaningfully to discussions about gamophobia and its impact in a society increasingly open to gender and sexual diversity.

## **Results and Discussion**

### **Gamophobia, Permissiveism in the Name of Personal Rights**

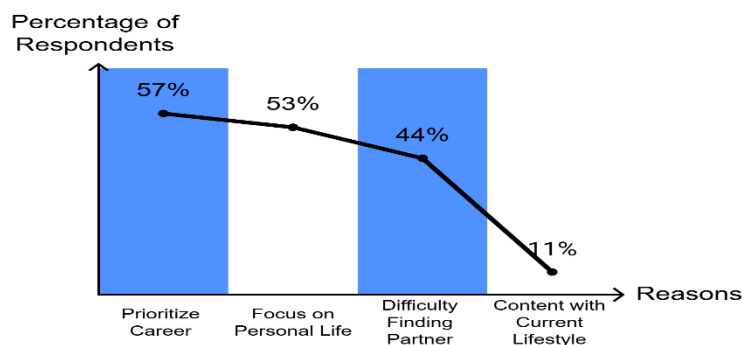
The demand for individual freedom to choose a lifestyle without too many constraints or rules has inspired the theory of permissiveism (Avison & Furnham, 2015). This theory reflects the attitude that individuals have the freedom to make their personal decisions, including in matters of relationships and marriage, without too much interference or judgment from society or institutions (Braun & Clarke, 2006). Studies such as those conducted by tirta.id and Populix show that many millennials in Indonesia tend to postpone or even avoid marriage due to factors such as focus on career, high social expectations and economic uncertainty. This is in line with the view that permissiveness can encourage individuals to prioritize their personal freedom over conventional commitments such as marriage. Changes in views towards marriage and commitment are also reflected in the downward trend in marriage in countries such as Indonesia, Japan and Korea. Factors such as increasing urbanization, cultural changes, and economic pressures have influenced perceptions and practices regarding marriage (Utomo et al., 2016). The concept of gamophobia, or fear of marriage, can be understood as a response to social changes and individualistic values that increasingly dominate society. When individuals feel that marriage could hinder their personal freedom or pose a risk to their happiness and career, they are likely to experience gamophobia.

The demand for individual freedom in the context of permissiveness also has an impact on social structures, including family institutions and prevailing social norms. A lack of clear boundaries and rules can create instability in relationships and tension within the family, as well as disrupt existing social norms. From the preliminary study above, many people want to follow the path to marriage because it is believed that it will bring abundant happiness. However, there are some

millennials who feel anxious and afraid about wanting to get married (Willoughby et al., 2014; Leonhardt et al., 2020; Keldal & Şeker, 2021). A study conducted by tirto.id in 2016 found that almost a quarter of women in Indonesia chose not to marry. The main reason given was the belief that marriage would cause problems and hinder their career development.

Modern life, which offers greater opportunities for career advancement for both men and women, has become one of the contributing factors to the fear of marriage (Utaminingsih, 2017). In China, a 2015 report revealed that as many as 80 percent of young individuals who remain single experience anxiety or fear regarding marriage (Chang, 2024). This condition is largely influenced by various external pressures, such as societal expectations, the demands of professional life, parental hopes, and the increasing financial burden related to marital life. These factors create a complex environment in which young people feel overwhelmed by the responsibilities and commitments that marriage entails. As a result, many individuals delay or even avoid marriage, prioritizing personal goals and stability instead. The combination of modern lifestyle challenges and high expectations has contributed to the rising trend of marriage fear among today's younger generation, particularly in rapidly developing societies like China.

A recent study by Populix titled "Wedding Planning and Wedding Preparation for Indonesian Gen-Z & Millennials" reveals 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 someday, most are not considering it in the immediate future, and some have no definite plans at all (Shulman & Connolly, 2013). The survey highlights that 57% of respondents are delaying marriage to prioritize career development. Additionally, 53% prefer to focus on personal life outside of work, citing fears of divorce, financial burdens, and a lack of readiness to handle the complexities of marriage. Around 44% mentioned difficulty in finding a compatible partner or admitted to feelings of insecurity and low self-confidence. Meanwhile, 11% claimed to be content with their current lifestyle and saw no pressing need to enter into marriage. These findings reflect changing values and priorities among younger Indonesians today.



**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.

Not only in Indonesia, the trend of decreasing the number of marriages is also occurring in

several other countries. This phenomenon also occurs in developed countries in Asia such as Japan and Korea. The public's low interest in marriage ultimately triggers problems related to declining birth rates and population crises in these countries ([Dommaraju & Tan, 2023](#); [Utomo & McDonald, 2023](#)). This is supported by a report from The Japan Times, the number of marriages in Japan in 2023 will reach 489,281 couples, a decrease of around 30,000 couples or around 5.9 percent compared to the previous year. The marriage rate is the lowest in Japan since 1933. Apart from that, Drajat Tri Kartono, a sociologist from Sebelas Maret University (UNS) Surakarta, observed that the paradigm shift regarding marriage, especially in the context of women's roles, which occurred in Japan and other countries, was also manifested in Indonesia ([Lee et al., 2020](#); [Matsuda et al., 2023](#)). This change in outlook developed in line with privatism becoming increasingly rampant in social life and increasingly weak moral ties and trust in the institution of the family.

In addition to observing societal shifts in Japan, Drajat and his research team have examined similar trends within the Indonesian context. One of their notable studies, titled "Family Crisis in the Development of Women's Autonomy", explores how evolving family dynamics have led to significant changes in perceptions of marriage ([Anderson & Kohler, 2013](#)). The study highlights a shift in the balance of power within families, particularly concerning women's roles. Drajat's analysis reveals that modern Indonesian women are increasingly prioritizing their careers, followed by pursuing higher education, with marriage being considered only afterward ([Nursalam & Ibrahim, 2015](#)). This transformation reflects a broader change in societal values, where personal and professional development is becoming more important to women than traditional marital expectations ([Tai-Hwan, 2007](#)). These findings suggest that the autonomy and aspirations of women are playing a key role in shaping new family and marriage paradigms in modern Indonesia.

The statement above is in line with the theory of permissiveism which states that it is a person's attitude to be free to carry out all actions that he considers appropriate to himself even though they are actually deviant ([Fauzia & Sabil, 2021](#)). This attitude cannot be used as a way to resolve a problem. People who are permissive in their lives act freely, there is no regularity and don't seem to think much about the rules that apply. Far from feeling empathy and caring. Does not reflect individuals or society with positive values ([Hammarström et al., 2020](#)). Permissiveness, if excessive without social control or self-awareness on the part of the person, can result in a person feeling free and uncontrolled as if there is no moral value in their life. Permissiveness also has a significant impact on social structures and individuals ([Doyle et al., 2017](#); [Hörberg et al., 2023](#)). For example, a permissive attitude can make individuals feel free to do whatever they want without considering the impact on themselves or others. Then the impact on the family line, permissive attitudes in the family context can create instability and tension due to the lack of clear boundaries and rules ([Boateng et al., 2023](#)). Meanwhile, in society, permissiveism can disrupt existing social norms and create confusion about what is considered right or wrong in life. Moreover, this phenomenon has shifted cultural polarization where it should not be.

Gamophobia, as a result of permissiveness, suggests that societal attitudes can foster an environment where individuals feel no obligation to marry or engage in committed relationships ([Grabbe et al., 2023](#)). This societal shift can further strengthen gamophobia in individuals who no longer see marriage as necessary or desirable. When gamophobia is present, either in individuals or society, it can lead to a more permissive stance toward sexual relationships and behaviors ([Hartatiningsih et al., 2022](#)). In such cases, individuals might view engaging in relationships without the formal commitment of marriage as a way to cope with their fear of the institution of marriage. This mindset highlights a shift in values, where personal freedom and avoiding the perceived pressures of marriage become more appealing than traditional views on commitment and lifelong partnership.



### **The Irony of *Gamophobia* as a Socially Destructive Threat**

Broadly speaking, the meaning of *gamophobia* is maneuvered around the phenomenon in which individuals or society collectively experience extreme fear of the institution of marriage. This phenomenon can appear in various forms, ranging from resistance to marriage, delaying marriage to the belief that marriage is undesirable or scary (Kefalas et al., 2011; Copen et al., 2012). Apart from the basic permissiveness that has been explained previously, fear of getting married can be associated with negative thought patterns and cognitive distortions towards marriage (Nursalam, & Ibrahim 2015). Individuals with this tend to have irrational beliefs about commitment, such as fear of losing freedom, fear of marriage failure, or fear of being trapped in an unhappy relationship.

Apart from that, past experiences, especially in interpersonal relationships, can also influence the development of a person's fear of getting married (Girme et al., 2023). Childhood trauma, such as domestic violence from one's mother or father, abuse by other people, or neglect from one's parents, can also increase a person's risk of experiencing marriage phobia (Arifin & Fardiah, 2023). Without exception, the large number of divorce cases is also a factor in someone being afraid to get married. Fear of marriage and commitment can be caused through experience or observation. Individuals who grew up in families with disharmonious marriages, full of discomfort or experienced negative experiences in their home environment, will potentially be vulnerable to fears about things related to forming a marriage story.

In line with the structural theory of functionalism, which states that marriage has an important role in social and cultural structures (Nanik & Natalya 2022). *Gamophobia* can be seen as a form of deviation from social norms that value marriage as an ideal achievement in life. So if the demands of family life as above are not felt well, they can experience mental, emotional and psychological pressure. Meanwhile, symbolic interactionism theory interprets marriage as a social construction through interaction and communication. So it can trigger the phenomenon of fear of marriage due to high social expectations regarding marriage and the pressure faced after marriage (Adamczyk et al., 2021). Apart from that, feminist theory actualizes gender norms and traditional marriage expectations as factors that can influence women to be afraid of getting married so they prefer to be single. Pressure and inability to maintain a marriage relationship does not only affect women, as described above (Adamczyk, 2018). Who would have thought, men also have the potential to experience pressure and fear about getting married. Based on facts on the ground, financial reasons and prestige are the reasons why men are reluctant to get married.

Gamophobia is not merely a passing trend that should be normalized or allowed to grow unchecked within society. According to a study on the role of coping strategies in life satisfaction among married women, this phenomenon can lead to various negative social consequences. (Mahmoodi, 2011; Zuharal et al., 2017). One of the significant impacts is the increased risk of individuals feeling isolated or lonely due to difficulties in establishing deep, committed relationships. Such emotional detachment can negatively influence both psychological and emotional health. The lack of long-term companionship may result in decreased life satisfaction and a weakened sense of belonging (Zhu et al., 2022). Furthermore, research has shown that prolonged singlehood, especially when unintentional or undesired, can have detrimental effects on a person's overall well-being and even physical health. Therefore, gamophobia poses a real societal concern that should be addressed rather than overlooked (Zhu et al., 2024).

John Cacioppo, a psychologist from the University of Chicago, found a link between loneliness and its bad effects on health. Saida A Kasim, "The Influence of Mental Health Education on Cyberbullying Prevention Behavior in Adolescents in Class 4 (2023). In the study, it was said that if someone is single for a very long period of time, it will cause hardening of the arteries. This is what will cause blood pressure to rise. Not only that, the mental state of someone who is alone is more easily depressed, they become stressed and easily depressed (Cai, 2023). This is also supported by

a study by UCLA researcher Robert Kaplan, which was published in the Journal of Epidemiology and Community, saying that people who choose to be single are actually at risk of developing heart disease (Wei, 2022).

In another survey, based on research conducted by the Journal of the International Association for Relationship Research, it was found that unmarried individuals have higher levels of depression, anxiety, mood disorders, adjustment difficulties, and other psychological stress when compared to married couples. The study also noted that individuals who engage in romantic relationships within the framework of marital bonds can experience higher levels of well-being compared to those who choose to remain single. The negative impacts of other socially destructive activities also threaten the continued safety of the family institution in the future. The inability to form a stable and happy family can have a negative impact on future generations (Lutfiyah & Maksum, 2023). Children from families affected by *gamophobia* will experience emotional instability and difficulty in forming healthy relationships in the future. Of course, this will have an impact on the resilience of family institutions which are vulnerable to collapse and lead to collapse and divorce.

The divorce polemic itself cannot be separated from the number of cases that occur in Indonesia. According to data from the Indonesian Central Statistics Agency, the main causes of divorce in 2022 are disputes and quarrels. The number is 284,169 cases or the equivalent of 63.41% of the total factors causing divorce cases in the country (Mujiwati et al, 2022). This is further strengthened by a quote from the website of the East Java Ministry of Religion which reveals that divorce cases in the field mostly occur in families whose marriage age is still five years or less. The cause is small or trivial things such as stress due to the relatively frequent frequency of fighting, usually due to the partners' emotional instability towards each other (Arnett, 2000). This means that the resilience of the family institution can easily collapse due to unhealthy relationships as discussed above and this is an emanation of the impact of *gemophobia* itself.

Apart from that, the social destruction threatened by this phenomenon also attacks the community ecosystem. This can cause a cultural shift in the structure of society which tends towards individualism and rejection of traditional values such as marriage and family (Aqiga et al, 2024). Not only that, if this phenomenon is allowed to sink into people's lives, it will bring the era of ignorance to the surface again. Including how in the end this social disease can damage the *maqashid component of shari'ah* as a guide for humans in carrying out shari'ah in every line of life.

Even worse, this phenomenon can disrupt social stability and create an imbalance in the structure of society. Such as the decline in birth age and productive age as part of the success of the demographic bonus (Jiang et al., 2013; Adriani & Yustini, 2021). In line with the statement by the Head of the National Population and Family Planning Agency, Hasto Wardoyo, quoted by Antara, he stated that the trend of decreasing marriage rates would have an impact on the demographic bonus, number of births, population growth and middle class income. Apart from that, this phenomenon will also influence Indonesia's efforts to achieve a position as the fourth largest country in the world. This statement was also supported by the appeal of the Vice President of the Republic of Indonesia, KH Amin Ma'ruf, who encouraged the public not to postpone marriage, because it could hamper the productive population in Indonesia.

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*, which is a fear or tendency to avoid intimate relationships or commitment in romantic relationships, is an important aspect that can be analyzed from a gender perspective. In a permissive society, where norms related to sexuality and romantic relationships are increasingly open, gamophobia becomes an interesting subject to study because it shows the complexity in gender dynamics. From a gender perspective, *gamophobia* is not only an individual psychological problem, but is also reflected in the social construction of masculinity and femininity (Mehta & Dementieva, 2017). Patriarchal traditions that link a man's value and identity to the ability to control and dominate in relationships, as well as social norms that idealize the image of a 'tough guy' who is not afraid of commitment, can strengthen the stigma against men who experience *gamophobia*. On the other hand, women may experience pressure to be the object of open and unconditionally accepting sexual desire in relationships, and thus feel uncomfortable with men who demonstrate an inability to commit (Nurkinanti et al., 2024).

Understanding gender in the context of gamophobia also involves analyzing the power dynamics in relationships (Hermawati, 2018). Concepts such as gender hegemony, where men are seen as holding power and control in relationships, can influence how *gamophobia* is viewed. Women who refuse to be objects in committed relationships may be seen as challenging existing power structures, while men who show signs of *gamophobia* may be seen as undermining or threatening that gender hegemony (Rader, 2009; Johansson & Haandrikman, 2021). Permissive societies, which show greater tolerance for a variety of sexual behaviors, can create their own stresses related to *gamophobia*. Norms that encourage sexual freedom and self-exploration can create conflict for individuals experiencing *gamophobia*, who may feel unable to meet these expectations (Reid & Konrad, 2004; Chataway & Hart, 2018). This can create tension between expected gender identity and the individual's personal experiences in navigating romantic relationships.

In an ever-changing society, gender dynamics in the context of *gamophobia* are also changing. Social changes, such as increasing gender equality and more open dialogue about men's emotions and vulnerabilities, may influence how individuals understand and overcome gamophobia. In addition, the feminist and LGBTQ+ movements have also made important contributions in raising awareness of various forms of gender inequality and encouraging open conversations about *gamophobia* (Lwamba et al., 2022; Fotaki & Pullen, 2023). In addressing this phenomenon, it is important to adopt a holistic approach that considers gender dimensions as well as social, cultural, and historical contexts that influence individual constructions and experiences related to fear of commitment in romantic relationships. Thus, this treatment will not only help individuals to overcome their fears and anxieties, but can also result in broader changes in gender dynamics and interpersonal relationships in society.

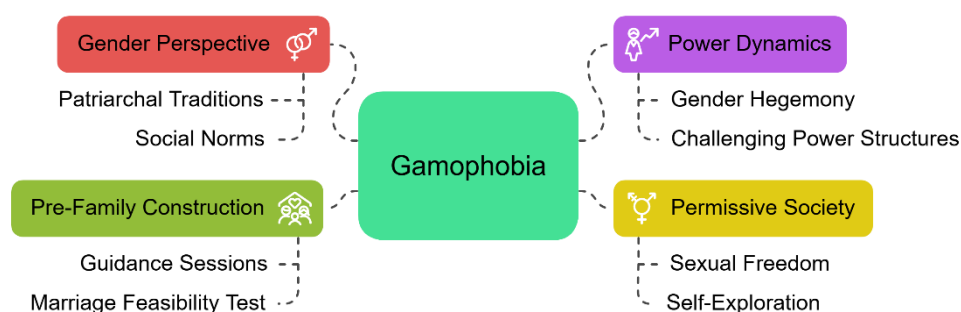
Based on the various discussions presented above, one practical step that can be taken as a preventive measure against the growing phenomenon of gamophobia is to reinforce the social structure before individuals enter family life. This approach is referred to by the author as strengthening the resilience of the pre-family construction (Tiaraa & Komaruddin, 2023). By focusing on the development of this pre-family phase, individuals can be better prepared mentally, emotionally, and socially to face the responsibilities and commitments associated with marriage.



This includes fostering healthy relationship values, emotional maturity, and a deeper understanding of the meaning and purpose of marriage (Dollahite et al., 2009; Hurt, 2012). Strengthening the foundation before forming a family can help reduce fear and hesitation toward marriage, while also supporting the formation of more stable and harmonious relationships (Lambert & Dollahite, 2007). Through this effort, society can gradually overcome the challenges posed by gamophobia and restore the importance of marriage as a valuable social institution.

The author's concept of pre-family construction resilience is illustrated through three core elements of the human soul: understanding, strength and weakness, and hopefulness (Giblin, 1996; Nowell et al., 2017). Individuals must not only comprehend and be aware of themselves but also deeply recognize the essential meaning behind each aspect of life, especially within the dimensions of marriage (Simon et al., 2005; Gardner et al., 2008). To actualize this, several action programs are proposed. First, promoting guidance sessions for prospective brides and grooms (Catin) through collaboration between government institutions like the Ministry of Religious Affairs and local marriage offices (KUA). Although some regions have initiated this, many areas still lack full implementation, necessitating clear and binding regulations to mandate such programs. Second, implementing a Certified Marriage Feasibility Test, conducted by relevant agencies, both private and governmental, such as the National Population and Family Planning Board (BKKBN), in partnership with doctors or psychologists (Sorum et al., 2023). This initiative aims to serve as a verification tool to assess an individual's readiness for marriage, ensuring they are fully prepared across multiple dimensions related to marital life.

The second aspect of resilience emphasizes that every individual is made up of both strengths and weaknesses. This suggests that a person's life journey should involve continuous self-reflection, especially when encountering various challenges. Such reflection becomes particularly important when preparing for married life (Herland, 2021). Facing the complexities of marriage requires individuals to understand themselves, learn from past experiences, and grow emotionally and mentally (Wong & Cloninger, 2010; Silverio et al., 2022). This readiness can be demonstrated through self-efficacy, which reflects one's confidence in their ability to handle responsibilities, solve problems, and adapt to new situations. By developing self-efficacy, individuals are better equipped to build strong, resilient relationships and face the demands of married life with a sense of preparedness and confidence.



**Figure 2. Gender Dynamics and Pre-Family Resilience**

Society must rebuild the divine values underlying marriage and family as a solid moral and social foundation. This can be achieved by raising social awareness through education. The goal is to inform people about the negative effects of gamophobia and emphasize the importance of preserving traditional and moral values in everyday life. A collaborative campaign can be launched to dispel the fear surrounding marriage, aiming to show that it is not something to be feared. Such efforts would help individuals and society recognize the significance of marriage and encourage the establishment of healthy relationships (Padavic et al., 2019). By fostering confidence and addressing the doubts and fears surrounding marriage, the campaign seeks to empower individuals to commit

to marital bonds and contribute to a more stable, supportive social structure (Brands & Fernandez-Mateo, 2016; Abraham, 2019). Through these initiatives, society can regain a clearer understanding of the vital role that marriage plays in both personal 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.

## Acknowledgment

We would like to express our heartfelt gratitude to all the respondents who participated in this study. Our sincere thanks are also extended to the Annisa journal management team for the publication of this article.

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