

**BUKTI KORESPONDENSI
ARTIKEL JURNAL NASIONAL SINTA 2**

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

Jurnal : Indigenous: Jurnal Ilmiah Psikologi, Vol. 10 No. 2, July 31, 2025, pp. 146-172, e-ISSN: 2541-450X, p-ISSN: 0854-2880

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Tautan akses : <https://journals2.ums.ac.id/indigenous/article/view/11279>

Email korespondensi: sheilla@mercubuana-yogya.ac.id

No.	Perihal	Tanggal
1.	Konfirmasi submit artikel	25 Juni 2025 17 Juli 2025
2.	Konfirmasi review dan hasil review pertama	11 September 2025
3.	Responses to reviewers (file)	18 September 2025 (email) 20 September 2025
4.	Konfirmasi review dan hasil review kedua	9 Oktober 2025 (email)
5.	Responses to reviewers (file)	10 Oktober 2025
6.	Decision acceptance dan payment	23 Oktober 2025
7.	Responses to editor	24 & 30 Oktober 2025
8.	Copyediting dan proof stage	5 November 2025

1. Bukti konfirmasi submit artikel (25 Juni & 17 Juli 2024)

The screenshot shows a web browser window with the URL `journals2.ums.ac.id/indigenous/authorDashboard/submission/11279#workflow`. The page title is "Indigenous: Jurnal Ilmiah Psikologi". The breadcrumb trail is "11279 / Varadhila Peristianto et al. / Andhap Asor among Early Adult Women from Broken Homes: A Cultural Perspective on Emotion". The page is in the "Publication" stage of the workflow, with sub-steps "Submission", "Review", "Copyediting", and "Production".

Submission Files

File ID	File Name	Date	Type
43646	AA Regulasi Emosi_Indigenous_English 010625.docx	June 25, 2025	Article Text
45825	Artikel_Andhap Asor and Emotional Resilience.docx	July 17, 2025	Article Text

Pre-Review Discussions

Name	From	Last Reply	Replies	Closed
No Items				

2. Bukti konfirmasi review dan hasil review pertama (11 September 2025)

The screenshot shows the 'Indigenus: Jurnal Ilmiah Psikologi' submission dashboard. The 'Round 1 Status' section indicates that the submission has been resubmitted for another review round. The 'Notifications' section shows a message from the editor dated 2025-11-12 01:11 PM. The 'Reviewer's Attachments' section lists two reviews from Reviewer A and Reviewer B, both dated September 11, 2025. The 'Revisions' section lists three revisions: 50408 (AA Regulasi Emosi), 50409 (CTF Indigenus.pdf), and 52516 (Andhap Asor among Early Adult Women from Broken Homes.docx), all dated September 20, 2025, except for 52516 which is dated October 10, 2025.

The screenshot shows the same dashboard with a 'Revision Required' pop-up window. The window title is '[Indigenus] Revision Required'. It lists participants: Sheilla Varadhila Peristianto (sheilla_93) and Hamnah Tsabitah (hamnahsabitah). The message is from hamnahsabitah, dated 2025-09-11 08:53 AM. The message content is as follows:

Assalamu'alaikum Wr. Wb.
Kepada Yth. Bapak/Ibu Sheilla Varadhila Peristianto

Terima kasih telah mempercayakan artikel Bapak/Ibu pada jurnal Indigenus. Artikel Bapak/Ibu sudah melalui proses review eksternal, berikut kami lampirkan masukan-masukan dari para reviewer.

Silahkan Bapak/Ibu memperbaiki artikel tersebut sesuai masukan-masukan reviewer (terlampir) agar dapat kami lanjutkan ke proses berikutnya. Mohon untuk dapat menggunakan "track changes" atau memberikan highlight pada dokumen hasil perbaikan. Kami tunggu hasil perbaikan artikel Bapak/Ibu sebelum 18 September 2025.

Demikian, harap menjadi perhatian dan terima kasih atas kepercayaannya.

Salam,
Editor
Indigenus: Jurnal Ilmiah Psikologi
Fakultas Psikologi, Universitas Muhammadiyah Surakarta
Jl. A. Yani Pabelan Kartasura 57162
Phone: +6285725329151; Email: jurnal.indigenus@ums.ac.id

The pop-up also lists the reviewers: Reviewer A, Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc, and Reviewer B, Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc.



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

[Indigenous] Revisions Required

2 pesan

Jurnal Indigenous <jurnal.indigenous@ums.ac.id>

11 September 2025 pukul
15.59

Kepada: sheilla@mercubuana-yogya.ac.id

Assalamu'alaikum Wr. Wb.

Kepada Yth. Bapak/Ibu Sheilla Varadhila Peristiano

Terima kasih telah mempercayakan artikel Bapak/Ibu pada jurnal Indigenous. Artikel Bapak/Ibu sudah melalui proses review eksternal, berikut kami lampirkan masukan-masukan dari para reviewer.

Silahkan Bapak/Ibu memperbaiki artikel tersebut sesuai masukan-masukan reviewer (terlampir) agar dapat kami lanjutkan ke proses berikutnya. Mohon untuk dapat menggunakan "track changes" atau memberikan highlight pada dokumen hasil perbaikan. Kami tunggu hasil perbaikan artikel Bapak/Ibu sebelum 18 September 2025.

Demikian, harap menjadi perhatian dan terima kasih atas kepercayaannya.

Salam,

Editor

Indigenous: Jurnal Ilmiah Psikologi

Fakultas Psikologi, Universitas Muhammadiyah Surakarta

Jl. A. Yani Pabelan Kartasura 57162

Phone: +6285725329151; Email: jurnal.indigenous@ums.ac.id

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2 lampiran

 Reviewer B_Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc
1258K

 Reviewer A_Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc
1263K

Form review round 1
Reviewer 1

FORM REVIEW

Tanggal : 24 Juli 2025

Judul Naskah : *Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes*

Petunjuk:

Dimohon menandai pada kolom penilaian dengan V (check) dan menuliskan catatan pada kolom komentar spesifik

No	BAGIAN	Penilaian			
		Sangat Baik	Baik	Cukup	Kurang
1.	JUDUL			X	
	Komentar spesifik Sebenarnya cukup dg andhap asor among early....dst saja cukup, hilangkan emotional resilience nya				
2.	ABSTRAK		V		
	Komentar spesifik, meliputi: Tujuan, Metode penelian (Tempat penelitian, jumlah subjek/informan, teknik sampling, metode dan alat pengumpulan data, metode analisis data), Hasil, dan Implikasi penelitian Tujuannya ada dan jelas, metode penelitiannya clear, hasilnya ada tp mmg butuh kejelasan lg, implikasi penelitiannya seperti "dipaksakan", mgp tdk menyebutkan variabel apa yg layak dieksplor lg.				
3.	PENDAHULUAN			V	
	Komentar spesifik, meliputi: Sistematika kepenulisan / alur berfikir, Urgensi penelitian (pentingnya variable yang akan diteliti), GAP penelitian , Tujuan penelian, Hipotesis/Pertanyaan Penelitian. Sistematika kurang runtut dan detil, shg gap penelitian kurang jelas dan kurang di highlight dlm penulisan nya. Andhap asor sbg variable utama tidak dituliskan secara mendalam dan disertai dg contoh kongkrit yg sesuai dg tema penelitian. Peneliti perlu menjelaskan hal ini. Peneliti juga perlu mengaitkan sec jelas keterkaitan antar variabelnya.				

No	BAGIAN	Penilaian			
		Sangat Baik	Baik	Cukup	Kurang
	METODE				
	Kesesuaian penggunaan metode				V
	Kejelasan penyajian metode				V
4.	<p>Komentar spesifik, meliputi: Tempat penelitian, jumlah subjek/informan, teknik sampling, Metode dan alat pengumpulan data, Validitas dan Reliabilitas (atau yang relevan), Metode analisis data</p> <p>Jumlah subjek cukup, namun sayangnya karakteristiknya tidak mengarah spesifik ke judulnya. Teknik samplingnya kurang jelas. Dasar-dasar dalam penyusunan guide wawancara spt apa dan atau dari mana juga nggak jelas.</p>				
	HASIL				
	Analisis dan interpretasi data			V	
	Penyajian tabel, gambar, grafik				
5.	<p>Komentar spesifik</p> <p>Analisis kurang mendalam, kutipan verbatimnya kurang dimaknai lbh dalam. Penyajian hasil analisis penyajiannya tidak sistematis per tema tetapi per subjek Kutipan-kutipan verbatimnya juga minim sekali yg mengandung unsur andhap asor</p>				
	PEMBAHASAN				V
6.	<p>Komentar spesifik, meliputi: Penjelasan hasil penemuan (mencantumkan rujukan2 yang relevan untuk menjelaskan hasil penelitian) dan Sistematis penulisan yang mudah dipahami.</p> <p>Pembahasan kurang mendalam dan spesifik andhap asor yg seperti apa, krn di teorinya peneliti juga tidak detil dalam menuliskan andhap asor itu spt apa.</p> <p>Pembahasan juga perlu melihat sdh seberapa lama subjek mengalami kelg broken home, sejak umur brp dan sdh brp lama, shg terbentuk perilaku spt itu. Termasuk juga background keluarganya, dr daerah mana, pny brp saudara, pekerjaan bpk ibunya.</p>				
	KESIMPULAN				
7.	<p>Komentar spesifik, meliputi: Singkat padat dan jelas, Menjawab tujuan penelitian, Implikasi</p> <p>Kesimpulan terlalu dipaksakan untuk masuk ke andhap asor, tp data tdk mendukung hal tsb</p>				
8.	Manfaat bagi pengembangan ilmu				V
9.	Orisinalitas naskah			V	
10.	Pengorganisasian manuskrip dan metode penyajian				V
11.	Kualitas secara keseluruhan				V

No	BAGIAN	Penilaian			
		Sangat Baik	Baik	Cukup	Kurang
12	Tata tulis dan daftar pustaka			V	

Jika disarankan untuk direvisi, mohon dapat memberikan secara rinci bagian dari manuskrip yang harus direvisi atau diubah (termasuk halaman dan baris ke berapa)

**boleh tidak diisi jika sudah me-review langsung pada artikel*

Halaman	Baris/bagian	Saran Perbaikan

Saran Umum mengenai artikel ini:

Referensi yg dipakai untuk melihat keluarga broken maupun bahasan yg lain butuh yg up to date (2009, 2000, 2001, 2002, 2003, 2004).
 Peneliti sebaiknya menyertakan data demografis subjek, missal usia, kpn kelg broken home, sdh brp lama kondisi tsb., pny saudara brp, dia anak ke brp dr brp bersaudara.
 Artikel terlalu Panjang, karena penulisannya tidak sistematis terstruktur dg baik. Tema-tema andhap asor sebaiknya dihigh-light dan dibuktikan dg kutipan verbatimnya
 Tema utama Andhap asornya perlu dijelaskan secara detil dulu, sehingga penulis paham apa itu andhap asor, tidak salah kaprah dg pengertian nrimo ing pandum.

Berdasarkan review yang sudah dilakukan atas manuskrip berjudul:

Maka rekomendasi atas naskah ini adalah:

	Publikasi tanpa perubahan
	Publikasi setelah perbaikan kecil (minor)
V	Publikasi setelah perbaikan besar (major)
	Publikasi pada jurnal lain
	Ditolak

**tandai dengan check (V)*

Bersama ini saya sampaikan juga bahwa apabila penulis telah melakukan perbaikan sesuai dengan masukan dari saya, maka manuskrip (*lingkari/tandai pada nomor yang sesuai*):

	perlu dikembalikan kepada saya
--	--------------------------------

	tidak perlu dikembalikan kepada saya dan diserahkan sepenuhnya kepada Dewan Redaksi
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*tandai dengan check (V)

Reviewer 2

FORM REVIEW

Tanggal : 3 September 2025
 Judul Naskah : Andhap asor and emotional resience

Petunjuk:
 Dimohon menandai pada kolom penilaian dengan V (check)
 dan menuliskan catatan pada kolom komentar spesifik

No	BAGIAN	Penilaian			
		Sangat Baik	Baik	Cukup	Kurang
1.	JUDUL		V		
	Komentar spesifik				
2.	ABSTRAK		V		
	Komentar spesifik, meliputi: Tujuan, Metode penelian (Tempat penelitian, jumlah subjek/informan, teknik sampling, metode dan alat pengumpulan data, metode analisis data), Hasil, dan Implikasi penelitian				
3.	PENDAHULUAN			V	
	Komentar spesifik, meliputi: Sistematika kepenulisan / alur berfikir, Urgensi penelitian (pentingnya variable yang akan diteliti), GAP penelitian , Tujuan penelian, Hipotesis/Pertanyaan Penelitian. Uraian mengenai latar belakang pemilihan subjek dan fokus penelitiannya baiknya ditambahkan di pendahuluan Mengapa andhap asor dijadikan fokus penelitian, dan bagaimana dapat meningkatkan emotional resilience di pendahuluan				
4.	METODE				
	Kesesuaian penggunaan metode			V	
	Kejelasan penyajian metode			V	
	Komentar spesifik, meliputi: Tempat penelitian, jumlah subjek/informan, teknik sampling, Metode dan alat pengumpulan data, Validitas dan Reliabilitas (atau yang relevan), Metode analisis data Desain penelitiannya studi kasus, tapi ditujukan untuk menggali pengalaman subjektif subjek.				

No	BAGIAN	Penilaian			
		Sangat Baik	Baik	Cukup	Kurang
	Desain penelitiannya studi kasus, tapi tidak memenuhi syarat studi kasus yaitu multi data resources. Terdapat empat subjek tanpa significance other				
5.	HASIL				
	Analisis dan interpretasi data			V	
	Penyajian tabel, gambar, grafik	V			
	Komentar spesifik Analisis intrasubjek tampak disampaikan, sementara analisis intersubjek justru tidak disampaikan. Padahal ini yang sangat penting. Penyajian hasil penelitian kurang efisien, terlalu banyak menyampaikan data subjek sementara analisisnya kurang dieksplorasi				
6.	PEMBAHASAN		V		
	Komentar spesifik, meliputi: Penjelasan hasil penemuan (mencantumkan rujukan2 yang relevan untuk menjelaskan hasil penelitian) dan Sistematis penulisan yang mudah dipahami.				
7.	KESIMPULAN		V		
	Komentar spesifik, meliputi: Singkat padat dan jelas, Menjawab tujuan penelitian, Implikasi				
8.	Manfaat bagi pengembangan ilmu		V		
9.	Orisinalitas naskah	V			
10.	Pengorganisasian manuskrip dan metode penyajian		V		
11.	Kualitas secara keseluruhan			V	
12.	Tata tulis dan daftar pustaka		V		

Jika disarankan untuk direvisi, mohon dapat memberikan secara rinci bagian dari manuskrip yang harus direvisi atau diubah (termasuk halaman dan baris ke berapa)

**boleh tidak diisi jika sudah me-review langsung pada artikel*

Halaman	Baris/bagian	Saran Perbaikan
3-4		Tambahkan penjelasan mengenai latar belakang pemilihan subjek dan fokus penelitian
5		Subjek yang 4 orang itu apa semuanya subjek, atau 1 subjek dan 3 signifikan other
6-16		Hasil penelitian baiknya disajikan baik secara fragmental dan intergral, intrasubjektif dan intersubjektif, disampaikan secara efisien

Saran Umum mengenai artikel ini:

1. *Penjelasan mengenai latar belakang pemilihan subjek dan fokus penelitian baiknya lebih memadai di pendahuluan*
2. *Pemilihan desain penelitian, dan operasionalisasinya baiknya disesuaikan dengan yang seharusnya*
3. *Hasil penelitian baiknya disajikan baik secara fragmental dan intergral, intrasubjektif dan intersubjektif, disampaikan secara efisien*

Berdasarkan review yang sudah dilakukan atas manuskrip berjudul:

Maka rekomendasi atas naskah ini adalah:

	<i>Publikasi tanpa perubahan</i>
<i>V</i>	<i>Publikasi setelah perbaikan kecil (minor)</i>
	<i>Publikasi setelah perbaikan besar (major)</i>
	<i>Publikasi pada jurnal lain</i>
	<i>Ditolak</i>

**tandai dengan check (V)*

Bersama ini saya sampaikan juga bahwa apabila penulis telah melakukan perbaikan sesuai dengan masukan dari saya, maka manuskrip (*lingkari/tandai pada nomor yang sesuai*):

	<i>perlu dikembalikan kepada saya</i>
<i>V</i>	<i>tidak perlu dikembalikan kepada saya dan diserahkan sepenuhnya kepada Dewan Redaksi</i>

**tandai dengan check (V)*

3. Bukti responses to reviewers (file) (18 September 2025 melalui email) (20 September 2025)

Indigenous: Jurnal Ilmiah Psikologi
--- Back to Submissions

Editor
Indigenous: Jurnal Ilmiah Psikologi
Fakultas Psikologi, Universitas Muhammadiyah Surakarta
Jl. A. Yani Pabelan Kartasura 57162
Phone: +6285725329151; Email: jurnal.indigenous@ums.ac.id

Reviewers:
 Reviewer_A_Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc
 Reviewer_B_Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.doc

Yth. Tim Jurnal Indigenous,
Assalamualaikum Wr. Wb. sheilla_93
2025-09-18 12:31 PM

Terima kasih kami sampaikan atas kesempatan serta masukan yang diberikan oleh para reviewer. Dengan ini kami konfirmasi telah menerima dan memperbaiki naskah sesuai hasil review yang dilampirkan.

Kami telah melakukan perbaikan artikel sesuai dengan masukan-masukan reviewer, menggunakan *track changes* sebagaimana diminta.

Demikian kami sampaikan, sekali lagi terima kasih atas perhatian dan kerjasamanya.

Wassalamualaikum Wr. Wb.
Hormat kami,

AA Regulasi Emosi_Indigenous_English 170925.docx
 CTF Indigenous.pdf

Kepada Yth. Bapak/Ibu sheilla_93
2025-10-10 05:59 AM

Tim Editor
Indigenous: Jurnal Ilmiah Psikologi
Fakultas Psikologi, Universitas Muhammadiyah Surakarta Terima kasih atas informasi dan masukan yang diberikan pada email sebelumnya. Berikut saya kirim kembali perbaikan naskah artikel sesuai dengan masukan dan saran yang diminta. Terima kasih Salam, Sheilla Varadhila Peristianto

Andhap Asor among Early Adult Women from Broken Homes.docx



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

[Indigenous] Revisions Required

2 pesan

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

18 September 2025 pukul
19.31

Kepada: Jurnal Indigenous <jurnal.indigenous@ums.ac.id>

Yth. Tim Jurnal Indigenous,
Assalamualaikum Wr. Wb.

Terima kasih kami sampaikan atas kesempatan serta masukan yang diberikan oleh para reviewer. Dengan ini kami konfirmasi telah menerima dan memperbaiki naskah sesuai hasil review yang dilampirkan.

Kami telah melakukan perbaikan artikel sesuai dengan masukan-masukan reviewer, menggunakan *track changes* sebagaimana diminta.

Demikian kami sampaikan, sekali lagi terima kasih atas perhatian dan kerjasamanya.

Wassalamualaikum Wr. Wb.
Hormat kami,

[Kutipan teks disembunyikan]

2 lampiran



AA Regulasi Emosi_Indigenous_English 170925.docx
4823K



CTF Indigenous.pdf
1843K

Perbaikan pada lampiran 1.

4. Bukti konfirmasi review dan hasil review kedua
(9 Oktober 2025)



Sheilla Varadhila Peristiano <sheilla@mercubuana-yogya.ac.id>

[Indigenous] Revisions Required References

2 pesan

Jurnal Indigenous <jurnal.indigenous@ums.ac.id>
Kepada: sheilla@mercubuana-yogya.ac.id

9 Oktober 2025 pukul 16.41

Assalamu'alaikum Wr. Wb.

Kepada Yth. Bapak/Ibu

Terima kasih telah mempercayakan artikel Bapak/Ibu pada jurnal Indigenous. Artikel Bapak/Ibu saat ini dalam tahap editing oleh tim kami, berdasarkan persyaratan yang diterbitkan oleh Jurnal Indigenous salah satunya adalah mencantumkan referensi Jurnal Indigenous ke dalam artikel yang Bapak/Ibu ingin terbitkan.

Silahkan Bapak/Ibu memperbaiki artikel tersebut agar dapat kami lanjutkan ke proses berikutnya. **Kami tunggu hasil perbaikan artikel Bapak/Ibu sebelum 13 Oktober 2025.**

Demikian, harap menjadi perhatian dan terima kasih atas kepercayaannya.

Salam,

Tim Editor

Indigenous: Jurnal Ilmiah Psikologi

Fakultas Psikologi, Universitas Muhammadiyah Surakarta

Jl. A. Yani Pabelan Kartasura 57162

Phone: +6285725329151; Email: jurnal.indigenous@ums.ac.id

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Artikel_Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes.docx

4823K

5. Bukti responses to reviewers (file) (10 Oktober 2025)

The screenshot shows an email from the editor, Tim Editor, to Sheilla Varadhila Peristianto. The email is dated 2025-09-18 12:31 PM. The subject is 'Yth, Tim Jurnal Indigenous, Assalamualaikum Wr. Wb.'. The body of the email contains the following text:

Terima kasih kami sampaikan atas kesempatan serta masukan yang diberikan oleh para reviewer. Dengan ini kami konfirmasi telah menerima dan memperbaiki naskah sesuai hasil review yang dilampirkan.

Kami telah melakukan perbaikan artikel sesuai dengan masukan-masukan reviewer, menggunakan *track changes* sebagaimana diminta.

Demikian kami sampaikan, sekali lagi terima kasih atas perhatian dan kerjasamanya.

Wassalamualaikum Wr. Wb.
Hormat kami,

AA Regulasi Emosi_Indigenous_English 170925.docx
CTF Indigenous.pdf

Kepada Yth. Bapak/Ibu

sheilla_93
2025-10-10 05:59 AM

Tim Editor
Indigenous: Jurnal Ilmiah Psikologi
Fakultas Psikologi, Universitas Muhammadiyah Surakarta
Terima kasih atas informasi dan masukan yang diberikan pada email sebelumnya. Berikut saya kirim kembali perbaikan naskah artikel sesuai dengan masukan dan saran yang diminta. Terima kasih Salam, Sheilla Varadhila Peristianto

Andhapa Asor among Early Adult Women from Broken Homes.docx



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

[Indigenous] Revisions Required References

2 pesan

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

10 Oktober 2025 pukul
12.57

Kepada: Jurnal Indigenous <jurnal.indigenous@ums.ac.id>

Kepada Yth. Bapak/Ibu
Tim Editor
Indigenous: Jurnal Ilmiah Psikologi
Fakultas Psikologi, Universitas Muhammadiyah Surakarta

Terima kasih atas informasi dan masukan yang diberikan pada email sebelumnya. Berikut saya kirim kembali perbaikan naskah artikel sesuai dengan masukan dan saran yang diminta.

Terima kasih
Salam,
Sheilla Varadhila Peristianto

[Kutipan teks disembunyikan]



Andhap Asor among Early Adult Women from Broken Homes.docx
4843K

Perbaikan pada lampiran 2.

**6. Bukti decision acceptance dan payment
(23 Oktober 2025)**



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

[Indigenous] Payment Submission

1 pesan

Jurnal Indigenous <jurnal.indigenous@ums.ac.id>
Kepada: sheilla@mercubuana-yogya.ac.id

23 Oktober 2025 pukul 13.26

Dear Mr./Mrs., Sheilla Varadhila Peristianto

We have reached a decision regarding your submission to Indigenous: Jurnal Ilmiah Psikologi, "Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes".

Our decision is to: "Accept Submission" to be published in Vol. 10 Issue 2, 2025.

In addition, your article has undergone external review, and you are kindly requested to add at least 2 references from Indigenous Journal articles and revise the manuscript according to the reviewers' feedback (attached). Please submit the revised version using track changes or highlighting the changes before October 30, 2025.

Starting from that issue, Indigenous publishes articles in English and charges a publication fee of Rp. 1.500.000, as stated on the website. Please make the payment before Oct 30, 2025. The invoice is attached, and you must also complete the metadata of this article.

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2 lampiran



Invoice 03-II-25.pdf

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Acceptance Letter indigenous 03-II-25.pdf

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7. Bukti responses to editor (24 & 30 Oktober 2025)

The screenshot shows an email window titled "[Indigenous] Payment Submission". The participants listed are Sheila Varadhila Peristianto (sheilla_93) and Hannah Tsabitah (hannahtsabitah). The message is from hannahtsabitah, dated 2025-10-30 07:24 AM. The content of the message is as follows:

Dear Mr./Mrs., Sheila Varadhila Peristianto

We have reached a decision regarding your submission to Indigenous: Jurnal Ilmiah Psikologi, "Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes".

Our decision is to: "Accept Submission" to be published in Vol. 10 Issue 2, 2025.

In addition, your article has undergone external review, and you are kindly requested to add at least 2 references from Indigenous Journal articles and revise the manuscript according to the reviewers' feedback (attached). Please submit the revised version using track changes or highlighting the changes before October 30, 2025.

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The screenshot shows a reply email from sheilla_93, dated 2025-10-30 08:15 AM. The message content is as follows:

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Warm Regards,
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Invoice 03-II-25.pdf | Acceptance Letter indigenous 03-II-25.pdf

Dear Editor,
Assalamualaikum Wr. Wb.

I would like to confirm that I have completed the payment for the publication fee on Friday, 24 October 2025. I am attaching the proof of payment for your reference.

In addition, I would like to inform you that there has been a change in the article title based on the reviewer's suggestion, as follows:
Previous title: Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes
Revised title: Andhap Asor among Early Adult Women from Broken Homes: A Cultural Perspective on Emotional Regulation

Thank you very much for your attention and kind support.
Please let me know if any further confirmation or documents are required.

Warm regards,
Sheilla Varadhila Peristianto

Bukti Pembayaran Andhap Asor.pdf

8. Bukti copyediting dan proof stage
(5 November 2025)



Sheilla Varadhila Peristiano <sheilla@mercubuana-yogya.ac.id>

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

5 pesan

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5 November 2025 pukul 14.55

Assalamu'alaikum Bapak/Ibu Sheilla Varadhila Peristiano

Berikut ini kami lampirkan artikel Bapak/Ibu dengan judul " Andhap Asor among Early ..." telah selesai kami layout.

Silakan melakukan pengecekan layout dan konfirmasi terkait dengan daftar pustaka tersebut apakah sudah sesuai atau belum untuk melengkapi artikel tersebut maksimal **pada tanggal 10 Oktober 2025**.

Bunga, A. O., Evanytha, E., & Akhyar, M. (2024). Hubungan regulasi emosi dengan resiliensi pada emerging adulthood yang mengalami broken home. Peran Psikologi dalam pemberdayaan masyarakat untuk meningkatkan kesejahteraan masyarakat Indonesia, 239-246

Jika tidak ada konfirmasi perbaikan apapun, maka akan kami akan terbitkan artikel Bapak/Ibu pada Vol. 10 issue (2), 2025 di Jurnal Indigenous.

Terima kasih atas kerjasamanya.

Salam,
Editor
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Andhap Asor among Early Adult Women from Broken Homes A Cultural.pdf
243K

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>
Kepada: Jurnal Indigenous <jurnal.indigenous@ums.ac.id>

6 November 2025 pukul 05.44

Walaikumsalam Wr Wb..

Apakah kami dapat dikirimkan naskah hasil lay out sebelum diterbitkan?

Ataukah kami memang hanya konfirmasi terkait satu daftar pustaka tersebut?

Terima kasih,
Hormat kami..

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10 November 2025 pukul
10.09

Kepada: Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

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Terima kasih atas kerjasamanya.

Salam,
Editor

Jurnal Indigenous

Fakultas Psikologi, Universitas Muhammadiyah Surakarta

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Andhap Asor among Early Adult Women from Broken Homes A Cultural.pdf

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Bunga, A. O., Evanytha, E., & Akhyar, M. (2024). Hubungan regulasi emosi dengan resiliensi pada emerging adulthood yang mengalami broken home. Peran Psikologi dalam pemberdayaan masyarakat untuk meningkatkan kesejahteraan masyarakat Indonesia, 239-246

Terima kasih atas kerjasamanya.

Salam,

Editor

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Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

10 November 2025 pukul
12.39

Kepada: Jurnal Indigenous <jurnal.indigenous@ums.ac.id>

Walaikumsalam Wr. Wb..

Baik, kami telah melakukan pengecekan artikel yang telah dilakukan layout, kami telah menyetujuinya dan mengucapkan banyak terima kasih atas hal tersebut..

Terkait referensi yang ditanyakan telah sesuai, berikut:

"Bunga, A. O., Evanytha, E., & Akhyar, M. (2024). Hubungan regulasi emosi dengan resiliensi pada emerging adulthood yang mengalami broken home. Peran Psikologi dalam pemberdayaan masyarakat untuk meningkatkan kesejahteraan masyarakat Indonesia, 239-246"

Terima kasih,
Hormat Kami..

[Kutipan teks disembunyikan]

Lampiran

- 1. Naskah round 1 dengan track changes**
- 2. Naskah round 2 dengan track changes**
- 3. Letter of acceptance**

Peristianto, S.V., Mufti, I.D. (2025). *Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes*. *Indigenous: Jurnal Ilmiah Psikologi*, Vol(No). 1-last page

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

Deleted: *Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes*

Sheilla Varadhila Peristianto¹, Ismi Darojatun Mufti²

Write the full names of all authors without titles

Faculty of Psychology, Universitas MercuBuana, Yogyakarta, Indonesia¹²
sheilla@mercubuana-yogya.ac.id¹, ismidm03@gmail.com²

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.*

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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 Statistics Indonesia (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 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.

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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.

Deleted: Additionally, Hetherington and Kelly (2002) found that women from broken home backgrounds often struggle to form stable and trusting romantic relationships due to inconsistent caregiving experiences.

The 18–40 age range is early adulthood, a time of life characterized by many difficulties 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.

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Deleted: These women frequently experience emotional and social instability. According to Wallerstein and Lewis (2004), early adult women who go through parental separation show moderate to severe symptoms of depression within the first year. In the long term, they may encounter academic challenges, emotional distress, and difficulties establishing stable romantic relationships. Early adult women from broken home families tend to have less capacity to form meaningful relationships with their peers compared to those from intact families. Consequently, they are more likely to experience difficulties maintaining relationships (Aryono & Hendriani, 2018). This aligns with Santrock's (2003) perspective, which states that women from broken homes are more susceptible to enduring psychological problems well into early adulthood.

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. This often stems from unmet basic emotional needs during childhood, such as 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).

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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 modeled in their families (Luthar, 2003). These challenges also affect their ability to form and sustain healthy social relationships in adulthood (Riggio, 2004).

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Early adult women raised in broken home families often experience disruptions in developing healthy emotional regulation. This is mainly due to the lack of adaptive emotional role models from their parents. Children usually 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).

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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. 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.

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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).

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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 significantly impacts 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.

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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 facing such emotional adversity, local cultural values can become a psychological source of strength, especially within the Javanese context.

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 balances self-restraint, honoring others, and accepting life 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

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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 called *lembah manah* or humility, is a vital part of Javanese culture, as evidenced by numerous traditional sayings encouraging individuals to embody modesty and avoid arrogance. This humble demeanor has become deeply ingrained in Javanese society.

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Javanese culture contains a distinct value system for dealing with 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 used as cultural allusions in various spheres of Indonesian culture, such as social structures, politics, and education. This study intends to offer a more contextual viewpoint on psychological techniques pertinent to the larger Indonesian community by comprehending coping mechanisms with roots in Javanese culture.

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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. This 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.

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This syndrome poses a complex set of difficulties during the developmental stage of early adulthood, when women start to create meaningful intimate connections. To obtain a more detailed and contextual knowledge of the emotional and social dynamics that early adult women from broken home families encounter, it is imperative 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).

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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 may cultivate self-control,

reduce emotional reactivity, and maintain social harmony, which are 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.

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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.

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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 through 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.

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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 discussion on Javanese cultural values from (Koentjaraningrat, 1994) and (Faizun et al., 2024). Each interview lasted approximately 60–90 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), which involved the following steps: transcription, initial coding, theme identification, theme review, theme

naming, and interpretation of findings. This process yielded several key themes related to the causes and impacts of broken homes and 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

RESULT AND DISCUSSION

Result

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

1. 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 Purvosari, so that she would go back and forth from our house to there." (SARIUP8533-542)

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

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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." (S.ARIUP4138-155)

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." (S.AIUP139-45)

"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." (S.AIUP256-75)

"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?" (S.AIUP225-227)

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." (S.SIUP134)

"I do not know, because I was left by my father when I was very young, I do not even know who he is." (S.SIUP150-55)

"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." (S.SIUP237-46)

2. 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)

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As she grew into adulthood, ER experienced trust issues, making it difficult 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." (SERPW/B2P3195-197)

"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." (SERPW/B2201-210)

"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." (SERPW/B2P3357-361)

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 coming from a broken home pushed 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." (SERFPW/B2P4566-591)

Life Purpose

As a result of her broken home experience, 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." (SERPPW/BP61097-1102)

"Nowadays, if you do not have a title, people tend to look down on you." (SERPW/B6P2467-469)

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." (SARFPW/B2P21847-1857)

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." (SARFPW/B2P21847-1857)

"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." (SARPW/B2P41081-1086)

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.

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“...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 to cope 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 do not socialize. 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~~ 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

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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)

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“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)

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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 influenced this openness in 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 positively. 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, not live 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." (SSPW/B1410-413)

"I am afraid that no one will accept my background one day." (SSFPW/B2P3505-512)

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." (SSIUP/130-133)

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." (SSFPW/B3P2870-880)

"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." (SSFPW/B3P2870-880)

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." (SSPW/B3P2536-549)

"I have learned to keep living despite the things people have said that damaged my mental state." (SSPW/B6P4777-791)

3. 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." (SERPW/B1P2245-251)

"Maybe if my parents had not separated, I would not have the perspective I have now." (SERFPW/B2P4566-591)

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." (SERNB/J5P2162-169)

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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 helped her maintain emotional balance and 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, okay, 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 by myself. 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.

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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)

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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)

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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. Then, for the future, I will maximize my potential, academic degrees, or anything else. 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. In order to cope with negative emotions, she concentrated on finding joy in the little things in life.

"I'm okay with it..." (SSPW1P4301–303)

"...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)

Deleted: SS responded to her emotional challenges with patience and sincere acceptance. She focused on appreciating small moments in life as a way to manage unpleasant feelings.

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..." (SSPW4P2917–925)

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." (SSPW3P2536-549)
"I want to build a harmonious family. I do not want my children to experience what I went through." (SSPW3P2559-562)

4. 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 embraced 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." (SERPW1P5306-307)

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." (SERNB7P11023-1036)

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 process, and I believe I apply that patience in my life." (SERNB3P1880-885)

Participant AR

AR believed that everything happens according to a predetermined plan and that every problem carries a lesson or blessing in disguise.

"...well, in jejawen (Javanese spiritual belief), we say Gusti mboten sare, God never sleeps. So, because of this situation or these words, I might receive something later. We do not know what it will be, but maybe this problem will lead to something better." (SARNBJ794-800)

She also embodied the value of patience in dealing with family conflicts, social pressures, and emotional trauma, and consciously avoided holding grudges.

"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, 'Ob, 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)

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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 must be embraced.

"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 shop, pay bills, etc. 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 in order to avoid escalating conflict.

"Just be patient, accept it, stay quiet, be alone, be sincere." (SSNB3P11025-1026)

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

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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." (SSNB3P21027-1037)

She knew the importance of maintaining harmonious relationships, which motivated her to become a better person. 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." (SSNB3P11007-1017)

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." (SSPW3P4585-591)

In addition, SS practiced *legoma*, 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.

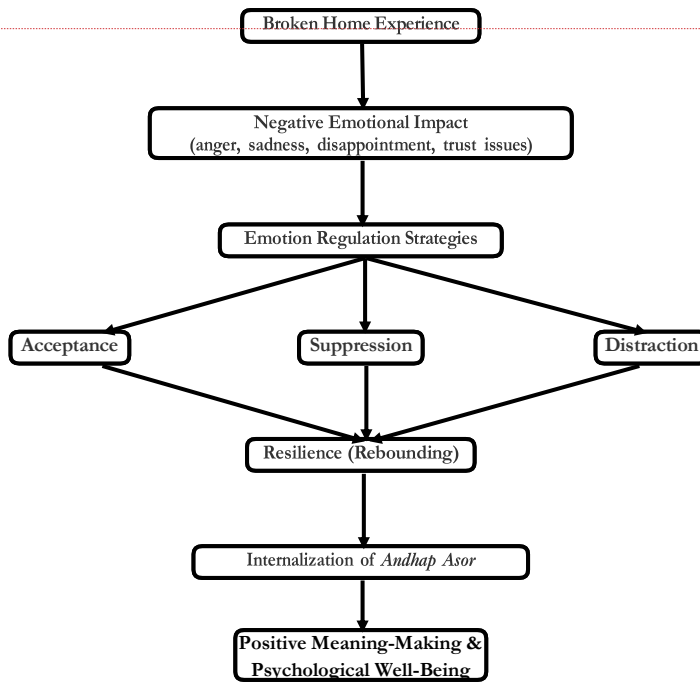
"I do not want to hurt people. Even if others do bad things to me, I will not retaliate. I will leave it to God to handle." (SSPW6P4777-791)

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Table 1. 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 properly.
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; it acts as a cultural coping framework that encourages internal balance and external harmony.
Spiritual Value: <i>Gusti Mboten Sare</i>	Belief that God is always watching provided comfort and acceptance in difficult moments.	A form of spiritual coping that strengthens the interpretation of suffering and discourages revenge or negativity, promoting resilience and spiritual peace.

Figure 1. Original findings: emotion regulation through the value of *Andhap Asor*



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A similar emotional trajectory developed throughout the four stories despite familial conflict and relational history differences. As a first reaction to family conflict, each participant talked about early tendencies of 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 saw it as a purposeful, culturally sensitive method of self-control based on the Javanese value of *Andhap Asor*. They emphasized emotional control to preserve societal balance.

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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 personal. 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 imply that *Andhap Asor* can serve as a culturally significant framework for emotional control and post-crisis adaptation, offering a logical lens through which social affiliation is reestablished and emotional suffering is handled, in addition to patient endurance.

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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 demonstrates the

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dynamic nature of *Andhap Asor* as a cultural value, whose impact varies according to how individuals understand it within the context of their individual stories. 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 eventually impacted by an inability to control emotions and build positive interpersonal interactions. 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. This 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, such as feelings of worthlessness, lack of 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

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despite emotional suffering. This 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 (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.

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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 urges people to prioritize harmony in relationships and refrain from impulsive emotional reactions in a social setting that needs 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 integrate both ideas successfully, the experience of coming from 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).

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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 is 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.

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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.

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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).

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In terms of emotional equilibrium, *Andhap Asor* is a coping strategy that aids women in improving acceptance of their life events and lessening resentment. This supports Ryff's (1989) thesis, which states that environmental mastery, positive social relationships, and self-acceptance influence psychological well-being. In the Javanese context, traditional values are a source of strength for early adult women to attain psychological well-being, even from 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 way to preserve harmony, in contrast to Western systems that frequently highlight emotional release as a proof of authenticity. According to the theory of emotion-focused coping (Lazarus & Folkman, 1984), *Andhap Asor* is a coping mechanism used to control feelings to prevent them from becoming harmful outbursts. People who practice *Andhap Asor* are encouraged to suppress, think about, and digest their bad feelings before reacting to them outwardly. This 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 showed 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.

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

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demonstrates how Western standards for emotional display differ from Eastern cultural principles, which place a higher value on internal, gradual emotional management, focusing on 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 by goal-setting showed personal development and how *Andhap Asor* allowed 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 is also a psychological basis for rearranging 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 of a social strategy (keeping relationships harmonious in the face of emotional conflict) and one of an internal emotional regulator (calming the self, accepting reality). It enables people to deal with their feelings in privacy without breaking important social ties essential for psychological health. Additionally, by promoting the growth of emotional maturity, this value keeps people from 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 affirm the importance of cultural values as psychological resources and advocate for integrating cultural dimensions in designing 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,

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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 assisted participants in reinterpreting and reorganizing their emotional experiences more meaningfully and healthfully. 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.

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

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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.

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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 Statistics Indonesia (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 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

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(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.

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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.

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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. This 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).

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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 modeled in their families (Luthar, 2003). These challenges also affect their ability to form and sustain healthy social relationships in adulthood (Riggio, 2004).

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Early adult women raised in broken home families often experience disruptions in developing healthy emotional regulation. This 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).

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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.

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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).

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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.

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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

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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 demeanor has become deeply ingrained in Javanese society.

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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.

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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. This 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.

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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).

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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.

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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.

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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.

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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.

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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

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to the causes and impacts of broken homes, as well as the values or guiding principles employed in coping with such experiences.

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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

RESULT AND DISCUSSION

Result

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

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1. 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 Purvosari, so she would go back and forth from our house to there." (SAIUP8533-542)

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"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." (S.ARIUP4138-155)

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." (S.AIUP139-45)

"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." (S.AIUP256-75)

"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?" (S.AIUP225-227)

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." (S.SIUP134)

"I do not know, because I was left by my father when I was very young, I do not even know who he is." (S.SIUP150-55)

"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." (S.SIUP237-46)

2. 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)

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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.

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"I have been on my own since I was young, so I have trust issues with people." (SERPW/B2P3195-197)

"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." (SERPW/B2201-210)

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"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." (SERPW/B2P3357-361)

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.

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"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." (SERFPW/B2P4566-591)

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.

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"I want to keep myself busy earning money so I can help my family even more." (SERPPW/BP61097-1102)

"Nowadays, if you do not have a title, people tend to look down on you." (SERPW/B6P2467-469)

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." (SARFPW/B2P21847-1857)

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." (SARFPW/B2P21847-1857)

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"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." (SARPW/B2P41081-1086)

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.

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"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)

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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)

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"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)

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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)

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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 influenced this openness in 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.

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"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)

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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." (SSPW1309-313)

"When it comes to appearance and physical features, you know... sometimes people criticize, sometimes they do not." (SSPW1316-322)

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." (SSPW1410-413)

"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." (SSPW3P2536-549)

"I have learned to keep living despite the things people have said that damaged my mental state." (SSPW6P4777-791)

3. 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." (SERPW1P2245-251)

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"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 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." (SARDPWBP7P1925–928)

"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.

"I 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

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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)

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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)

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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)

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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. Then, for the future, I will *strive to maximize my potential, pursue academic degrees, or achieve other goals*. I will pursue a career that aligns with my education and inner calling.” (SAPWB3P1710-723)

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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...” (SSPW1P4301-303)

“...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)

Deleted: SS responded to her emotional challenges with patience and sincere acceptance. She focused on appreciating small moments in life as a way to manage unpleasant feelings.

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..." (SSPW4P2917–925)

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." (SSPW3P2536–549)
"I want to build a harmonious family. I do not want my children to experience what I went through." (SSPW3P2559–562)

4. 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." (SERPW1P5306–307)

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." (SERNB7P11023–1036)

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 process, and I believe I apply that patience in my life." (SERNB3P1880–885)

Participant AR

AR believed that everything happens according to a predetermined plan and that every problem carries a lesson or blessing in disguise.

"...well, in jejawan (Javanese spiritual belief), we say Gusti mboten sare, God never sleeps. So, because of this situation or these words, I might receive something later. We do not know what it will be, but maybe this problem will lead to something better." (SARNB794–800)

She also embodied the value of patience in dealing with family conflicts, social pressures, and emotional trauma, and consciously avoided holding grudges.

"We also need to be patient and wait for the right time to harvest what we have sown, right? So we must remain patient." (SARPW3P41203–1207)

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"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~~.

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"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)

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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)

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

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"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)

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"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)

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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." (SSNB3P11025-1026)

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." (SSNB3P21027-1037)

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." (SSNB3P11007-1017)

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." (SSPW3P4585-591)

In addition, SS practiced *legowa* 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." (SSPW3P4777-791)

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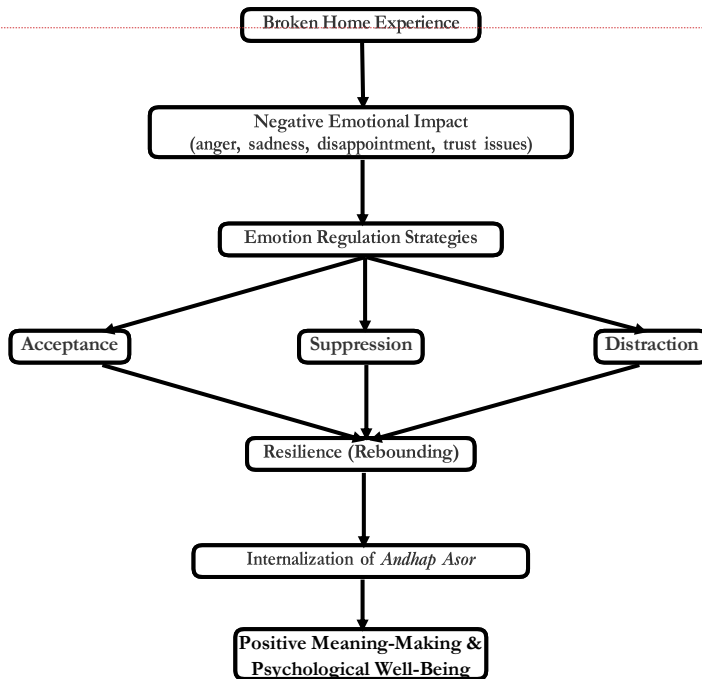
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Table 1. Thematic findings on emotional regulation and cultural coping strategies

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 properly.
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; it acts as a cultural coping

Theme	Field Findings	Analytical Discussion
Spiritual Value: <i>Gusti Mboten Sare</i>	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.

Figure 1. Original findings: emotion regulation through the value of *Andhap Asor*



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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.

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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

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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.

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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.

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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).

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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.

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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. This 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

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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 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 (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.

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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 supports Ryff's (1989) thesis, which states that environmental mastery, positive social relationships, and self-acceptance influence 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 way to preserve harmony, in contrast to Western systems that frequently highlight emotional release as a proof 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. This 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

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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 demonstrates how Western standards for emotional display differ from Eastern cultural principles, which place a higher value on internal, gradual emotional management, focusing on 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

Deleted: Furthermore, the suppression of emotion by participants was not merely a passive form of repression. Instead, it was often grounded in the principle of *Andhap Asor* an emotional ethic that emphasizes the importance of managing feelings privately to preserve social harmony and personal dignity. In this value system, the ability to withhold expressions of anger or disappointment is seen not as a weakness but as a form of commendable self-control. This demonstrates the difference between Western standards of emotional display and Eastern cultural ideals, which favor internal, gradual emotional management focused on social calm. However, it is important to remember that suppression can become a hidden psychological burden without a healthy meaning-making process (Gross & Thompson, 2007).¹

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Deleted: Thus, *Andhap Asor* is not merely a social behavior framework; it also serves as a psychological foundation for reconfiguring emotional experiences in a meaningful and controlled manner. It contributes significantly to the emotional recovery of early adult women from broken home families. In this way, *Andhap Asor* serves a dual function: an internal emotional regulator (calming the self, accepting reality) and a social strategy (maintaining harmony in relationships despite emotional conflict).

Deleted: The findings of this study can serve as a foundation for culturally based psychological interventions aimed at supporting early adult women from broken home backgrounds. An approach that integrates Javanese cultural values into psychological therapy may assist these women in developing more effective coping strategies.¹

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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 affirm the importance of cultural values as psychological resources and advocate for integrating cultural dimensions into the design of psychological interventions for individuals with disrupted family backgrounds.

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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 reinterpreting and reorganizing 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.

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Deleted: The participants demonstrated four primary patterns of emotional regulation: acceptance, suppression, distraction, and resilience. Among these strategies, the cultural value of *Andhap Asor* emerged as a central foundation that helped participants interpret and restructure their emotional experiences in a healthier and more meaningful way.

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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23 October 2025

Academic Paper Acceptance Letter

03-II-25

Dear Recipient: Sheilla Varadhila Peristianto & Ismi Darojatun Mufti

It's a great pleasure to inform you that, after the peer review process and the revised version provided by the author(s), your paper entitled, "**Andhap Asor and Emotional Resilience among Early Adult Women from Broken Homes**", has been **ACCEPTED** in **Indigenous: Jurnal Ilmiah Psikologi**, Volume 10, Issue 2, July 2025, ISSN 2542-450X (Online), ISSN 0854-2880 (Print). Which will be published on the 31st of July 2025 in **Indigenous: Jurnal Ilmiah Psikologi** website: Journals.ums.ac.id/index.php/indigenous.

Thank you for choosing to publish in our journal.

Warm Regards,

