

THE INFLUENCE OF EMOTIONAL MATURITY AND RELIGIOSITY ON MARRIAGE READINESS IN FATHERLESS WOMEN

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ABSTRACT

This study aims to analyze the role of emotional maturity and religiosity on marital readiness in women who experience a fatherless condition. The study uses a quantitative approach with a correlational design involving 104 respondents selected through purposive sampling technique. Data were collected using the Emotional Maturity Scale, Centrality of Religiosity Scale, and Marital Readiness Questionnaire. Data were analyzed using multiple linear regression to test the partial and simultaneous effects among variables. The results of the study indicate that emotional maturity and religiosity have a positive and significant effect on marital readiness, both individually and together. Religiosity contributes more than emotional maturity in explaining variations in marital readiness. Nevertheless, these two variables only explain a portion of the overall factors that influence marital readiness. In addition, the level of father involvement is related to differences in marital readiness, where respondents with high fatherless experiences tend to have lower readiness compared to other groups. This finding indicates that marital readiness in fatherless women is not only determined by emotional regulation abilities but also by the internalization of religious values, which serve as a source of meaning, self-control, and psychological resilience. Theoretically, this study enriches the study of marital readiness by integrating emotional and spiritual aspects within the context of non-intact families. Practically, it underscores the importance of pre-marital counseling programs that emphasize strengthening emotions and religiosity to enhance the marital readiness of fatherless women.

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INTRODUCTION

Marriage readiness is a psychological and social condition that reflects an individual's preparedness to undertake married life responsibly. This readiness includes interpersonal and intrapersonal skills, long-term

commitment, emotional management, as well as awareness of one's role as a partner and parent (Carroll et al., 2009; Karunia & Rahaju, 2019). Individuals who are prepared for marriage generally view it as a means of self-development through the adjustment of roles and shared responsibilities (Annisa et al., 2024). In contrast, individuals who are not ready tend to have a negative perception of marriage, such as seeing it as a hindrance to freedom and self-actualization (Kunz, 2008).

In early adulthood, readiness for marriage becomes one of the main developmental tasks. The early adulthood age range, approximately 20–40 years, is a period of identity exploration, formation of intimate relationships, and preparation for starting a family (Arnett, 2015; Papalia et al., 2004). Besides age, readiness for marriage is also influenced by factors such as education, employment, relational experience, and financial preparedness (Oslon et al., 2014). In the context of Indonesia, the phenomenon of early adult women delaying marriage is still relatively high, as reflected in data from the Central Statistics Agency (BPS, 2021) regarding the high number of single women in urban areas.

One of the factors contributing to the dynamics of women's readiness for marriage is the fatherless condition. Fatherless refers to the absence of a father figure, both physically and psychologically, in the child-rearing process (Krampe & Newton, 2006; Batee & Gulo, 2023). This condition can be caused by divorce, death, work demands, or low paternal involvement in the family (Dasalinda & Karneli, 2021). In Indonesia, the fatherless phenomenon is relatively high and has the potential to affect children's psychosocial development, especially for girls (Grehenson, 2025). Various studies indicate that women who grow up in fatherless conditions tend to face challenges in building healthy interpersonal relationships, have lower self-esteem, and experience difficulties in emotional regulation (Wandansari et al., 2021; Wibiharto et al., 2021)). Aulia et al. (2025) and Wahyuni et al. (2023) found that fatherless women tend to have negative perceptions of marriage, fear of being abandoned, and difficulties trusting the opposite sex. These conditions have implications for their low readiness to establish long-term commitments.

Nevertheless, some studies also indicate that a fatherless condition can foster the development of independence and emotional resilience if the individual receives adequate social support, especially from the mother or a substitute figure (Cicchetti & Rogosch, 2002; Febriani & Iswinarti, 2025). This resilience has the potential to serve as a psychological asset in preparing for marriage (Zulu, 2018). This suggests that the impact of being fatherless is complex and influenced by accompanying protective factors. From a developmental perspective, readiness for marriage is closely related to emotional maturity. Hurlock (2012) emphasizes that marriage requires ongoing emotional, social, and moral adjustment. Emotional maturity reflects an individual's ability to control emotions, think objectively, and resolve conflicts constructively (Jose & Swamy, 2022; Walgito, 2010). Individuals who are emotionally mature tend to be more stable, capable of empathy, and ready to face the dynamics of family life (Faizin et al., 2022). Conversely, emotional immaturity carries the risk of prolonged conflicts and marital instability (Pratiwi et al., 2024).

Fatherless women often experience obstacles in the development of emotional maturity due to the lack of a father figure as a model for emotional regulation and interpersonal relationships (Annisa, 2024; Yusra & Asni, 2025). Mukhallisa et al. (2023) stated that the absence of a father can trigger anxiety, fear of rejection, and difficulty in forming secure emotional attachments. This condition has the potential to reduce readiness for marriage if not balanced with adequate psychological support. In addition to emotional maturity, religiosity is an important factor in shaping readiness for marriage. Religiosity reflects the internalization of values, beliefs, and religious practices that influence how individuals make sense of life and interpersonal relationships (Huber & Huber, 2012; Bryant-davis et al., 2012). Individuals with high religiosity tend to have better psychological well-being and view religious values as a source of coping in dealing with life stress (Fitrianti et al., 2025). Religious values also shape perspectives on the sanctity of marriage, moral responsibility, and long-term commitment (Kosasih et al., 2022).

Research by Ramdani et al. (2023), shows a positive influence of religiosity on marriage readiness. However, Agustin (2025) presents different findings, indicating that religiosity does not always enhance marriage readiness

because religious individuals tend to be more selective in choosing a partner. These differing results suggest that the relationship between religiosity and marriage readiness remains inconsistent and is influenced by the characteristics of the research subjects. Based on an initial survey conducted by the researcher in October 2025 on fatherless women in Jakarta, it was found that most respondents exhibited low to moderate levels of marriage readiness. This condition indicates issues in the areas of emotional regulation, self-confidence, and commitment readiness. These initial findings underscore the importance of studying psychological and spiritual factors that affect marriage readiness among fatherless women.

Although a number of studies have examined the relationship between emotional maturity, religiosity, and readiness for marriage, most studies have been conducted on the general population or groups of students without considering family background. Research specifically examining the influence of emotional maturity and religiosity on marriage readiness in women with fatherless experiences is still limited. In addition, empirical findings on the role of religiosity have also shown inconsistent results. Based on the above presentation, there is a research gap regarding the lack of an integrative study examining the role of emotional maturity and religiosity on marriage readiness among fatherless women in the Indonesian context. Therefore, this study aims to analyze the influence of emotional maturity and religiosity on marriage readiness in fatherless women in early adulthood. The results of this study are expected to provide a theoretical contribution to the development of developmental and family psychology, as well as practical contributions for psychological guidance and premarital education for women from incomplete family backgrounds.

METHOD

This study uses a quantitative approach with a correlational design. Data analysis was conducted using multiple linear regression to test three hypotheses, namely: (1) the effect of emotional maturity on marital readiness, (2) the effect of religiosity on marital readiness, and (3) the simultaneous effect of emotional maturity and religiosity on marital readiness. The sampling technique used purposive sampling with the following criteria: (1) female, (2) experiencing a fatherless condition, (3) aged 20–40 years, (4) unmarried, (5) employed, (6) having dating experience, and (7) residing in the Jakarta area. The number of participants in this study was 104 respondents who met all the research criteria. To ensure the fatherless condition, a screening process was conducted using the Father Presence Questionnaire (FPQ) based on the theory of Krampe dan Newton (2006).

Data collection was conducted using a closed questionnaire with a five-point Likert scale, ranging from a score of 1 (strongly disagree) to 5 (strongly agree). The research instruments included the emotional maturity scale, religiosity scale, marital readiness scale, and the Father Presence Questionnaire (FPQ) as a screening tool for fatherless conditions. Emotional maturity was measured using the Emotional Maturity Scale by Jose & Swamy (2022) adapted by Putri dan Kusumiati (2022). Religiosity was measured using the Centrality of Religiosity Scale (Huber & Huber, 2012) adapted by Chairani et al. (2023). Marital readiness was measured using the Marital Readiness Questionnaire by Kurnia & Rahaju (2019) adapted by Juliana (2019). Meanwhile, fatherless conditions were identified using the FPQ by Krampe dan Newton (2006). All instruments have been used in previous research and are considered suitable for measuring the research variables. Data collection was conducted both online and offline by distributing questionnaires to respondents who met the criteria. Before filling out the main instrument, respondents first completed the FPQ to ensure the fatherless condition. Respondents who met the criteria then completed all the research scales in full.

The data were analyzed using statistical software. Descriptive analysis was used to describe the characteristics of the respondents and the research variables. Before hypothesis testing, tests for normality, linearity, and multicollinearity were conducted as prerequisite tests. Hypothesis testing was carried out using multiple linear regression analysis to determine the influence of emotional maturity and religiosity on marital readiness, both partially and simultaneously. The FPQ screening results were analyzed using cross-tabulation to describe the level of fatherlessness among respondents. All analyses were conducted at a significance level of 0.05.

RESULTS AND DISCUSSION

RESULTS

Overview of Research Respondents

The data analysis results provide an overview of the research subjects, with details showing that there were 104 fatherless female respondents, aged 20-25 years at 58%, 26-30 years at 31%, 31-35 years at 8%, and 36-40 years at 7%. Based on education level, 96% of respondents held a bachelor's degree (S1), 8% held a master's degree (S2), and none held a doctoral degree (S3). In terms of employment status, 53% of respondents were permanent employees, 21% were contract employees, and 30% were freelancers. Based on the area of residence, the subjects living in Central Jakarta were 17%, South Jakarta 36%, North Jakarta 5%, West Jakarta 17%, and East Jakarta 29%. Based on relationship status, 57% of respondents were in a relationship and 47% were not.

Hypothesis Test Results

T-Test: (H1) The Effect of Emotional Maturity on Marriage Readiness

Table 1. Anova Values

Model	Df	F	Sig.
Regression	1	10.222	0,002

Source: Processed results from SPSS 22, 2025

The ANOVA results show an F value of 10.222 and a significance value of 0.002 ($p < 0.05$), indicating the influence of emotional maturity on readiness for marriage.

Table 2. Model Summary

Model	R	R Square
1	0,302	0,091

Source: Processed results from SPSS 22, 2025

The model summary results shown in Table 2 indicate that the R Square value is 0.091. This value means that the influence of the emotional maturity variable on the marital readiness variable is 9.1%, while the remaining 90.9% is influenced by other variables or factors.

Table 3. Coefficient Values

Model	B	t	Sig.
Constant	59,662	10,062	0,000
Emotional Maturity	0,149	3,197	0,002

Source: Processed results from SPSS 22, 2025

The coefficient value result can be determined from the linear regression equation $Y = 59.662 + 0.149 X$, which indicates that the influence of emotional maturity on marriage readiness is positive. This means that the higher the emotional maturity, the higher the marriage readiness of fatherless women, and conversely, the lower the emotional maturity, the lower the marriage readiness of fatherless women. The coefficient value in the linear regression equation of 0.149 indicates that when X, or emotional maturity, increases by one unit, Y, or marriage readiness, will increase by 0.149 units.

T-Test: (H2) The Effect of Religiosity on Marriage Readiness

Table 4. Anova Values

Model	Df	F	Sig.
Regression	1	39.760	0,000

Source: Processed results from SPSS 22, 2025

The ANOVA results show an F value of 39.760 and a significance value of 0.000 ($p < 0.05$), indicating that Religiosity has an effect on marriage readiness.

Table 5. Model Summary

Model	R	R Square
1	0,350	0,280

Source: Processed results from SPSS 22, 2025

The results of the model summary shown in Table 5 indicate that the R Square value is 0.280. This value can be interpreted to mean that the influence of the religiosity variable on the marital readiness variable is 28%, while the remaining 72% is influenced by other variables or factors.

Table 6. Coefficient Values

Model	B	t	Sig.
Constant	28,680	3,616	0,000
Religiosity	1,149	6,306	0,000

Source: Processed results from SPSS 22, 2025

The coefficient results can be seen from the linear regression equation $Y = 28.680 + 1.149 X$, which indicates that the influence of religiosity on marriage readiness is positive. This means that the higher the religiosity, the higher the marriage readiness of fatherless women, and conversely, the lower the religiosity, the lower the marriage readiness of fatherless women. The coefficient value in the linear regression equation of 1.149 indicates that when X or religiosity increases by one unit, Y or marriage readiness will increase by 1.149 units.

F Test: (H3) Emotional Maturity and Religiosity Together Affect Marriage Readiness

Table 7. Anova Values

Model	Df	F	Sig.
Regression	2	24.153	0,000

Source: Processed results from SPSS 22, 2025

The ANOVA results show an F value of 24.153 and a significance value of 0.000 ($p < 0.05$), indicating that emotional maturity and religiosity have an effect on marriage readiness.

Table 8. Summary Values

Model	R	R Square
1	0,559	0,324

Source: Processed results from SPSS 22, 2025

The results of the model summary shown in Table 8 indicate that the R Square value is 0.324. This value can be interpreted to mean that the influence of the emotional maturity and religiosity variables on the marriage readiness variable is 32.4%, while the remaining 67.6% is influenced by other variables or factors.

Table 9. Coefficient Values

Model	B	t	Sig.
Constant	19,369	2,264	0,026
Emotional Maturity	0,105	2,536	0,013
Religiosity	1.064	5,891	0.000

Source: Processed results from SPSS 22, 2025

The coefficient results can be seen in the linear regression equation $Y = 19.369 + 0.105X_1 + 1.064X_2$, which shows that the influence of emotional maturity and religiosity on marital readiness is positive. This means that the higher the emotional maturity and religiosity, the higher the marital readiness of fatherless women, and conversely, the lower the emotional maturity and religiosity, the lower the marital readiness of fatherless women.

Fatherless Categorization

Table 10. Fatherless Categorization Results

Variabel	Min	Maks	Range
Fatherless	10	50	14

Source: Processed results from SPSS 22, 2025

The interval value for fatherless is = 14, so $n \text{ min} - n \text{ max}$ divided by 3 shows that the fatherless score can be categorized as low if $X < 23$, medium if $24 \leq X \leq 37$, and will be categorized as high if $X > 37$.

Table 11. Categorization of Fatherless

Score	Categorization	Amount
$X \leq 23$	Low	32 (32%)
$24 \leq X < 37$	Medium	33 (33%)
$X > 37$	High	39 (39%)

Source: Processed results from SPSS 22, 2025

Fatherless scores < 23 are categorized as low scores for 32 people, meaning the respondents still feel the presence, involvement, and support of a father figure adequately. Medium scores $24 \leq X < 37$ are found in 33 people, meaning the respondents experience a father's involvement that is inconsistent or limited to certain aspects. High fatherless scores > 37 are found in 39 people, meaning the respondents feel that their father is absent emotionally and psychologically, and they do not perceive a significant paternal role in their lives. The respondents in this study were dominated by females with high fatherless scores.

Overview of Marriage Readiness of Fatherless Women

Table 12. Overview of Marriage Readiness of Fatherless Women

	Readiness for Marriage			Total	
	High	Medium	Low		
Fatherless	High	18 (56.2%)	12 (37.5%)	2 (6.2%)	32
	Medium	23 (69.7%)	10 (30.3%)	0 (0.0%)	33
	Low	33 (84.6%)	4 (10.3%)	2 (5.1%)	39
Total				104	

Source: Processed results from SPSS 22, 2025

Respondents with a high fatherless category showed a high marriage readiness of 18%, medium 12%, and low 2%. Respondents with a medium fatherless category showed high marriage readiness of 23%, medium 10%, and low 0%. Respondents with a low fatherless category showed high marriage readiness of 33%, medium 4%, and low 2%. It can be concluded that women who feel their father is absent emotionally or psychologically and do not experience a significant fatherly role in their life show low marriage readiness at 18%. Women who feel their father's presence is inconsistent or limited to certain aspects show fairly good marriage readiness at 23%. Meanwhile, women who still feel the presence, involvement, and support of a father figure adequately show a good readiness for marriage, which is 33%.

Discussion

Research findings indicate that emotional maturity has a positive influence on marital readiness in fatherless women ($p < 0.05$). Theoretically, these results affirm that emotional maturity serves as a foundation for self-regulation in facing the demands of marital relationships, such as the ability to manage conflict, control impulses, and build adaptive communication (Kumari & Siddiquee, 2025; Hikmah & Rahayu, 2025). In the context of fatherless women, emotional maturity becomes a compensatory mechanism that helps individuals overcome psychological vulnerabilities due to the absence of a father figure (Ananda et al., 2025). Individuals who are able to understand and manage their emotions well tend to have more stable psychological readiness in building long-term commitments.

However, the relatively low contribution of emotional maturity indicates that readiness for marriage is not solely determined by intrapersonal aspects. The dominance of respondents aged 20–25, who belong to Generation Z, also influences a more rational and pragmatic orientation towards marriage, particularly in financial aspects and economic independence (Adhani & Aripudin, 2024). In addition, social support is also a significant external factor, as it provides emotional security and psychological resources in dealing with household dynamics (Hikmah & Rahayu, 2025).

The fatherless condition amplifies the complexity of the relationship between emotional maturity and readiness for marriage. The absence of a father can hinder the development of emotional regulation, self-confidence, and healthy relationship patterns (Husna & Adri, 2025). Patterns of emotional dependency and the search for a father substitute in romantic relationships may form unrealistic relationship expectations (Sari, 2025). Conversely, the presence of a father who is physically and psychologically supportive has been shown to contribute to the formation of a positive self-identity and better mental health (Syafitri & Dariyo, 2025). This indicates that emotional maturity in fatherless women does not develop in a vacuum, but is influenced by broader family dynamics.

The research results also indicate that religiosity has a greater influence on marriage readiness compared to emotional maturity. Theoretically, religiosity functions as a value system that shapes the meaning of marriage, moral orientation, and coping strategies in dealing with household conflicts (Sahputra et al., 2025; Mohammadi & Karami, 2025). The internalization of religious values encourages individuals to view marriage as a form of worship and trust, thereby enhancing psychological readiness and relational commitment (Kosasih et al., 2022).

In the context of fatherless women, religiosity also serves as a source of spiritual resilience. When the father figure is not optimal in providing moral guidance, individuals tend to seek reinforcement of values through community, religious activities, or other significant figures (Jacson & Garcia, 2021; Tanamal, 2023). Nevertheless, the contribution of religiosity that is not yet optimal indicates that the level of involvement in religious activities is still moderate, so the internalization of values has not been fully integrated into personal aspects of life (Ramdani et al., 2023). The role of the mother as the main religious figure in the family becomes a protective factor that can partially replace the father's function in the child's spiritual development (Muhlisin & Umardani, 2025).

The simultaneous influence of emotional maturity and religiosity on marital readiness affirms that marital readiness is a multidimensional construct shaped by the interaction between affective and spiritual aspects. Emotional maturity plays a role in building psychological stability, while religiosity provides a framework of values and meaning in marital relationships (Gherashiran et al., 2022; Liefbroer & Rijken, 2019). The synergy of these two variables enables fatherless women to develop a positive attitude towards marriage despite facing limitations in family experience. Findings related to the fatherless level indicate that the higher the perception of father absence, the lower the readiness for marriage. This can be understood through attachment theory, which states that the quality of the relationship with a father figure affects attachment patterns in adult relationships (Muhlisin & Umardani, 2025). Women with high fatherless experiences tend to have difficulty building trust and ideal perceptions of their partners, making them more cautious or likely to delay marriage. In contrast, individuals with relatively adequate father involvement experiences show greater optimism and better relational readiness (Tyara et al., 2023).

From a psychological and counseling perspective, these findings have important implications. First, premarital counseling interventions for fatherless women should focus on strengthening emotional regulation, developing self-esteem, and reconstructing adaptive relationship patterns. Second, approaches based on spiritual counseling can be used to reinforce the internalization of religious values as a source of meaning and psychological resilience. Third, family mentoring programs and religious community support can serve as alternative support systems for individuals experiencing limitations in paternal roles. Thus, this study confirms that the marriage readiness of fatherless women is influenced not only by individual factors but also by family dynamics, religious values, and social support. An integrative approach that combines emotional, spiritual, and social aspects becomes an important strategy in enhancing marriage readiness in this group.

CONCLUSION

This study concludes that emotional maturity and religiosity, both partially and simultaneously, have a positive influence on marriage readiness in fatherless women. The higher the level of emotional maturity and religiosity, the higher the individual's readiness to face the transition to married life. Additionally, a higher level of fatherlessness is associated with lower marriage readiness, whereas relatively adequate father involvement contributes to better relational readiness. Theoretically, this study contributes to enriching the study of developmental and family psychology by showing that marriage readiness in fatherless women is shaped through the interaction between emotional and spiritual aspects. These findings affirm that emotional maturity acts as a self-regulation mechanism, while religiosity functions as a value system that reinforces meaning and commitment in marriage. Thus, this study expands the understanding of marital readiness as a multidimensional construct in the context of single-parent families.

From a practical perspective, the results of this study imply the importance of developing premarital counseling programs and psychological support for fatherless women, focusing on improving emotional regulation, self-confidence, and interpersonal relationship skills. In addition, strengthening religiosity through spiritual guidance and involvement in religious communities can serve as a source of psychological support in preparing for married life. Educational institutions, counselors, and religious practitioners are expected to utilize these findings as a basis for developing more comprehensive interventions. Nonetheless, the contribution of emotional maturity and religiosity to marriage readiness is still considered moderate, so further research is recommended to include other variables, such as social support, financial readiness, and the quality of romantic relationships. Future studies also need to involve respondents with a more balanced age range, a larger sample size, and a broader regional coverage so that the findings produced are more representative and generalizable.

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