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## Andhap Asor among Early Adult Women from Broken Homes: A Cultural Perspective on Emotional Regulation

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**Abstract.** *This study explores the role of Andhap Asor, a Javanese cultural value emphasizing humility and emotional restraint, as a coping mechanism for early adult women from broken home families. Using a qualitative approach with an intrinsic case study design, the research involved four Javanese women aged 20–30 who had experienced parental separation. Data were collected through semi-structured in-depth interviews, field notes, and non-participant observation, and analyzed using thematic analysis. Findings reveal four primary emotional regulation patterns: acceptance, suppression, distraction, and resilience. These strategies were deeply influenced by the internalization of Andhap Asor, which provided participants with a cultural framework to reinterpret emotional pain into personal growth. The value of Andhap Asor enabled participants to respond to emotional adversity with self-reflection, patience, and spiritual meaning, rather than with resentment or reactive behaviors. Thus, Andhap Asor serves as both an internal and social emotional regulation strategy, fostering psychological resilience and supporting interpersonal harmony. These findings highlight the significance of incorporating culturally grounded approaches in psychological interventions, particularly for individuals coping with the emotional impacts of family dysfunction. The findings indicate that Andhap Asor was an internal coping value and a relational guide that helped participants maintain social harmony. Future research could further explore the comparative strength of Andhap Asor with other local cultural values or test its integration within clinical interventions.*

**Keywords;** *Andhap Asor, broken home, cultural coping, early adulthood, emotional regulation.*

### INTRODUCTION

Marriage is one of the fundamental aspects of social life that ideally fosters a harmonious family. However, data from Badan Pusat Statistik (2023) indicate a decline in the number of marriages, from 1,705,348 in 2022 to 1,577,255 in 2023 (Rahman et al., 2024). This decrease is a result of increasing marital difficulties, such as disputes brought on by financial difficulties, divergent beliefs or viewpoints, and adultery. As a result, many households face instability that often leads to separation and family discord. Such disharmony can have significant psychological effects on children as social beings, especially women.

Early adult women from broken home families tend to show distinctive emotional vulnerabilities compared to men. According to research, women are more prone than men to suffer

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from more severe psychological consequences from family conflict, such as low self-esteem, anxiety, and depression (Nordin et al., 2022). Gender norms that link women to emotional attachment and the necessity for safe interpersonal relationships from a young age are partially to blame for this.

When these emotional needs are disrupted by family discord, women tend to exhibit more intense emotional responses than men (Nolen-Hoeksema, 2001). Furthermore, Hetherington (2002) discovered that because of their uneven experiences providing care, women from broken home backgrounds frequently find it challenging to establish committed and trustworthy romantic relationships.

These women often suffer from social and mental instability. Early adult women who experience parental separation have moderate to severe depressive symptoms during the first year, according to Wallerstein & Lewis (2004). Over time, individuals could experience mental distress, academic difficulties, and trouble forming committed romantic relationships. Compared to early adult women from intact families, females from broken home families typically have a lower ability to build meaningful relationships with their peers. As a result, individuals are more likely to struggle to keep partnerships (Afifah & Trimulyaningsih, 2025). According to Santrock (2021), women from dysfunctional households are more likely to experience persistent psychological issues long into their early adult years.

The 18–40 age range is considered early adulthood, a time of life marked by numerous challenges and rapid social change. Women develop their identities, enter love partnerships, and assume various social and professional duties throughout this phase (Hurlock, 2000). However, early adult women from broken home families typically have worse psychological well-being and struggle to form healthy relationships (Jacquet & Surra, 2001). A study by Fisabilillah and Agustina (2024) found that 52% of early adult women from broken homes reported low psychological well-being, affecting their emotional regulation, social interactions, and self-control.

Unfortunately, women in this group frequently face obstacles in these areas. They are more vulnerable to feelings of insecurity in relationships, difficulties in emotional regulation, and challenges in achieving psychological well-being. Women raised in disrupted family environments are more likely to encounter psychological developmental issues. One of the most significant effects is an increased susceptibility to low self-confidence, particularly in interpersonal relationships. It often stems from unmet basic emotional needs during childhood, such as a sense of safety, attention, and emotional support from both parents. When such support is lacking, these women may struggle to form a stable and positive self-image (Amato, 2000).

Moreover, childhood experiences marked by conflict or emotional instability can further hinder emotional regulation in early adult women. They may become more emotionally reactive, find it difficult to manage anger, or withdraw emotionally due to fears of rejection or relationship failure, patterns often modelled in their families (Luthar, 2003). These challenges also affect their ability to form and sustain healthy social relationships in adulthood (Riggio, 2004).

Early adult women raised in broken home families often experience disruptions in developing healthy emotional regulation. This issue is primarily due to the lack of adaptive emotional role models provided by their parents. Children typically absorb how their parents handle conflict and stress. When parents frequently display extreme emotional behaviors, such as anger, withdrawal, or emotional coldness, children tend to replicate these patterns (Morris et al., 2007).

Poor emotional regulation among early adult women from broken homes is commonly characterized by heightened emotional reactivity and difficulty calming themselves. These individuals may become easily irritated, angry, or overly sad in situations that could otherwise be managed with greater composure and self-control. Such problems stem from their inability to

recognize and understand their emotional states (Cummings & Davies, 2010). This finding is supported by a study conducted by Munandar et al. (2020), which showed that children from broken homes often experience fear, avoid social interaction, become withdrawn, and suffer from emotional disturbances.

Furthermore, difficulties in emotional regulation are closely linked to the use of maladaptive coping strategies, such as avoidance, self-blame, or blaming others. Children from broken homes often lack adequate guidance in developing healthy coping mechanisms. As a result, when faced with stress or conflict, they are more likely to react impulsively or aggressively, or conversely, become passive and emotionally withdrawn (Kelly & Emery, 2003).

Ideally, early adult women from broken home backgrounds could develop greater wisdom in their behavior, become independent, despise dishonesty, cultivate patience, enjoy a sense of autonomy, and gain the ability to regulate their emotions and cope with trauma (Annisa & Nur, 2025). However, the reality of having experienced a broken home often affects various aspects of life.

Research by Vangelisti (2022) found that parental separation has a significant impact on children's ability to regulate negative emotions, particularly in challenging social situations. Duggal et al. (2001) reported that children from broken homes often struggle more with suppressing anger and sadness and are more likely to use maladaptive coping strategies such as social withdrawal. Similarly, Bunga et al. (2024) found that university students from broken homes scored significantly lower in emotional regulation than those from intact families. Among early adult women from broken homes, common emotional coping strategies include suppression and avoidance, which contribute to increased stress and difficulty adapting in social environments.

Preliminary interviews with four participants in this study revealed that three tended to feel envious of harmonious families, withdrew from social interactions, and experienced emotional disturbances. However, there are indications that the value of *Andhap Asor* may serve as a helpful internal resource for early adult women in confronting and adapting to the emotional challenges stemming from past family discord. In the face of such emotional adversity, local cultural values can serve as a psychological source of strength, particularly within the Javanese context (Dumpratiwi et al., 2023).

One of the central concepts in Javanese culture is *Andhap Asor*, a value that emphasizes humility, respect for others, and the avoidance of superiority (Faizun et al., 2024). This attitude strikes a balance between self-restraint, honoring others, and accepting life's circumstances. In Javanese society, *Andhap Asor* is taught from an early age as part of etiquette and social norms that promote harmonious interpersonal relationships. This attitude parallels the concept of emotion-focused coping in Western psychology but incorporates stronger spiritual and social dimensions (Koentjaraningrat, 1994). It illustrates that coping mechanisms in Javanese culture are both individual and collective (Geertz, 1973). The principle of *Andhap Asor*, also known as *lembah manah* or humility, is a vital part of Javanese culture, as evidenced by numerous traditional sayings that encourage individuals to embody modesty and avoid arrogance. This humble demeanour has become deeply ingrained in Javanese society.

Javanese culture encompasses a distinct value system for navigating life's pressures. These traditional values play a significant role in shaping character, particularly for early adult women facing psychological stress. While Indonesia is home to diverse cultural traditions, this study focuses specifically on Javanese culture, not to overlook the richness of other traditions, but because of the significant influence Javanese culture holds in Indonesia's history, social structure, and national policies (Suseno, 2001). Additionally, Javanese principles are frequently employed as cultural

references in various spheres of Indonesian culture, including social structures, politics, and education. This study aims to provide a more contextual perspective on psychological techniques relevant to the broader Indonesian community by examining coping mechanisms with roots in Javanese culture.

Early adult women who embrace these values are more likely to exercise self-control and accept their life situations, including the disharmony of their past family experiences. It is because traditional cultural values often serve as behavioral guides for early adult women (Kim et al., 2008). Ultimately, such values can influence how early adult women from broken homes interpret and cultivate their psychological well-being. Within Javanese culture, *Andhap Asor* can significantly shape how these women manage their emotions and navigate social relationships, particularly for those with broken home backgrounds.

This syndrome poses a complex set of difficulties during the developmental stage of early adulthood, when women start to create meaningful intimate connections. To gain a more detailed and contextual understanding of the emotional and social dynamics that early adult women from broken home families encounter, it is essential to investigate their lived experiences. Despite their significance, research on how cultural values like *Andhap Asor* serve as emotional regulation techniques for early adult women is still lacking.

Amid emotional challenges faced by early adult women from broken home families, it is essential to explore culturally rooted values that may foster emotional resilience. One such value in Javanese culture is *Andhap Asor*, which embodies humility, respect for others, and self-restraint. Closely related to principles such as *nrimo ing pandum* (accepting fate) and *eling lan waspada* (self-awareness and vigilance), *Andhap Asor* promotes reflective emotional regulation and spiritual acceptance (Geertz, 1973) (Koentjaraningrat, 1994; Faizun et al., 2024).

Despite its cultural significance, *Andhap Asor* has received limited attention in psychological literature as a culturally specific coping strategy that supports emotional resilience. This resilience, the ability to recover from emotional adversity, is deeply intertwined with value internalization and emotion regulation within cultural contexts (Southwick et al., 2014); (Tugade & Fredrickson, 2004). By internalizing *Andhap Asor*, individuals can cultivate self-control, reduce emotional reactivity, and maintain social harmony—key elements of emotional resilience. While emotional regulation strategies among women from broken homes have been widely studied in Western psychology, the integration of indigenous values such as *Andhap Asor* into psychological frameworks remains underexplored.

Accordingly, this study aims to explore in greater depth how the value of *Andhap Asor* reflects emotional regulation processes in establishing social relationships among Javanese early adult women from broken home backgrounds, and understanding how local cultural values like *Andhap Asor* function as emotional regulation mechanisms is thus crucial, particularly for early adult women who have experienced family disruption. Such understanding not only contributes to the broader field of cross-cultural psychology but also has the potential to enrich intervention strategies grounded in local wisdom and cultural knowledge.

## METHOD

This study employed a qualitative approach with a phenomenological method to explore the lived experiences of early adult women from broken home families in regulating their emotions and developing social relationships, drawing on the Javanese cultural value of *Andhap Asor*.

This approach was chosen as it allows the researcher to understand the personal meanings

shaped by participants' life experiences and their internalized cultural values (Creswell & Poth, 2016). The primary focus of this research lies in how individuals interpret the cultural values they believe in, and how these values influence their emotional regulation and interpersonal relationships in everyday life. Ethical approval was obtained, and informed consent was collected from all participants.

Participants in this study consisted of four early adult women aged 20 to 30, identified by the initials ER, AR, A, and S, who came from broken home backgrounds and identified with Javanese cultural heritage. The participants were selected through purposive sampling based on the following inclusion criteria: (1) female individuals in early adulthood (aged 20–30), (2) having experienced parental divorce or separation since at least adolescence, (3) self-identifying as part of Javanese culture, and (4) being capable of reflecting on the cultural values they uphold and how these values influence their lives. Purposively, participants were chosen based on their capacity for cultural reflection and openness to sharing their emotional experiences. Being raised in a Javanese family setting and the amount of time since parental separation (at least five years) were additional requirements.

Data were collected through semi-structured in-depth interviews, allowing the researcher to explore personal narratives and participant reflections on emotional experiences and the meaning of *Andhap Asor* in social interactions. An interview guide was developed based on emotion regulation theory (Gross, 2007), the concept of post-traumatic growth (Tedeschi & Calhoun, 2004), and preliminary discussions on Javanese cultural values from Koentjaraningrat (1994) and Faizun et al. (2024). Each interview lasted approximately 60 to 90 minutes. In addition to interviews, the researcher used field notes and non-participant observation to enrich contextual understanding.

The data were analyzed using thematic analysis (Braun & Clarke, 2006). This process involved the following steps: transcription, initial coding, theme identification, theme review, theme naming, and interpretation of the findings. This process yielded several key themes related to the causes and impacts of broken homes, as well as the values or guiding principles employed in coping with such experiences.

Data validity was maintained through source triangulation and member checking, wherein the interpretations were confirmed with participants to ensure accuracy and the validity of meanings. Additionally, the researcher kept a reflective stance throughout the analysis to minimize interpretive bias by documenting initial assumptions and comparing them with emerging empirical data.

**Table 1.**  
Profile of Early Adult Female Participants

Identity	Participant 1	Participant 2	Participant 3	Participant 4
Name (Initial)	ER	AR	AA	SS
Gender	Female	Female	Female	Female
Age (years old)	23	21	24	24
Occupation	Private employee	Student	Private employee	Private employee

## RESULTS AND DISCUSSION

The four participants, ER, AR, AA, and SS, are early adult Javanese women from broken home families. Several key themes emerged from the data.

## Causes of a Broken Home

Two primary factors contributed to the participants' parental separations: internal and external. Internal factors included financial conflict, differences in opinions, lack of communication, and destructive behaviors such as alcohol consumption and impulsive financial management. External factors involved interference from extended family members and a lack of environmental support in resolving household conflicts.

**Participant ER.** The main factor behind the divorce of ER's parents was financial hardship. Her father was unemployed, which led to an inability to meet basic economic needs.

*"Umm... maybe it was about money." (SERIUP179-80)*

*"Emm... maybe because my dad did not work and my mom kept asking for money for household needs." (SERIUP283-85)*

**Participant AR.** The divorce in AR's family was triggered by various types of conflict, both internal and external. Internal conflicts included frequent parental arguments, the mother's impulsive behavior, the father's habitual drinking, and differences in how they approached conflict resolution.

*"It happened often, almost every day back then. Even after the separation, it continued. Umm my father used to drink, but he was not a drunk. He would drink, but when my mom was around, he would start yelling after drinking. He would get angry whether it was about my mom, friends, or family." (SARIUP131-41)*

*"My mom used to run away a lot. Her family lived in Purwosari, so that she would go back and forth from our house to there." (SAIUP8533-542)*

*"My mom used to buy things that looked expensive... and my dad would get annoyed." (SARIUP2106-109)*

External conflict was also a factor, particularly the interference of AR's grandmother in resolving family issues.

*"My grandma used to meddle, like really interfere. She said none of the three kids could go with my mom. That was something my grandma said." (SARIUP4138-155)*

**Participant AA.** Financial difficulties, arguments between the parents, and a lack of good communication that impeded problem-solving were some of the contributing reasons in the conflict that resulted in AA's parents' separation.

*"My dad rarely gave money for daily needs, and maybe he once had an affair with someone else. That kind of conversation often became a source of arguments at home." (SAIUP139-45)*

*"My mom believed that education should be prioritized as much as possible, but she did not share the same vision with my father. Even when I went to college, he did not support me financially, and finances are not just about education; you still need to eat every day. My mom had to cover*

*all of that. I remember situations when my dad was not around or avoided me when I asked for support." (SAIUP256-75)*

*"I just wanted to know what was going on. My dad was so silent. Was it because he did not know what to say, or was he just deep in thought?" (SAIUP225-227)*

**Participant SS.** The grounds behind SS's parents' divorce were complicated and included both their incapacity to settle their continuing disputes and financial difficulties.

*"Money." (SSIUP134)*

*"I do not know, because I was left by my father when I was very young, I do not even know who he is." (SSIUP150-55)*

*"Yes, I will just tell you what I have been going through recently. For example, there is this constant talk about owing a debt of gratitude, especially about money. I work, but my salary is small, so I cannot give as often as my grandmother did." (SSIUP237-46)*

### **The Impact of Broken Homes on Psychological Well-Being**

Each participant displayed a different experience in terms of psychological well-being. Some showed relatively positive well-being by demonstrating an attitude of *nerimo* (acceptance), a sense of responsibility toward their families, and the ability to face life's challenges with patience.

#### **Participant ER**

**Negative perceptions.** The experience of her parents' divorce led ER to develop a negative perception of marriage, particularly associating it with financial failure.

*"I am honestly afraid of marriage, especially if the finances are not stable. I am scared of struggling and also scared of the possibility of getting divorced." (SERFPWB2P3555-562)*

**Emotional Impact.** ER expressed feelings of sadness and envy toward her peers who came from intact families. These emotions emerged when she entered junior high school and began understanding her family situation.

*"Back then, I was still unstable emotionally. Sometimes I would cry when I thought about it. Now, not really. But when I saw my friends with both their parents around, I remember feeling envious." (SERIU53-54)*

As she grew into adulthood, ER developed trust issues, making it difficult for her to form new friendships or romantic relationships. She also tended to suppress her emotions, which sometimes led to emotional outbursts when she could no longer hold them in.

*"I have been on my own since I was young, so I have trust issues with people." (SERPWB2P3195-197)*

*"It is because of my parents' separation. I once had a boyfriend I trusted. I told him a lot about*

*my family, but he cheated on me and got back with his ex. I was so angry. There were other issues, too, like friendships. So I have just handled it all on my own.*" (SERPWB2201–210)

*"I used to get close to people easily, but now I just do not feel like it. Especially with new people, you have to do all the small talk, and I am just not into that anymore."* (SERPWB2P3357–361)

**Social Relationships.** ER had a poor relationship with her parents, particularly with her mother, with whom she had no interaction. While her relationship with her father was relatively stable, it lacked emotional closeness.

*"My relationship with my dad is okay, but I never see my mom."* (SERIU58–60)

**Independence.** The experience of growing up in a broken home motivated ER to become an independent individual. She believed that she could not rely on others.

*"I have to be able to do things on my own and fix my life by myself. I do not want to fail in the future."* (SERFPWB2P4566–591)

**Life Purpose.** As a result of her experience with a broken home, ER felt a strong drive to pursue clear goals and dreams. She was determined to secure a better future through her career and education.

*"I want to keep myself busy earning money so I can help my family even more."* (SERPPWBP61097–1102)

*"Nowadays, if you do not have a title, people tend to look down on you."* (SERPWB6P2467–469)

### **Participant AR**

**Negative perceptions.** AR often found herself ruminating or overthinking issues related to her broken home experience.

*"I do not want to think about it, but it keeps bothering me. I overthink it to the point where I cannot sleep, and when I do sleep, I dream about it. That is how scared I am of being left behind."* (SARFPWB2P21847–1857)

**Emotional Impact.** AR experienced an intense fear of abandonment, which led her to become a people pleaser, both within her circle of friends and her family. She also reported feeling stressed and overwhelmed by her circumstances.

*"I am just so afraid of being left. For instance, if I had a problem with a friend, I would dwell on it so much that I would dream about them; it is like my subconscious takes over."* (SARFPWB2P21847–1857)

*"Yes, it has happened. Especially in the early years of college, I liked studying. I would rather be stressed over assignments than deal with the stress of fighting with friends, parents, or other people at home. That kind of stress felt easier to handle."* (SARPWB2P41081–1086)



**Social Relationships.** As a result of her parents' separation, AR experienced social consequences, such as a strained relationship with her mother and social stigma from her community regarding her broken home status.

*"...my mom did not come home for years, visit, or send me money. Moreover, I stayed quiet, you know? Then, when I finally met her, she brought her boyfriend and asked me to call him uncle. I did not say anything, but I still remember it..."* (SARIU2323–331)

*"People have their judgments, like 'Oh, the mother left and the father does not take care of the kids'—those kinds of comments."* (SARIUP6492–495)

*"Of course, there are always opinions—especially from the neighbors..."* (SARIUP6492–495)

**Independence.** AR demonstrated a tendency toward independence from an early age. She took on responsibilities such as caring for her younger sibling during her parents' divorce. In addition to her early independence, AR preferred to avoid social conflict as a means of coping with interpersonal challenges.

*"I focused more on thinking about my younger siblings—like how to enroll my little brother in kindergarten and things like that."* (SARPWB1P4726–734)

*"I chose to avoid that person—just avoided seeing or passing by them."* (SARPWB1P599–607)

**Life Purpose.** AR also showed a strong drive to focus on her academic and career goals.

*"I want to pursue as much education as possible. I would love to get a full scholarship for a Ph.D.—that is my dream."* (SARPWB3P1666–677)

### **Participant AA**

**Self-perception.** AA often compared herself to peers from intact family structures, which contributed to her lack of self-confidence. However, she developed a more realistic outlook on her circumstances over time.

*"In terms of self-confidence, sometimes I feel like I am just pretending. Deep down, I am not confident."* (SAF2P21204–1206)

*"The negative part is that I tend to feel inferior, like I am always lacking compared to others."* (SAD6P31646–1650)

*"Then I started to realize that a healthy family is built on love—it is not about whose money is used, but rather, 'I am still your parent, and I will give you all my love,' even in the form of material things like support for your wedding and such."* (SAPWB1P4413–428)

The broken home experience led AA to adopt effective coping strategies, particularly acceptance, to manage emotional distress. She redirected her energy into more positive activities, such as exercising and working.

*"Acceptance because there is nothing I can change except myself. I have control over me, and if it is beyond my control, then there is nothing I can do."* (SAPWB5P1928–931)

*"I recharge when I get home from campus. I go straight to my room, lock the door, and refrain from socializing. I always have assignments and freelance work, so I open my laptop and get to work before I lose motivation. Then I sleep. I do not go out or chat with people."* (SAPWB594–603)

**Emotional Impact.** As AA grew older and started to comprehend the deeper meaning of family, the lack of a father figure in her life since childhood caused her to feel depressed, envious, and disappointed. She first found it difficult to accept her situation, going through a period of denial before coming to terms with it.

*"There were times I cried and thought, Why did my dad have to share his role with everyone else? Why couldn't he fully take on that responsibility? I went through denial, denial, and more denial until I realized they were getting old, and I could not keep demanding things from them with their equally strong egos. Eventually, I softened and thought, Okay, I guess it is fine now..."* (SAPWB1P2198–210)

*"Sadness, disappointment, denial, blaming, envy, questioning why it had to happen, but in the end, maybe this was just my portion in life, a portion given by God, and ultimately, I can only take the lesson from it."* (SAD1P11340–1349)

Living in an unsafe environment also caused AA, as a woman, to feel anxious and constantly alert about her safety and that of her family.

*"Our house moved near rice fields and a small road, so sometimes strangers would wander by or stop in front. It made us feel uneasy. Who is that person out there? Who is turning off their motorbike outside? We often felt anxious, so as a woman, I must be extra cautious and double-protect myself..."* (SAF2P21195–1204)

**Social Relationships.** Despite her broken home background, AA did not feel ashamed to engage with the community. A positive social environment encouraged her to participate in various social activities. Her parents' active involvement had a significant impact on her openness to community affairs.

*"My dad would host community events at our joglo-style house. No matter whose event it was, he was always welcoming."* (S1IUP5134–138)

**Independence.** The conflict and eventual separation between her parents motivated AA to develop independence, both emotionally and financially.

*"Emotional independence is important. We cannot always rely on others, like needing someone to listen to us, express our emotions, or share our joy. Ultimately, we will all be on our own, so whether it is now or later, we must learn to stand on our own gradually."* (SAPWB5P3954–963)

**Life Purpose.** AA felt motivated to view marriage in a positive light. Her goal was to learn

how to manage her emotions so that she could someday build a harmonious family life.

*"I do not see it as 'my future marriage should be like this or that,' but more like, because my mom's marriage was like that, I need to prepare a checklist, my finances need to be stable, my mental state ready, and the relationship I enter into must be solid. However, no, I do not see marriage negatively at all." (SAF2P11172–1177)*

AA has specific life objectives. She wanted to establish a healthy home and pursue a profession. She remained driven and progressed over life's obstacles because of this goal.

*"Well, ideally, I will finish building my career, and hopefully, I will find a partner who can support me so we can build things together, maybe live in our place, or his, who knows? It is all in God's hands. As for planning, I hope to live independently when I get married, rather than living with either of our parents, whether near or far. That is the first point. Then... ensuring my future means maximizing my current potential. Whether through academic achievements or something that aligns with my intuition and passion, I will pursue a career that fits both my degree and my heart." (SAPWB3P1701–724)*

### **Participant SS**

**Negative perceptions.** Past traumatic experiences and negative comments from her family caused SS to struggle with self-confidence, particularly related to body image and self-worth.

*"I cannot feel confident because of my trust issues." (SSPWB1309–313)*

*"When it comes to appearance and physical features, you know... sometimes people criticize, sometimes they do not." (SSPWB1316–322)*

Her broken home experience led SS to overthink, especially regarding social acceptance and the idea of marriage.

*"I overthink a lot about family, about the future." (SSPWB1410–413)*

*"I am afraid that no one will accept my background one day." (SSFPWB2P3505–512)*

**Emotional Impact.** Being abandoned by her mother at a young age left SS deeply disappointed with her parents.

*"I am disappointed in my mom because she left me." (SSIUP130–133)*

**Social Relationships.** SS experienced conflict-ridden family interactions that caused her discomfort. However, her relationship with the broader community was more positive; neighbors and community members offered encouragement and emotional support.

*"When it comes to extended family, they tend to be judgmental." (SSFPWB3P2870–880)*

*"They are always critical. However, people in the neighborhood, like the neighbors, are more supportive. They say 'be more patient,' or 'keep working hard for your future.' But my family? Everything is about money. Like, 'You have been working for so long, what have you got to show for it? You are still working there, what is it worth?' They will point to someone else, like 'Look at them, they have got a good job, a high salary, and already bought gold jewelry.' And then they will say, 'What about you? You cannot even give anything to Grandma.' Instead of lifting me, they bring me down."* (SSFPWB3P2870–880)

**Life Purpose.** The painful experiences of SS's past motivated her to rise above her circumstances and prove that she could become a better person than the family environment she came from.

*"I am sure I will be successful. Right now, I want to start my own business."* (SSPWB3P2536–549)

*"I have learned to keep living despite the things people have said that damaged my mental state."* (SSPWB6P4777–791)

### **Emotional Regulation in Response to a Broken Home**

The participants managed their emotions by first accepting their circumstances. They then chose to redirect their attention to other activities and suppress negative emotions to avoid hurting others or as a sign of respect toward elders. Eventually, they began to recover by formulating more positive plans for the future.

#### **Participant ER.**

**Acceptance.** ER began regulating her emotions by accepting her circumstances. She came to terms with her fragmented family background and viewed her past experiences as life lessons, allowing her to adopt a more mature and reflective outlook.

*"I accept things the way they are; it all just feels normal, like there is no emotional charge anymore."* (SERPWB1P2245–251)

*"Maybe if my parents had not separated, I would not have the perspective I have now."* (SERFPWB2P4566–591)

**Distraction.** ER employed various strategies when facing discomfort, such as crying, sleeping, or watching shows as temporary distractions.

*"I try my best to control my emotions, not to show how I am feeling."* (SERNBJ5P2162–169)

**Suppressing Emotions.** She chose to suppress her emotions rather than express anger toward others, aiming to maintain a comfortable environment for those around her.

*"At first, I just kept it all inside."* (SERPWB2P2176–184)

*"I try to make myself useful to others, especially my family and close friends."* (SERNBJ6P11009–1019)

**Moving Forward.** ER began to rebuild her life by becoming someone more beneficial to others. This situation helped her maintain emotional balance, foster healthy social relationships, and develop a clearer, more positive outlook for the future.

*"I think I am quite a patient person. By accepting my situation, I started to take steps to move forward." (SERNBJ3P1880–885)*

*"I try to be of value to others, especially my family and close friends." (SERNBJ6P11009–1019)*

*"I want to stay busy making money so that I can help my family more. I want to buy a house, a vehicle, and visit Korea someday." (SERPPWBP61097–1102)*

*"I am confident my future will be better, because I work hard, and I am the type of person who can do any kind of job as long as it brings in much money." (SERPWB3P1404–408)*

### **Participant AR.**

**Suppressing emotions.** AR experienced both physical and emotional abuse from her mother. This situation caused her significant stress, which eventually affected her physical health. However, instead of expressing her emotions, she chose to suppress them, viewing this as a form of patience in dealing with her circumstances.

*"Yes... but my mom is harsh, whether in how she talks or how she acts, like, her hands are always rough..." (SARIU373–376)*

*"She would hit me. Do you know what a reflexology spring is? It has a coconut tree imprint behind it. She slapped me so hard it left the tree mark on my face." (SARIU395–399)*

*"So, over time, I just kept suppressing things, and eventually, the stress made me sick. The worst was when I developed an autoimmune disorder, and my hair started falling out until I had bald spots." (SARDPWB7P1925–928)*

*"Yes, I guess we just have to be patient, right? We need patience in ourselves too, just wait until it is time to reap what we have sown. We must be patient, and that is it." (SARPWB3P41203–1207)*

**Moving Forward.** AR began to recover by working and gradually rebuilding her life. She found meaning and strength in the belief that every emotional burden has its portion, and that enduring it is part of a greater journey.

*"Like I said, Gusti mboten sare (God does not sleep). So, maybe you do not need to stress about controlling everything. If I have been given this burden, even though I think it is heavy, I can handle it. The reward? We do not know what it will be, maybe something even greater. Now, things have become easier: I can be independent, clean the house, take care of the kids, cook, manage documents, and apply for things on my own. That is the reward, I think." (SARPWB3P41177–1196)*

### Participant AA

**Acceptance.** AA managed life stress by embracing her experiences and focusing on more positive aspects. She believed repeated exposure to certain situations could help her develop acceptance, ultimately enabling her to cope more effectively.

*"I handled it mostly through acceptance. Some say that healing trauma requires facing it repeatedly, whether that is fate or just a coincidence. However, with enough exposure, enough facing, enough accepting, you eventually learn to go through life the best you can."* (SAPWB6P31045–1052)

**Distraction.** AA directed her focus toward positive activities, primarily through her work. Being busy helped her avoid emotional turmoil and gave her a sense of productivity.

*"I recharge by going straight to my room after class, locking the door, and avoiding conversation. I usually have assignments and freelance jobs waiting, so I get to work immediately before I get too lazy. Then I sleep. I do not go out or socialize."* (SAPWB594–603)

*"Work helps keep me occupied, distracts me, earns me some money, lets me buy things, and maybe even helps me forget or solve my problems. I can spend it on daily needs and household stuff; it helps ease the chaos."* (SAPWB5P4971–982)

**Moving Forward.** AA held clear hopes and life goals, aspiring to have a strong career and a healthy relationship in the future. This sense of purpose helped sustain her motivation to keep progressing.

*"I will make sure that when I get married, I will not live with my parents anymore, that is the priority, whether near or far, it does not matter, but that is the one thing I am sure of. In the future, I will strive to maximize my potential, pursue academic degrees, and achieve other goals. I will pursue a career that aligns with my education and inner calling."* (SAPWB3P1710–723)

### Participant SS

**Acceptance.** SS showed tolerance and genuine acceptance in the face of her emotional difficulties. To cope with negative emotions, she focused on finding joy in the small things in life.

*"I'm okay with it..."* (SSPWB1P4301–303)

*"...and I always try to appreciate the little things in life, like for example, when I drink a glass of water, then I say, 'Wow,' and appreciate that."* (SSFPWB3P1839–848)

**Suppression and Avoidance.** SS chose not to vent her emotions. Instead, she suppressed her feelings and avoided situations that might trigger expressions of anger. She preferred silence and physical withdrawal over confrontation, especially in environments where expressing herself was seen as disrespectful or rebellious.

*"By venting, I leave when I do not want to get emotional at home. I walk away when I do not want to dwell on what my family says. Moreover, if someone says something unpleasant in front of me, I stay quiet and leave. I never really express what I am feeling... because they would*

*think I am being rude or defiant, even though I am just trying to express myself, not rebel."* (SSIU215–227)

**Distraction.** SS avoided situations that triggered emotional stress, and when pressure built up, she turned to shopping as a distraction.

*"If someone says something unpleasant in front of me, I just stay quiet and leave."* (SSIU215–227)

*"Snacking, buying clothes..."* (SSPWB4P2917–925)

**Moving Forward.** SS strived to become a better person and prove that she was different from the negative expectations associated with her family. She held hope for a future where she could create a harmonious family of her own.

*"I want to be successful, I want to prove to everyone that I am not like my family."* (SSPWB3P2536–549)

*"I want to build a harmonious family. I do not want my children to experience what I went through."* (SSPWB3P2559–562)

### **Javanese Cultural Values as Coping Mechanisms in Facing Problems**

In dealing with the circumstances of a broken home, participants applied various Javanese cultural values that helped them maintain self-control. These included *nerimo ing pandum*—the sincere acceptance of one's fate as a form of personal adjustment, and *Andhap Asor*, or humility, which emphasizes letting go of resentment and showing respect toward elders.

**Participant ER.** As a woman raised in Javanese culture, ER found ways to cope with her situation to maintain emotional stability.

*"Umm... I accept. Just accept things as they are. In terms of attitude, I do not think it changes. I believe you are born with an attitude, so whether you are from a broken home or not does not matter; accept it."* (SERPWB1P5306–307)

ER approached her life journey steadily and consistently, without being overly ambitious about her goals.

*"Honestly, I am not that ambitious. I try to do my best. For example, when I wanted to get the job, there was a test, so I studied and put in the effort. Thankfully, it turned out to be my good fortune. Alternatively, when I am overwhelmed at work, I do what I can, and eventually things get done."* (SERNBJ7P11023–1036)

She also demonstrated patience when facing both work-related problems and family pressures.

*"I think I am quite a patient person. By accepting my situation, I started to rebuild. I follow the*

*"We also need to be patient and wait for the right time to harvest what we have sown, right? So we must remain patient." (SARPWB3P41203–1207)*

*"There is no need to take revenge ourselves, it will be taken care of eventually." (SARNBJ3P1804–805)*

Additionally, AR showed respect toward her elders, maintaining civility even when she had unresolved issues or conflicts with them.

*"Even if there is a problem, I would still think, 'Oh, this is my grandma, what should I do?' Or, 'This is my aunt, and if she says, 'Let us do this, do you want to come?'" Then I would say yes out of respect, and if I have said yes, I take responsibility. I say yes because I respect her." (SARNBJ5P12358–2371)*

**Participant AA.** At first, AA experienced emotional discomfort, including sadness, disappointment, and denial. Eventually, however, she restored emotional balance by sincerely accepting her family circumstances. She came to view her situation as a form of destiny that she must accept.

*"Sadness, disappointment, denial, blame, envy, questions like 'why did this have to happen?' but in the end, maybe this was just the portion God gave me. Moreover, finally, all I can do is take the lesson from it." (SAD1P11341–1347)*

Rather than harboring resentment or envy toward those with intact families, AA remained humble and focused on fulfilling her current role.

*"...I try to realize that maybe others are at a different stage. They are now successful professionals, wives, mothers, but here I am. I still have both parents and am unmarried, so I focus on being a daughter. I do not think of myself as a wife or a mother, because I am not there yet. My role right now is what I need to maximize. There is no need to follow someone else's path." (SAPWB1P4395–402)*

She also applied the values of steadfastness and patience in dealing with life's challenges, helping her to face difficulties without excessive complaint.

*"...so how do I deal with things? With firmness. I always need to have a backup plan. Every event has risks, good or bad; if something bad happens, I need to be prepared with my answers and plans. There will always be obstacles and criticism, so I stay firm." (SAPWB1P5638–649)*

AA viewed everything in her life, good and bad, as her 'portion' from God, to be received sincerely.

*"Sadness, disappointment, denial, blame, envy, wondering why it all happened... but in the end, maybe this is just my portion from God, and all I can do is take the wisdom from it. I often say to my mom, whether bad luck or happiness, a leaky roof or anything else, maybe it is just my lot." (SAD1P11341–1351)*



*"I even said to God: 'God, I have faced so many challenges, what more do You want to give me? Even in relationships, what will you give me next?' However, if God knows I am strong enough, then okay, whatever it is, I will accept it."* (SAF2P11151–1158)

Despite the absence of her father for much of her life, AA chose to accept him and still showed filial respect in order to maintain harmony.

*"...in the end, I just softened my heart and thought, it is okay. When I have free time, I will visit him. I do not need to hate him. My role now is to spend time with him, accompany him, even if sometimes I still ask, 'Why did it have to be like this, Dad?'"* (SAPWB1P2209–219)

AA placed a high value on personal responsibility in her daily life. She felt more at peace with her situation by fulfilling her responsibilities and maintaining balance.

*"I consider myself responsible because I try not to burden anyone. I still rely on my parents for food and housing, but I try not to be a burden. I wake up early, cook, help with shopping, pay bills, and so on. I am responsible for myself, my family, and my personal growth through formal education, reading, and self-study. That is how I take responsibility for myself and my environment."* (SAPWB3P4784–803)

**Participant SS.** SS prioritized patience when dealing with life's problems. She chose to accept her situation to avoid escalating conflict.

*"Just be patient, accept it, stay quiet, be alone, be sincere."* (SSNBJ3P11025–1026)

SS also demonstrated the value of *Andhap Asor*, or humility, which is evident in her choice not to dramatize problems and her tendency toward self-reflection. She forgave those who hurt her, even when they did not apologize, and was also willing to apologize herself when she recognized her mistakes in causing conflict.

*"If I did something wrong, I will say sorry for hurting your feelings. But if you are still holding a grudge and we cannot both admit fault, then that is up to you. At least I have already apologized."* (SSNBJ3P21027–1037)

She recognized the importance of maintaining harmonious relationships, which motivated her to strive for personal growth. Although her family was not supportive, she sought emotional support from people outside her family, such as neighbors, friends, or a partner.

*"When you face problems in a harmonious family, it is nice, you get support from your family, and it helps you open up more. But in my case, it is not like that, so I have become more closed off."* (SSNBJ1P11007–1017)

SS also felt a deep sense of responsibility to bring happiness to her grandmother, who had raised her since childhood. This sense of duty helped motivate her to keep going in life.

*"Whenever I feel like being lazy, I immediately think of my grandmother. I have not made her happy yet."* (SSPWB3P4585–591)

In addition, SS practiced legowo and sincere acceptance toward events that did not go her way. She avoided retaliation against those who mistreated her, placing her trust in divine justice.

*“I do not want to hurt people. Even if others do bad things to me, I will not retaliate. I will leave it to God to handle.”* (SSPW6P4777–791)

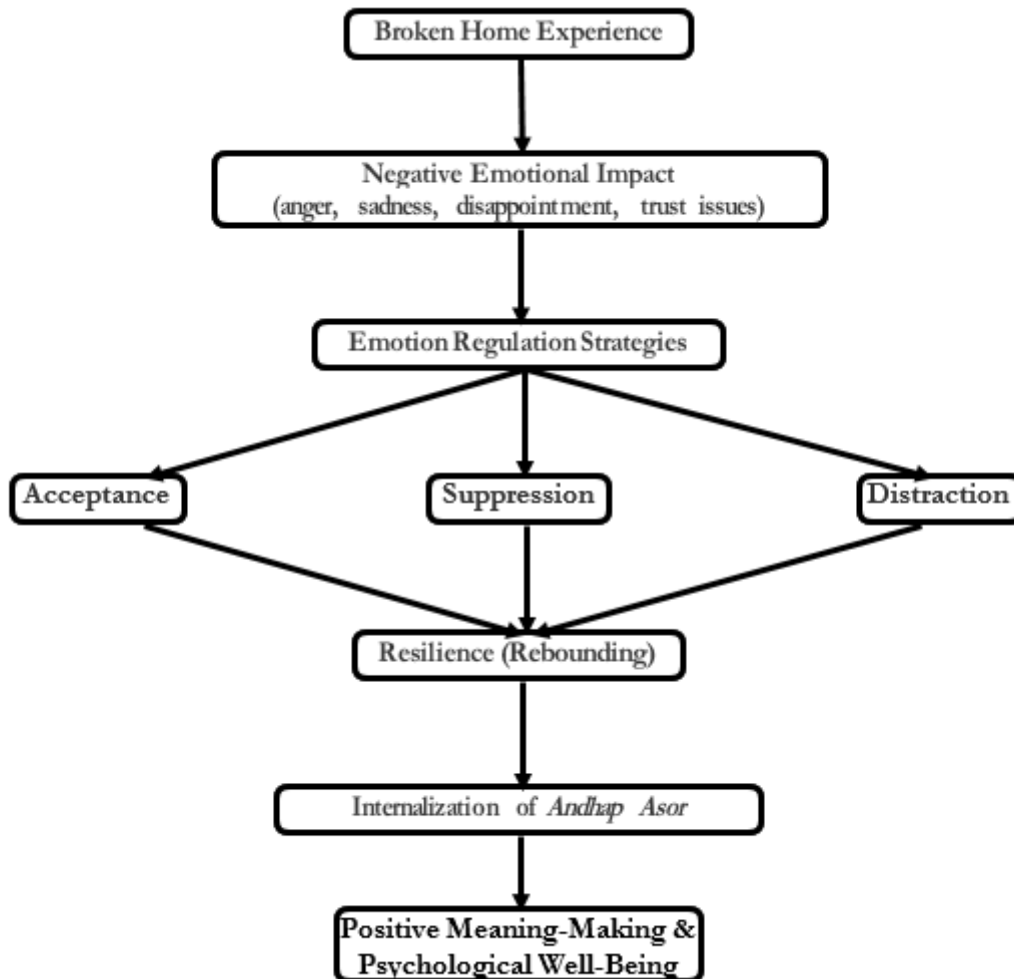
**Table 2.**  
 Thematic Findings on Emotional Regulation and Cultural Coping Strategies

Theme	Field Findings	Analytical Discussion
Acceptance	Participants accepted their broken home background as part of life and a learning process.	Represents an adaptive emotion-focused coping strategy that enhances self-acceptance and emotional stability.
Suppression	Participants chose to suppress their emotions to maintain harmony and avoid hurting others.	While socially appropriate, this strategy can be ambivalent: it may prevent conflict, but risks internalizing emotional distress if not processed correctly.
Distraction	Participants redirected their emotional distress toward productive or neutral activities (e.g., working, sleeping, watching content).	Distraction serves as a short-term regulation strategy that is effective if it carries meaning or productivity.
Resilience	Participants set future-oriented goals, pursued education or careers, and developed independence.	Demonstrates post-traumatic growth; emotional adversity becomes a foundation for developing autonomy, meaning, and long-term emotional recovery.
Javanese Value: <i>Andhap Asor</i>	The value of humility and respect was used to control emotional expression and foster respectful relationships.	<i>Andhap Asor</i> reinforces both emotional and social regulation, acting as a cultural coping
Spiritual Value: <i>Gusti Mboten Sare</i>	The belief that God is always watching provided comfort and acceptance in difficult moments.	framework that encourages internal balance and external harmony. A form of spiritual coping that strengthens the interpretation of suffering and discourages revenge or negativity, promoting resilience and spiritual peace.

A similar emotional trajectory developed throughout the four stories, despite differences in familial conflict and relational history. As a first reaction to family conflict, each participant discussed early tendencies toward emotional suppression and retreat. Nevertheless, there was variation in how these responses were interpreted. For example, SS and ER linked relational mistrust and avoidance to emotional repression. On the other hand, AA and AR viewed it as a purposeful, culturally sensitive method of self-control, rooted in the Javanese value of *Andhap Asor*. They emphasized emotional control to preserve societal balance.

All participants progressively progressed toward emotional acceptance and rehabilitation as their tales developed. However, the extent to which each person accepted cultural values influenced this change, which was not a personal one. While others tended toward pragmatic self-reliance formed by necessity rather than cultural guidance, those actively engaged with *Andhap Asor* tended

to express more precise objectives and forward-looking resilience. These variations suggest that *Andhap Asor* can serve as a culturally significant framework for emotional control and post-crisis adaptation, providing a logical lens through which social affiliation is reestablished and emotional suffering is managed, in addition to patient endurance.



**Figure 1.**  
Original Findings: Emotion Regulation Through the Value of *Andhap Asor*

According to an intersubjective viewpoint, guilt and perceived social criticism emerged in all of the testimonies, albeit in different ways. The stigma was redirected by AR into a desire for personal growth, particularly in academics and relationships. On the other hand, SS absorbed this as social hesitancy and a lack of confidence. This contrast highlights the dynamic nature of *Andhap Asor* as a cultural value, whose impact varies according to how individuals interpret it within the context of their personal narratives. Some people find humility a burden, while others see it as a means of achieving psychological unity.

## Discussion

The results of this study show that early adult Javanese women's psychological well-being is affected differently by their experience of growing up in a broken home. The development of negative self-perceptions and emotional suffering is one significant effect. If not properly controlled,

these negative feelings can be detrimental to mental health. Early adult women from broken home backgrounds are more vulnerable to conditions such as anxiety, depression, or certain personality disorders, many of which stem from the inability to process and express emotions constructively (Gross & Thompson, 2007).

Psychological well-being is ultimately influenced by an inability to manage emotions and foster positive interpersonal relationships. Compared to their peers who grew up in peaceful homes, these women are more likely to experience anxiety, hopelessness, loneliness, and a profound sense of helplessness (Sanders, 2012). As a result, family instability can have a significant impact on mental health. The ability to accept oneself, build healthy social relationships, realize one's potential, and find fulfillment in life are all components of psychological well-being (Ryff, 1989). García-Alandete (2015) further adds that psychological well-being includes a sense of life value and goal orientation.

Early adult women from broken homes risk being hindered in their developmental tasks (Annisa et al., 2024). According to Santrock (2021), psychological effects tend to persist into early adulthood for individuals from broken families. It is further supported by Mistiani (2018), who asserts that childhood stress can have long-term effects that impact various aspects of life well into adulthood. Children from broken homes may experience a diminished sense of family identity, emotional neglect, deteriorating relationships with their parents, and intense feelings of abandonment, insecurity, and sadness (Fisabilillah & Agustina, 2024).

Several participants in this study expressed negative views about themselves, including feelings of worthlessness, low confidence, and emotional neglect. These results are consistent with Amato's (2000) study, which showed that people who witness parental separation frequently internalize family conflict as a sign of personal inadequacy, which results in emotional fragility and low self-esteem. These women's psychological dynamics included negative emotions, including grief, rage, and anxiety, especially when they thought back on their turbulent family histories. Many of these women, however, remained in good standing with their communities, became independent, and reframed their circumstances to help them achieve important life objectives. These adaptive capacities are likely influenced by Javanese cultural values instilled since childhood, especially the value of *Andhap Asor*, which promotes humility, acceptance, and respect for others (Faizun et al., 2024; Koentjaraningrat, 1994).

It is interesting to note that early adult Javanese women from dysfunctional households frequently demonstrated independence and a strong orientation toward worthwhile life goals despite emotional suffering. This issue implies that people can create new meanings and work toward psychological healing rather than being helpless victims of their past. These results lend credence to Tedeschi and Calhoun's (2004) post-traumatic growth theory, which holds that people can undergo constructive psychological growth following traumatic experiences. Within the Javanese cultural context, these experiences are processed internally through the value of *Andhap Asor*, which serves as a foundation for social behavior and helps individuals manage negative emotions through reflective and spiritual means (Geertz, 1973). Thus, this study highlights the importance of considering cultural context as a psychological resource in coping with emotional stress caused by family instability.

The cultural value of *Andhap Asor*, which emphasizes humility, a lack of superiority, and respect for others, plays a central role in helping early adult women from broken home backgrounds form healthy adjustment patterns. This value encourages people to prioritize harmony in relationships and refrain from impulsive emotional reactions in social settings that require interpersonal connection and emotional management. The idea of *nerimo ing pandum*, a genuine acceptance of life's realities without giving in to suffering, is consistent with this humility. For early

adult women who can successfully integrate both ideas, the experience of growing up in a broken home no longer leaves a permanent scar. Nevertheless, it has changed into a source of knowledge for living. In this process, *Andhap Asor* is a cultural framework that promotes resilience, empathy, and emotional equilibrium by enabling the positive reinterpretation of adverse situations (Faizun et al., 2024; Koentjaraningrat, 1994).

Furthermore, *Andhap Asor* is an internal mechanism for managing inner conflict in social relationships. Early adult women who have internalized this value tend to interpret their parents' mistakes or shortcomings with compassion and spiritual understanding. In Javanese tradition, this is closely associated with "eling lan waspada," which refers to being mindful and aware of one's conduct in life. When one can maintain humility and release resentment, psychological well-being is not merely the absence of problems but the ability to manage suffering meaningfully.

The value of *Gusti mboten sare*, the belief that God is always present and watching over human life, adds a spiritual dimension to the interpretation of suffering. This belief reinforces self-restraint, reduces the desire for revenge, and nurtures sincerity in accepting the limitations of others, including disappointing family members. Thus, Javanese cultural values are not merely social ornaments, but psychological resources that foster inner resilience and healthy relationships, as emphasized in Ryff's (1989) dimensions of self-acceptance, positive relations with others, and purpose in life.

In general, the psychological well-being of early adult Javanese women depends on how much they can utilize Javanese cultural values in adapting to their life experiences. Self-acceptance and independence (particularly for those who sincerely accept their family background through *nerimo ing pandum*) are associated with better psychological well-being than those who continue to harbor anger and disappointment toward their parents. In terms of social relationships, early adult women who still struggle with interpersonal difficulties tend to have lower psychological well-being, consistent with previous research indicating that individuals from broken home families often face challenges in forming stable relationships (Jacquet & Surra, 2001).

In terms of emotional equilibrium, *Andhap Asor* is a coping strategy that helps women improve their acceptance of life events and reduce resentment. This matter supports Ryff's (1989) thesis, which posits that environmental mastery, positive social relationships, and self-acceptance have a significant influence on psychological well-being. In the Javanese context, traditional values serve as a source of strength for early adult women to achieve psychological well-being, even in non-harmonious family backgrounds.

*Andhap Asor*, which means "to lower oneself" or "to be humble," is not merely a social norm in Javanese culture but also a distinctive form of emotional regulation rooted in collective and spiritual values. In emotional regulation, *Andhap Asor* serves as a strategy that helps individuals, especially early adult women from broken home families, manage negative feelings such as anger, resentment, hurt, or shame stemming from past experiences.

*Andhap Asor* teaches that emotional control, especially in social situations, is a sign of inner maturity and a means to preserve harmony, in contrast to Western systems that often emphasize emotional release as a sign of authenticity. According to the theory of emotion-focused coping (Lazarus & Folkman, 1984), *Andhap Asor* is a coping mechanism used to manage feelings and prevent them from escalating into harmful outbursts. People who practice *Andhap Asor* are encouraged to suppress, think about, and digest their bad feelings before reacting to them outwardly. It allows emotions to be managed with wisdom and mindful awareness (*eling lan waspada*).

Women in their early adult years who have experienced turmoil in their families frequently

harbor emotional scars from the past. Internalizing the value of *Andhap Asor*, however, makes them better prepared to deal with their displeasure toward their parents, prevent long-term animosity, and acknowledge that everyone has limitations. This attitude correlates with the concept of self-compassion in contemporary psychology (Neff, 2003), where individuals treat themselves with kindness and avoid cycles of self-blame. In Javanese tradition, *Andhap Asor* aligns with the principles of *nerimo ing pandum* (accepting destiny) and *Gusti mboten sare* (God never sleeps), encouraging individuals to view suffering as a spiritual process rather than merely a psychological wound.

The findings of this study reveal that emotional regulation among early adult women from broken home families follows four main patterns: acceptance, suppression, distraction, and resilience. Among these strategies, the cultural value of *Andhap Asor* emerged as a transformative foundation that shaped the entire emotional process. In the context of acceptance, *Andhap Asor* does not imply passive submission to circumstances but reflects the ability to embrace reality with inner wisdom and without moral superiority. Participants who reflected this value exhibited a more thoughtful and calm attitude, avoiding reactive or aggressive responses to traumatic prior experiences. Instead of placing blame on their parents or family history, they attempted to practice forgiveness (Rusmahadewi et al., 2024).

Furthermore, participants' emotional repression went beyond simple passive repression. Instead, the *Andhap Asor* concept was often the foundation. This emotional ethic places a strong emphasis on the importance of subtly managing emotions in order to preserve both individual dignity and communal harmony. This set of values sees the ability to regulate one's emotions, such as anger or disappointment, as a virtue rather than a weakness. This matter illustrates the differences between Western standards for emotional display and Eastern cultural principles, which prioritize internal, gradual emotional management and emphasize social calm. However, it is crucial to remember that repression can become a covert psychological burden without a constructive method for meaning-making (Gross & Thompson, 2007).

When participants redirected their emotional energy into productive activities such as studying or working, the value of *Andhap Asor* remained a driving force. They were not motivated by the ambition to showcase success arrogantly but by a quiet desire to prove themselves, without blaming or invalidating others. Because of this modest mindset, they could develop independently while staying rooted in responsibility and simplicity. Ultimately, reestablishing their lives through goal-setting demonstrated personal growth and how *Andhap Asor* enabled them to carry on without bitterness or sadness. Instead, they regarded their past respectfully, transforming wounds into wisdom and stepping into the future with composure and clarity.

The degree to which participants internalized *Andhap Asor* varied depending on the age at which they experienced family separation and the type of caregiving they received. Those who lived with elders who consistently modeled humility and respect were likelier to adopt such values.

*Andhap Asor* is therefore more than just a framework for social interaction; it also provides a psychological basis for reorganizing emotional experiences in a way that is both meaningful and manageable. Early adult women from broken homes benefit much from it in terms of their emotional healing. In this sense, *Andhap Asor* fulfills two roles: one as a social strategy (maintaining harmonious relationships in the face of emotional conflict) and one as an internal emotional regulator (calming the self and accepting reality). It enables people to deal with their feelings in privacy without breaking important social ties essential for psychological health. Additionally, by promoting emotional maturity, this value helps people avoid getting caught up in defensive or violent actions.

## Implications

The study's results suggest that culturally based psychological therapies can help early adult women from broken home situations. In order to help these women develop better coping strategies, mental therapy that integrates Javanese cultural values may be beneficial.

## CONCLUSION

According to the study's findings, *Andhap Asor* has a foundation in spiritual consciousness and humility. It is essential for assisting young adult women from dysfunctional households to manage their emotions, develop resilience, and uphold positive social interactions. The findings underscore the significance of cultural values as psychological resources and advocate for incorporating cultural dimensions into the design of psychological interventions for individuals with disrupted family backgrounds.

Although *Andhap Asor* did not appear explicitly in every participant's verbalization, behavioral patterns consistent with this value, such as emotional restraint, respect for elders, and patience, emerged as meaningful coping mechanisms. Acceptance, suppression, diversion, and resilience were the four main emotional regulation patterns displayed by the subjects. The cultural value of *Andhap Asor* stood out among these tactics as a key tenet that helped participants reinterpret and reorganize their emotional experiences in a more meaningful and healthy way. Humility, respect for others, and self-restraint, core elements of *Andhap Asor*, functioned as internal and social emotional regulation mechanisms. This value enabled early adult women not to be consumed by past trauma or resentment, but rather to develop a reflective, empathetic, and self-aware attitude.

Thus, *Andhap Asor* is an ethical heritage of Javanese culture and a psychological resource for coping with emotional wounds caused by experiences of a broken home. These findings underscore the importance of considering cultural context in designing psychological interventions, particularly for individuals who have been affected by family dysfunction in the past.

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