

The Influence of *Fatherless* on Marriage Motivation Girls in Situbondo District

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Abstract

The phenomenon of fatherlessness is a significant social issue in Indonesia, with 20.9% of children growing up without the presence of a father. This study aims to explore the factors contributing to the fatherless phenomenon and investigate its impact on the marriage aspirations of girls in the Situbondo District. The research adopts a qualitative approach with a case study design. The findings reveal four main factors causing fatherlessness: lack of support during the developmental years, parental divorce, paternal neglect, and emotional absence. These factors contribute to low self-confidence and uncertainty in forming relationships. Some informants expressed a positive desire to marry, although past trauma made them more selective in choosing a partner. Others, however, felt doubtful or skeptical about marriage due to past experiences. It can be concluded that the fatherless experience has diverse influences on the motivations and desires for marriage among girls. These differences include coping strategies for trauma and varying criteria for choosing a partner. However, a common thread among them is the awareness of the importance of a responsible male figure and the need for emotional security and stability. This study emphasizes that father involvement is crucial in the psychological development and relational dynamics of girls and provides important insights for parents and policymakers to design more effective interventions to support children in similar situations. Furthermore, it highlights the need for greater attention to the fatherless issue within communities, particularly in Situbondo District.

Keyword: Fatherless. Marriage. Girls.

Abstrak

Fenomena ketidakhadiran sosok ayah, atau *fatherless*, merupakan isu sosial yang signifikan di Indonesia, dengan 20,9% anak-anak tumbuh tanpa peran ayah. Penelitian ini berfokus guna menelaah faktor-faktor penyebab fenomena *fatherless* dan menggali lebih dalam pengaruh *fatherless* terhadap keinginan menikah pada anak perempuan di Kecamatan Situbondo. Pendekatan penelitian yang dipilih yaitu kualitatif dengan rancangan studi kasus. Temuan penelitian memperlihatkan bahwa terdapat empat faktor utama penyebab *fatherless*: kurangnya pendampingan selama masa tumbuh kembang, perceraian orang tua, pengabaian dari ayah, dan ketidakhadiran secara emosional, hal tersebut berkontribusi pada kurangnya rasa percaya diri dan ketidakpastian dalam menjalin hubungan. Sebagian informan mengungkapkan keinginan positif untuk menikah, meskipun pengalaman trauma membuat mereka lebih selektif dalam memilih pasangan. Sementara yang lain merasa ragu atau skeptis terhadap pernikahan akibat trauma masa lalu. Dan dapat disimpulkan bahwa pengalaman *fatherless* memiliki pengaruh yang beragam terhadap motivasi dan keinginan menikah pada anak perempuan. Perbedaan pengaruh meliputi bagaimana strategi menghadapi trauma serta kriteria pasangan yang berbeda satu sama lain. Sedangkan persamaannya adalah mereka sadar akan pentingnya figur lelaki yang bertanggung jawab dan membutuhkan rasa aman dan stabilitas emosional. Penelitian ini menegaskan bahwa keterlibatan ayah sangat penting dalam pembentukan psikologis dan relasi anak perempuan dan memberikan wawasan penting bagi orang tua dan pembuat kebijakan untuk merancang intervensi yang lebih efektif dalam mendukung

anak-anak di situasi serupa, serta menyoroti perlunya perhatian lebih terhadap isu *fatherless* di komunitas, khususnya di Kecamatan Situbondo.

Kata Kunci: *Fatherless*. Pernikahan. Anak Perempuan.

Introduction

The phenomenon of fatherless absenteeism, or often known as *fatherless*, has become a significant social issue in various parts of the world, including in Indonesia. In 2021, UNICEF showed that 20.9% of children in Indonesia lived a period of growth and development without the role of a father.¹ The causes are varied, ranging from divorce of both parents, father's work location far from home, to death. In the context of the family, the role of the father is not only limited as an economic provider, but also very important in the growth of children by shaping their mindset and character, especially girls.² This role can be realized through emotional support, education, and moral guidance. However, when these roles are not fulfilled, either due to physical or emotional absence, the impact on the development of children, especially girls, can be significant.

A girl who experiences *fatherlessness* can feel a loss of confidence, which can make her close off from her surroundings, have difficulty making decisions, and have an abnormal emotional balance.³ Some research suggests that the absence of a father figure can also affect the way girls view marriage, with a variety of emotional and psychological implications that may arise. These include fear of abandonment, difficulties and fears of being in a relationship, as well as lower expectations for romantic relationships. All of these factors can have an impact on their desire to get married in the future.⁴

Situbondo is a district located in the east of Java, flanked by Banyuwangi and Probolinggo. The majority of Situbondo residents work as fishermen and farmers, because the area is filled with sea, rice fields, and mountains. Therefore, the busyness of fathers who work from morning to evening causes a lack of time that can be allocated to accompany children at home.⁵ Although there is no valid data on the phenomenon of *fatherlessness* in Situbondo Regency, researchers found that some children, especially girls, feel that the lack of father's role in their lives has even had a

¹ Marssel M. Sengkey et al., "Missing figures, disturbed beliefs: A literature review on the self-confidence of fatherless children: a study," *Journal of Community Service and Educational Research* 3, no. 4 (2025): 4, <https://doi.org/10.31004/jerkin.v3i4.1505>.

² Ayu Ratna Sari et al., "The Relationship between Father's Involvement in Parenting and Adolescent Emotional Intelligence," *Jurnal Cakrawala Promkes* 3, no. 1 (2021): 1, <https://doi.org/10.12928/promkes.v3i1.2875>.

³ Dwita Agustina Rahayu et al., "The Impact of Fatherless on Girls (Case Study of UIN Alauddin Makassar Students)," *Macora* 3, no. 2 (2024): 2.

⁴ Sri Wahyuni et al., "Perceptions of Marriage in Early Adult Women Experiencing Fatherlessness," *PESHUM : Journal of Education, Social and Humanities* 2, no. 6 (2023): 6, <https://doi.org/10.56799/peshum.v2i6.2380>.

⁵ Observation (January 24, 2025).

negative impact on their daily lives.⁶ This prompted researchers to further explore the influence of the absence or lack of a father's role in the family on girls' desire to marry

By understanding this issue, this study is expected to support the development of continuous follow-up studies with the same problem. The results of the research can practically be a consideration and learning for parents, especially a father who is the leader in domestic life so that they always play an active role in carrying out the tasks that have been given, especially in the task of caring for and educating children. Because the absence of a father in the family will have a great impact on the child's psychic and psychological health.⁷ At the same time, it is anticipated that it can also provide insight for policy makers and practitioners in formulating intervention steps that are more responsive to the needs of children in similar situations. As far as the researcher traced various previous studies, there has been no case study in Situbondo District regarding the influence of girls who are or have experienced *fatherlessness* on the desire to marry in the future. Then the following are the results of previous research found:

First, a study by Princess Diana and Agustina entitled "An Overview of Marriage Perception in Young Adult Women with a Background of Divorced and Fatherless Parents" was conducted in 2023.⁸ The approach applied in their study was qualitative descriptive by conducting interviews with the sources. The results showed that the interviewees had a negative view of marriage, which led to fear and anxiety when interacting with the opposite sex. The similarity between the two studies lies in children as *victims of fatherlessness*. Meanwhile, the difference in this study is the focus on the phenomenon and influence of *fatherlessness* on the desire to marry in girls in Situbondo District.

Second, Wanda Fa'adhihillah Heryadi Putrid and Diana Rahmasari researched "Marriage Optimism in Early Adult Women Who Are Fatherless Due to Divorce," which will be conducted in 2024.⁹ The research was prepared through a qualitative approach with the selection of informants using *purposive sampling* techniques. The data obtained showed that there was hope and confidence in the resource persons to get married and build a harmonious family. The similarity

⁶ Observation (August 08, 2024).

⁷ Putri Ayu Nabila et al., "The Impact of Fatherless on Child Development," *Journal of Academic Multidisciplinary Sciences* 2, no. 4 (2025): 4, <https://doi.org/10.61722/jmia.v2i4.5136>.

⁸ Princess Diana and Agustina, "An Overview of Marriage Perceptions in Young Adult Women with a Background of Divorced and Fatherless Parents," *Journal of Social and Economics Research* 5, no. 2 (2023): 2, <https://doi.org/10.54783/jser.v5i2.181>.

⁹ Wanda Fa'adhihillah Heryadi Putri and Diana Rahmasari, "Marriage Optimism in Early Adult Women Who Are Fatherless Due to Divorce," *Character Journal of Psychological Research* 11, no. 1 (2024): 518–29, <https://doi.org/10.26740/cjpp.v11i1.61586>.

between the two studies lies in the influence of *fatherlessness* on women's views on marriage. Meanwhile, the difference is that this study also inserts the factors that cause *fatherlessness*.

Third, Evy Lidya Yuliana et al. researched "The Influence of Fatherlessness on Adolescent Self-Control Who Do Not Live with Fathers," which was conducted in 2023.¹⁰ The research was carried out using a quantitative approach. The findings of the study show that the absence of a father figure has an influence on adolescents' ability to control themselves even though they do not share a house with them. This condition proves that the smaller the intensity of the father's presence in a child's life, the lower their self-control. The similarity between the two studies is that they both discuss the influence of *fatherless*. Meanwhile, the difference lies in the focus of this study which examines the phenomenon and influence of *fatherlessness* on the desire to marry in girls in Situbondo District, as well as the factors that cause *the condition of fatherlessness*.

Fourth, Trixie Amanda Dascha and Rudi Cahyono researched "The Effect of *Fatherless* Role on *Self-Esteem* in *Emerging Adulthood*" which was conducted in 2024.¹¹ The study uses a *narrative review* approach. The results of the study explain that the absence of fathers when children enter adulthood has a great effect on *their self-esteem*. The side of the equation of the two studies is that they both discuss the influence of *fatherlessness* on children's lives. However, there is a side to the difference, namely that this study specifically discusses and examines the phenomenon and influence of *fatherlessness* on the desire to marry in girls.

Fifth, Yupi Anesti and Mirna Nur Alia Abdullah researched the "Fatherless Phenomenon: Causes and Consequences for Children and Families" which will be carried out in 2024.¹² The study uses a descriptive method. The results of the study revealed that *fatherlessness* is one of the causes of divorce between parents, besides that children can also feel fatherless after the divorce of both and it is triggered by the lack of communication between father and son. The side of similarity between the two studies is that it raises the same issue, namely *fatherlessness*. Then, the difference side is that this study examines the phenomenon of *fatherlessness* and its causative factors, as well as the influence of *fatherlessness* on the desire to marry in girls. This research was carried out to increase knowledge, the novelty of data and facts in accordance with what happens in the field. This research is different from others, because it contains several guidelines for avoiding

¹⁰ Yuliana, Evy Lidya, Ansjar Khumas, and Wilda Ansar. "The influence of fatherlessness on the self-control of adolescents who do not live with fathers." *Journal of Art, Humanity & Social Studies* 3, no. 5 (2023): 65-73.

¹¹ Trixie Amanda Dascha, "The Effect of Fatherless Role on Self-Esteem in Emerging Adulthood" (thesis, Airlangga University, 2024), https://doi.org/10.1/Artikel%20penelitian_Trixie%20amanda%20dascha_112011133091.pdf.

¹² Yupi Anesti and Mirna Nur Alia Abdullah, "The Fatherless Phenomenon: Causes and Consequences for Children and Families," *WESSEN: Journal of Social Sciences and Humanities* 2, no. 2 (2024): 200–206, <https://doi.org/10.62383/wissen.v2i2.105>.

fatherlessness for parents, especially fathers, which are in line with the provisions of the Qur'an and Hadith, as well as expert opinions.

Research Methods

This study applies a qualitative research design combined with a case study-based approach. The research was conducted in Situbondo District, chosen because of the high number of families who experienced the absence of a father figure. Through this approach, researchers aim to deeply understand how personal experiences and social contexts influence girls' attitudes and desires regarding marriage.¹³ In-depth interviews were conducted with seven respondents, namely girls who experienced *fatherless* conditions. The selection of respondents used *purposive sampling* techniques, taking into account specific criteria, such as age over 15 years old and life experience relevant to the research topic. Each interview process lasts between 45 and 60 minutes, using open-ended questions designed to explore the factors that cause *fatherlessness*, as well as their views, feelings, and expectations of marriage. During the interview process, the researcher created a comfortable atmosphere for respondents to feel free to share their experiences.¹⁴ The data from the interview results were then analyzed through a thematic analysis method. The analysis process includes transcribing the interview recordings into text, encoding the data, and identifying themes that emerge from the coding. The findings of the analysis are expected to offer a deeper understanding of the psychological and social impact of father's absence, as well as how it affects girls' views of future marriages. To enrich the analysis, the researcher also involves the study of documentation, such as relevant books and scientific articles.¹⁵

Results and Discussion

Factors That Cause Girls to Experience *Fatherlessness*

Islam is very special because its teachings cover many things, from the smallest and simplest to the most complex problems that have been explained in the Qur'an and the Sunnah of the Prophet (*peace* and blessings of Allaah be upon him), covering aspects related to marriage and family building. As the leader of the household, the father plays a very significant role in shaping harmony in the family based on Islamic values.¹⁶ Their absence has the potential to affect the

¹³ Nada Salsabila Isafitri and Mirna Nur Alia Abdullah, "The Decision to Not Have Children in the Perspective of Social Construction Theory in Indonesia," *SABANA: Journal of Sociology, Anthropology, and Nusantara Culture* 4, no. 1 (2025): 32–37, <https://doi.org/10.55123/sabana.v4i1.3425>.

¹⁴ Interview (Situbondo, May-June 2025).

¹⁵ Nurul Hidayah et al., "Fatherless Effects On Individual Development; An Analysis Of Psychological Point Of View And Islamic Perspective," *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 754–66.

¹⁶ Annisa Rahmadhani et al., "Fatherless Generation: Uncovering the Impact of Losing Father's Role on Children's Psychology in the Lens of Islam," *Darajat: Journal of Islamic Religious Education* 7, no. 2 (2024): 2, <https://doi.org/10.58518/darajat.v7i2.3017>.

circumstances experienced by the family, for which they are responsible. The absence of a father figure or *fatherlessness* in children has an impact on various aspects such as emotional, psychological and behavioral.¹⁷

In girls, fathers are the first men to be met and interact more often than others, as a result they have more potential to have a greater sense of emptiness when experiencing *fatherlessness* so that they can make themselves reluctant or difficult to interact with the opposite sex.¹⁸ In the case of girls who have been interviewed, the author managed to find several similarities in the main factors that cause them to experience *fatherlessness*, including;

1. Not receiving assistance in growth and development

Marriage is one of the life choices that two people choose and take to live together, for that both people must be biased to cooperate with each other so that the marriage life can run smoothly, *sakinah, mawaddah and warahmah*. 'Aisha (*may Allah be pleased with her*) once revealed:

كَانَ فِي مِهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ

Meaning: "*In the past, the Messenger of Allah (peace and blessings of Allaah be upon him) helped his wife in household chores, and when the time came for prayer, he went to pray.*"¹⁹

The above hadith teaches every Muslim, especially fathers, that the Prophet (*peace and blessings of Allaah be upon him*) also helped take care of household chores, including acting as an educator. As a Muslim, it should be noted that in Islam, the responsibility of the father is not only to provide sustenance, but also to provide protection, nurturing and assistance to children who are in the developmental phase, accompanied by strong affection. This is one of the recommended sunnahs.²⁰ The Messenger of Allah (*peace and blessings of Allaah be upon him*) said in his hadith that we should love:

مَنْ لَا يُرَحِّمُ لَا يُرَحَّمُ.

Meaning: "Whoever does not love, he will not be loved."²¹

¹⁷ Nabila et al., "The Impact of Fatherlessness on Child Development."

¹⁸ Astiqoyyima Fiqrunnisa et al., "The Relationship of Perceived Paternal Involvement in Parenting with Mate Selection in Fatherless Early Adult Women," *Psyche: Journal of Psychology* 5, no. 2 (2023): 152–67, <https://doi.org/10.36269/psyche.v5i2.1396>.

¹⁹ Muhammad bin Isma'il bin Ibrahim bin Al-Mughirah bin Bardizbah Al-Bukhori Al-Ju'fi, *Sabeeh Al-Bukhori*, Dar Touqi An-Najah, vol. 8, p. **Sec. 14**.

²⁰ Mir'atul Firdausi et al., "A Review of Islamic Law on the Role of Fathers in Early Childhood Education in the Digital Era," *The Indonesian Journal of Islamic Law and Civil Law* 6, no. 1 (2025): 1, <https://doi.org/10.51675/ijil>.

²¹ Ma'mar bin Rasyid Al-Azdi, *Al-Jami'*, Al MajlisulIlmi Al-Hind, no. 20589.

In some cases, fathers pay little attention to childcare and only assume that mothers are supposed to take care of their children.²² Most of them are influenced by the culture and view of society that states that fathers are often assumed to only play a role in meeting the family's financial needs.²³ One of the informants with the initials IPC, who is not close to his father and has experienced a *fatherless* condition since childhood, he said, "It seems because my father does not take part in parenting...". He realized that the parenting of his father's grandparents was very harsh, so it was concluded that in educating his children later, he would not do the same. In addition, another reason why the father did not carry out his role was because he felt intimidated by his wife's cleverness, which led to a sense of distrust when asked about the decision to take care of the children. Even so, IPC admitted that his father worked to earn a living for his children.²⁴ In contrast to the IPC, the CN informant said that his father could not accompany and give him full love because his father was sick. However, he added that even before he became ill, his father had never attended some of his activities.²⁵

2. Divorce

Divorce can occur for a variety of reasons. According to the Great Indonesian Dictionary, divorce means separation between husband and wife.²⁶ This situation causes the family that was originally intact to be scattered. As a result, the child will choose who he or she will live with. When a child chooses to live with his mother, he may be far away from his father and feel a lack of a father's role in his life. The problem is very appropriate according to the presentation by L, who revealed that if his parents separated since he was a child, after he was 14 years old, he only felt the impact of *fatherlessness*, when his emotions began to form. "Because since I was a child with my mother, the role of father does not exist," he said.²⁷

A similar statement was delivered by MAN, who felt his father's absence since the age of 4 due to his parents' divorce. Today, he and his father rarely meet and communicate, resulting in a void of paternal roles as well as a lack of examples of positive roles in family

²² Novita Eka Nurjanah et al., "A Case Study of Fatherless: The Role of Fathers in Early Childhood Parenting," *Kumara Cendekia* 11, no. 3 (2023): 3.

²³ Bernadete Dewi Bussa et al., *Father's Perception Of Early Childhood Parenting*, N.D.

²⁴ IPC, Interview (Situbondo, May 16, 2025).

²⁵ CN, Interview (Situbondo, June 01, 2025).

²⁶ <https://kbbi.kemdikbud.go.id/entri/perceraian>, accessed July 22, 2025.

²⁷ L, Interview (Situbondo, June 01, 2025).

relationships.²⁸ The cause of his parents' divorce is marriage that occurs at an early age, which results in a lack of preparation to face married life, both in terms of economy, education, and the unstable mental state of the couple.²⁹

3. Waiver

As social beings, humans basically need relationships and communication with other individuals, so each individual cannot live life without the help of others.³⁰ In interacting, good communication is very necessary, especially in the family sphere, because this is the main pillar in the formation of each individual's personality.³¹ However, the application of this theory in real life is often different. This foundation is strengthened by the many cases where a father neglects his child, as experienced by N. He feels *a fatherless* condition due to the absence of his father who is too busy with his own affairs and rarely speaks at home. "The situation that often makes me feel *fatherless* is when my father is too focused on his work and doesn't say much," he said.³²

The same thing was also expressed by IPC, which stated that since childhood he tried to get attention from his father. However, his father chose to keep his distance, never communicating at home, appreciating, or showing concern for him. "For a long time, I have tried to get attention from my father, but I felt tired for a long time. There was never any communication at home, no appreciation," he said.³³ As a result, he felt less confident. The parenting experienced by these two informants can be categorized as neglectful parenting or *uninvolved parenting*, which is characterized by passive involvement in parenting and the tendency to keep distance from children.³⁴ This causes the relationship between the two parties to become cold and less warm. This condition is contrary to the moral guidelines adopted in Islam, such as regarding parenting and relationships between family members.

Allah *Almighty* sent down the best of mankind and the role model, namely the Messenger of Allah (*peace and blessings of Allaah be upon him*). On the sidelines of his sermon

²⁸ MAN, Interview (Situbondo, May 13, 2025).

²⁹ Muhammad Yunus et al., "The Effect of Early Marriage on the Divorce Rate in West Abung District," *KOLONI* 2, no. 1 (2023): 35–44, <https://doi.org/10.31004/koloni.v2i1.381>.

³⁰ Feby Fajriah et al., "The Role of Humans as Individual Beings and Social Beings," *Innovative: Journal Of Social Science Research* 4, no. 3 (May 12, 2024): 2251–2252, <https://doi.org/10.31004/innovative.v4i3.10753>.

³¹ Bedjo Sukarno, "The Importance of Family Communication in Child Development," *Journal of Economics, Social & Humanities* 3, no. 01 (August 3, 2021): 3.

³² N, Wawancara (Situbondo, 18 Juni 2025).

³³ IPC, Interview (Situbondo, June 16 and 26, 2025).

³⁴ Syamsuri Ali, "Parenting Styles and Parental Barriers in Instilling Religious Values in Adolescents," *Seumubenet Journal* 3, no. 2 (2024): 2.

to spread the glorious religion of Allah, he saw Hasan and Husayn *radiyallahu 'anhum* who were still young walking towards him wearing red robes. He took the time to go down and carry his two grandchildren, then continued the sermon that had been cut. Another hadith narrates that he (*peace and blessings of Allaah be upon him*) carried his granddaughter, Umamah bint Al-Ash, from his daughter Zainab *radiyallahu anha* while praying.³⁵ Thus, a father should be required to follow the way of the Messenger of Allah (*peace and blessings of Allaah be upon him*) in parenting matters by involving children in simple daily activities. The goal is so that children do not feel neglected, which can interfere with the development of their cognitive, linguistic and behavioral functions. This can trigger emotional and social control problems and even potentially lead to more serious mental illness.³⁶

4. Emotional Absence

In the context of child development, the emotional presence of parents has a role as important as physical presence. According to Lamb, the quality of the father's emotional involvement has a strong positive influence on the social maturity and psychological aspects of the child.³⁷ Therefore, active participation in parenting is the most crucial thing for parents, especially fathers, to fulfill, which can start by building closeness and providing emotional support to children.³⁸ However, when fathers are only physically present without establishing an emotional relationship with their children, they will experience what is called *emotional father absence*, which is the emotional absence of the father figure even though his physical presence is real.

One of the informants with the initials HNS explained that his father was carrying out his role only physically, but not emotionally. He also admitted that since he was a child, he had no memories of having a deep conversation with his father. "The father figure is present physically, but not really emotionally. For other things, such as attention, affection, or just sharing stories, I never felt it," she said. This causes the relationship between the two to become rigid and very distant, with talks limited to important or formal matters, without any emotional closeness.³⁹

³⁵ Ya'cub Chamidi S.S and Farich Fiddaroin al-Mahdi, *Becoming Shalibah & Enchanting Women* (Media Library, 2019).

³⁶ Syifa Aulia Rahma, Audrie Pingkan Putri Ikhsan, and Diandra Yemima, "The Impact of Parental Neglect on Children's Emotional Regulation," *Journal of Psychology* 1, no. 4 (June 7, 2024): 16, <https://doi.org/10.47134/pjp.v1i4.2649>.

³⁷ Marssel Michael Sengkey et al., "The Impact of Paternal Absence on Adolescent Emotional Development: A Literature Review: A Study," *Journal of Community Service and Educational Research* 3, no. 4 (June 21, 2025): 4950, <https://doi.org/10.31004/jerkin.v3i4.1166>.

³⁸ Sari et al., "The Relationship of Father's Involvement in Parenting with Adolescent Emotional Intelligence."

³⁹ HNS, Interview (Situbondo, June 18, 2025).

The same thing was also felt by YEF, who admitted that he experienced *a fatherless* condition because his father could not be talked to in depth. The attitude shown by his father was always tense and seemed cold.⁴⁰ The informant with the initials N also stated that the father had never listened to him and it was difficult to provide the validation he wanted. When he told about something or expressed his opinion, the response given by the father was not according to his expectations and was very rigid.⁴¹ In the problem of girls who experience the absence of their fathers in the emotional aspect, the impact is reflected in the behavior of avoiding or withdrawing from the surrounding environment. In accordance with the experience experienced by HNS, YEF, and N.

To build good communication, the application of *active listening*, which is empathic listening and providing reflection without directly providing judgments or solutions, has proven to be more effective. Dr. Daniel Amen, a world-class psychiatrist and parenting expert, revealed that parents from time to time from the past to the present, are still often lacking in terms of listening. He also gave a reminder statement about the importance of children feeling understood when telling stories, without direct judgment from parents.⁴² Only after the child asks for an opinion, as parents, is we required to give advice and opinion. Thus, children will feel more open, comfortable, and trusted to talk and explore their feelings. This statement is in line with the treatment of the prophets of old with their children. One of them was the Prophet Yusuf '*alaibissalam*', who told his father, the Prophet Ya'qub '*alaibissalam*'. The Prophet Ya'qub '*alaibissalam*'s response shows that he listened carefully, did not ignore it, and considered the conversation to be important.⁴³

The Influence of Fatherlessness on Girls on the Desire to Get Married

Marriage is one of the sacred and precious moments that every individual in this world looks forward to, because marriage unites two families into a larger unit and forms a new small family. In Islam, marriage is considered a great mandate that must be carried out together, both men and women. Islam strongly encourages its followers to marry, as the Messenger of Allah (peace and blessings of Allaah *be upon him*) said:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ.

⁴⁰ YEF, Interview (Situbondo, June 26, 2025).

⁴¹ N, Interview (Situbondo, June 18, 2025).

⁴² <https://youtube.com/shorts/oNlSWXCGUBc?si=3M3gA8dZjg9LCEbO>, accessed July 10, 2025.

⁴³ Al-Qur'an, Surah Yusuf [12]: 4-5.

Meaning: "O young men! Whoever among you is able to marry, then marry. Because the truth of marriage is more subdued and more guards the genitals. And whoever is unable to do so, let him fast. Because indeed fasting can fortify him."⁴⁴

In Surah An-Nisa verse 21 Allah affirms that marriage is *mitsaqan ghalidhan*, which in Indonesian means a heavy covenant. For that basis, we are not allowed to be unserious in carrying it out.⁴⁵ Marriage is not just a covenant, but also a great worship, in which there is a mandate that must be maintained, considering the trust of two families that is at stake. Marriage can also bring peace, peace, and maintain honor. This provision is contained in the words of Allah *Ta'ala*:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

"And among His signs is that He creates for you pairs of your own kind so that you may be inclined and at peace with him, and He makes love and affection among you. Indeed, in such is the sign (of Allah's greatness) for the people who think."

Marriage has different laws for each individual, depending on the condition. Marriage can be a must if a person has the ability to perform it and is worried about committing an unlawful act, namely adultery, if he does not get married. Marriage is recommended if a person is not worried about falling into adultery, but feels the need to get married and is able to carry it out physically, mentally, and financially. Marriage can be makruh to the point of haram if a person wants to get married but cannot support the family and fulfill the rights of each other.⁴⁶ The informants had different views on marriage; five informants argued that marriage was a positive commitment,⁴⁷ while the other two were of the view that marriage was a risky commitment that required responsibility.⁴⁸

The absence of a father's role in a girl's daily journey, known as *fatherless*, not only has an impact on the emotional and psychological side, but can also affect her view of long-term relationships, including the desire to get married. Various studies reveal that childhood marked by the absence of a father figure can shape children's perception of the meaning of marriage, commitment, and a sense of security in

⁴⁴ Muhammad bin Isma'il bin Ibrahim bin Al-Mughirah bin Bardizbah Al-Bukhori Al-Ju'fi, *Sabeeh Al-Bukhori*, Dar Touqi An-Najah, vol. 7, p. 3.

⁴⁵ Fathul Munir Muhamad, "The Views of Indonesian Ulema Council (MUI) Figures on the Concept of Mitsaqan Ghalidza in Marriage from a Mubadalah Perspective (Study at the MUI Office of Central Lampung Regency)" (diploma, UIN Raden Intan Lampung, 2023), <https://repository.radenintan.ac.id/31805/>.

⁴⁶ Nurhasnah Nurhasnah, "The Law of Marriage in Islam: A Comparative Analysis of Contexts According to 4 Madhabs," *Journal of Islamic Education* 1, no. 2 (2024): 15–15, <https://doi.org/10.47134/pjpi.v1i2.72>.

⁴⁷ L, D, YEF, HNS and N, Interview Transcript (April 2025).

⁴⁸ IPC and CN, Interview Transcript (April 2025).

relationships⁴⁹. Therefore, it is important to further examine how *fatherless* conditions contribute to girls' decisions or tendencies in viewing marriage, whether as a need, hope, or something to be avoided.

Based on the interviews conducted, it can be concluded that the informants IPC, CN, YEF, N, and L have the same statement that the *fatherless* experience they experienced positively affects the desire to get married in the future, because they want to have friends to continue their lives. They also agreed that the experience had a great influence on the criteria of prospective husbands, which underpinned them to be selective in finding a life partner, considering that the deep trauma they felt could be repeated in the future in their children. IPC revealed that the criteria that must be in the candidate are someone who is willing to grow, has a *growth mindset*, and is clear in communicating.⁵⁰ L stated that the criteria needed are an honest and responsible person, "Because I want to get married and continue living, so I want my husband to be honest and not like to lie and be responsible."⁵¹ CN and N explained that the standard that must exist is the ability to guide, be open in communication, and discuss. CN revealed, "A man who can guide, when there is a difference of opinion can be open to discussing it and finding a middle ground." N said "I want to have a partner who can be used as a storyteller, communicate fluently and be open about anything."⁵² Y added that the benchmark in selecting a partner before marriage is to have a positive friendship environment and be able to understand each other, "The important thing is that he has a good circle of friends, can understand me well."⁵³

Meanwhile, HNS and MAN admitted that the fatherless experience made them hesitate and still consider whether to get married or not in the future. HNS explains that he has a skeptical view of men, "Because I have never felt a warm and reliable father figure, I have become skeptical and lack of trust in men." He also continued that he was more comfortable limiting interactions with them. However, if a man comes along and meets his expectations as a life partner who is able to bring a sense of security, respect, and carry out the role of husband and father well, HNS may decide to get married.⁵⁴ In line with HNS, MAN revealed, "Since there is no father figure from childhood, I don't trust anyone to start a relationship with new people I know, so I tend to shut myself off. Without the role of father, I think that all men are the same because of the trauma I went through." This causes her to have worries about marriage, but when someone meets the criteria as a couple, she also thinks about marriage.⁵⁵

⁴⁹ Listiya Ismi Amaliya et al., "Between Hope and Fear: Fatherless Women's Perception of Marriage," *Media Bina Sains* 19, no. 11 (2025): 11, <https://doi.org/10.33758/mbi.v19i11.1293>; Dea Azzahra Putri Sasono et al., "The Impact of Fatherlessness on Early Adult Women: A Phenomenological Study of Life Partner Criteria," *Edu Sociata : Journal of Sociology Education* 8, no. 1 (2025): 1, <https://doi.org/10.33627/es.v8i1.3327>.

⁵⁰ IPC, Interview (Situbondo, May 16, 2025).

⁵¹ L, Interview (Situbondo, June 01, 2025).

⁵² CN and N, Interview (Situbondo01 and June 18, 2025).

⁵³ YEF, Interview Transcript (Situbondo, June 23, 2025).

⁵⁴ HNS, Interview (Situbondo, June 18, 2025).

⁵⁵ MAN, Interview Transcript (Situbondo, May 13, 2025).

Conclusion

Referring to the findings of the researcher's interviews with several female speakers who experienced fatherlessness, it was found that there are four main factors that cause them to experience this condition, namely: the absence of assistance in child growth and development, parental divorce, neglect from the father, and emotional absenteeism. The loss of the father figure both in physical and emotional form contributes significantly to the psychological development of girls, especially in shaping self-concept, self-confidence, and views on interpersonal relationships including marriage. The informants showed varied responses to these conditions. Most of them use the experience as a lesson and motivation to build a healthier family in the future, by being more selective in choosing a life partner. However, there are also informants who feel skeptical and doubtful about the institution of marriage due to trauma and bad experiences related to the absence of the father figure. Thus, it can be said that *the experience of fatherlessness* does not solely have an impact on the children's phase, but also shapes girls' long-term attitudes and decisions towards marriage.

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