



PARENTAL ACCEPTANCE OF PREMARITAL PREGNANCY AMONG UNDERAGE ADOLESCENTS IN TERMS OF RELIGION AND PSYCHOLOGY IN CINTA MAKMUR VILLAGE - LABUHANBATU

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Abstract

Premarital pregnancy among underage adolescents is a complex and problematic social phenomenon in Indonesia. Cinta Makmur Village in Labuhanbatu is one of the case studies with a high prevalence. This study aims to understand parental self-acceptance of premarital pregnancy among underage adolescents in the village and the factors that influence it. This study uses a qualitative method with a case study approach. Data were collected through field observations, in-depth interviews with 2 pairs of parents who have teenage children who are pregnant premaritally, and documentation to support the research findings. The results of the study show that parental self-acceptance of premarital pregnancy among underage adolescents in Cinta Makmur Village varies. Some parents accept premarital pregnancy and try to help their children, while others reject and blame their children. Factors that influence parental self-acceptance include age, education, socioeconomic status, religious and cultural values, and social support. This study provides an important contribution to the understanding of parental self-acceptance of premarital pregnancy among underage adolescents in Indonesia. These factors need to be considered in efforts to prevent and manage premarital pregnancy among adolescents. The findings of this study can be used to develop intervention programs aimed at improving parental self-acceptance and reducing stigma associated with premarital pregnancy.

Keywords: Parents; Social Values; Support; Religion.

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Abstrak

Kehamilan pranikah pada remaja di bawah umur merupakan fenomena sosial yang kompleks dan bermasalah di Indonesia. Desa Cinta Makmur di Labuhanbatu menjadi salah satu contoh kasus dengan prevalensi tinggi. Penelitian ini bertujuan untuk memahami penerimaan diri orang tua terhadap kehamilan pranikah pada remaja di bawah umur dan faktor-faktor yang mempengaruhinya di desa tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi lapangan, wawancara mendalam dengan 2 pasang orang tua yang memiliki anak remaja yang hamil pranikah serta dokumentasi untuk mendukung hasil penelitian. Hasil penelitian menunjukkan bahwa penerimaan diri orang tua terhadap kehamilan pranikah pada remaja di bawah umur di Desa Cinta Makmur bervariasi. Beberapa orang tua menerima kehamilan pranikah dan berusaha untuk membantu anak mereka, sementara yang lain menolak dan menyalahkan anak mereka. Faktor-faktor yang mempengaruhi penerimaan diri orang tua meliputi usia, pendidikan, status sosial ekonomi, nilai-nilai agama dan budaya, dan dukungan sosial. Penelitian ini memberikan kontribusi penting bagi pemahaman tentang penerimaan diri orang tua terhadap kehamilan pranikah pada remaja di bawah umur di Indonesia. Faktor-faktor ini perlu dipertimbangkan dalam upaya pencegahan dan penanganan kehamilan pranikah pada remaja. Temuan penelitian ini dapat digunakan untuk mengembangkan program intervensi yang bertujuan untuk meningkatkan penerimaan diri orang tua dan mengurangi stigma terhadap kehamilan pranikah.

Kata Kunci: Orang Tua; Nilai-nilai Sosial; Dukungan; Agama.

INTRODUCTION

Premarital pregnancy among underage adolescents is an increasingly prevalent phenomenon in Indonesia, including in Cinta Makmur Village, Labuhanbatu. This phenomenon impacts not only the pregnant adolescents but also their parents. Parental self-acceptance of premarital pregnancy in underage adolescents is a crucial factor in determining how they will support and guide their children. This study aims to understand parental self-acceptance of premarital pregnancy among underage adolescents in Cinta Makmur Village, Labuhanbatu, from religious and psychological aspects. A qualitative approach was used, employing in-depth interviews and participant observation. The research subjects are parents with underage pregnant teenagers.¹

Early marriage, often termed child marriage, is a common phenomenon in Indonesia. This study is an attempt to help maintain the dignity and identity of human beings as precious creations of Allah Swt. Families play a crucial role in educating their children about morals. This begins with the life of men and women who know each other, driven by lust, leading to free association and resulting in teenage pregnancies, which is a shameful event in life.

¹Haryanti. "Faktor-Faktor yang Mempengaruhi Penerimaan Diri Orang Tua Terhadap Kehamilan Pranikah Pada Remaja di Bawah Umur". *Jurnal Kesehatan Mental dan Psikososial* 8 (1). 2020.

Teenage behaviour that deviates from religious and moral norms carries a high risk of leading to premarital sexual relations. Islam strictly forbids adultery and prohibits anything that may lead to it, including unrestricted interactions between the sexes. This is explicitly stated in the Quran, Surah Al-Isra, verse 32, which prohibits approaching adultery and commands to guard one's chastity against disgraceful acts forbidden by Allah. The command is emphasized in Surah Al-Isra', verse 32:

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۚ

Meaning: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way". (QS. Al-Isra' [17]: 32).

According to Sahlan in Salmaniah Siregar's 2013 study, parental acceptance of premarital pregnancy among underage adolescents is a complex and sensitive issue. Parents may feel shocked and disappointed when they discover their child is experiencing premarital pregnancy. They might feel they have failed to instil the right moral values. Additionally, social stigma and pressure can cause parents to feel ashamed and anxious about the situation.² Some parents may also feel guilty for not providing sufficient religious education to their children.³ Religious factors can also influence parental acceptance, with some parents viewing premarital pregnancy as a major sin to be borne by their child.⁴

However, not all parents react negatively to premarital pregnancy among underage adolescents. Some parents can accept the situation wisely and provide support and love to their children. They may realize that their child needs moral and emotional support to face the consequences of the pregnancy. Support from various parties can also help parents accept and cope with premarital pregnancy.⁵

Previous research by Yulindawati in 2020 showed that parents base their decisions on various factors, such as instinct, logic, and facts. Some parents consider marrying off their child as the best solution to address the issue of premarital pregnancy. Conversely, another study by Ifanelia Christina revealed factors encouraging adolescents to engage in free sex, including minimal parental attention, incorrect sex education, and limited religious understanding.⁶ The study also showed that free association leads to physical changes and childbirth complications.

The researchers are interested in examining the mental condition of parents facing their child's premarital pregnancy and the factors influencing their acceptance. The aim is to describe how parents accept their child's premarital pregnancy and the resulting impact. Parents need to seek the best solution to help their children face this situation wisely. Additionally, listening to the child's opinions and feelings is crucial in this process.⁷

²Ida Efriyana Usman. "Problem Keluarga Akibat Anak Hamil Sebelum Menikah di Kelurahan Way Dadi Kecamatan Sukarame Kota Bandar Lampung". 2021.

³Muhammad. "Problematika Perkawinan Wanita Hamil Dan Implementasi KHI Pasal 53 Tentang Perkawinan Wanita Hamil di Pengadilan Agama". *Hukum Islam* 21 (1). 2021.

⁴Lailiyah. "Parenting, Islamic Education." *IRSYADUNA: Jurnal Studi Kemahasiswaan* 1 (2). 2021.

⁵Muniriyanto. "Keharmonisan Keluarga, Konsep Diri Dan Kenakalan Remaja". *Persona: Jurnal Psikologi Indonesia* 3 (02). 2014.

⁶Christina, Ifanelia. "Respons Orang Tua Terhadap Anak Perempuan Yang Hamil Diluar Nikah Oleh: Response of Parents Against the Pregnant Girl Outside Of Marriage In The Village District Of Sajingan Great Layak Misalnya". *Sosiologique, Jurnal S-1 Sosiologi* 4 (2). 2016.

⁷Angela. "Eksplorasi Respon Adaptasi Calista Roy Pada Remaja Yang Hamil Di Luar Nikah Di Puskesmas Oesapa Kota Kupang". *CHMK Midwifery Scientific Journal* 4 (1). 2021.

Based on observations, the researchers identified 2 pairs of parents with premarital pregnancies in Cinta Makmur Village. The researchers aim to delve deeper into how parents accept their child's premarital pregnancy. This study is expected to contribute to understanding the complexities of parental acceptance of premarital pregnancy among underage adolescents and provide recommendations for appropriate interventions for parents and adolescents in such situations. Therefore, the researchers aim to explore and discuss further the "Parental Acceptance of Premarital Pregnancy Among Underage Adolescents in Cinta Makmur Village, Labuhanbatu".

METHOD

This study employs a case study approach with qualitative methods to understand and describe the experiences and perceptions of parents regarding their self-acceptance of premarital pregnancy in underage adolescents in Cinta Makmur Village, Labuhanbatu. The case study approach was chosen because it allows the researcher to delve deeply into the subjective experiences of parents in accepting this situation, considering religious and psychological aspects. The research was conducted in Cinta Makmur Village, Labuhanbatu, which was selected due to its relatively high rate of premarital pregnancies among underage adolescents.⁸

The research participants are parents of underage adolescents who experienced premarital pregnancy in Cinta Makmur Village. The inclusion criteria for participants are biological parents of adolescents who experienced premarital pregnancy, adolescents under 18 years old at the time of pregnancy, and willingness and ability to participate in the interview process. Data collection techniques in this study include observation, interviews, and documentation.⁹

Observation: The research location is in Dusun 6, Cinta Makmur Village, Panai Hulu District, Labuhanbatu Regency. The subjects of the research are two parents who have children experiencing premarital pregnancy. The study was conducted over two weeks in January 2024. **Interviews:** The researchers conducted interviews with parents who have children experiencing premarital pregnancy, identified as DS and AB. The interviewees were asked for their opinions and information relevant to the research. The interview model was chosen to suit the situation and condition of the informants. **Documentation:** Data collection included evidence in the form of images, audio, or other works considered as documentation. The data analysis in this study involves data reduction, data presentation, data verification, and conclusion drawing.

Data were collected through in-depth interviews with the participants. An interview guide was prepared to explore the experiences and perceptions of parents regarding their self-acceptance of their child's premarital pregnancy, focusing on religious and psychological aspects. The interviews were conducted in a comfortable and safe place for the participants, with each interview lasting about 60-90 minutes. The data were analyzed using thematic qualitative data analysis techniques. The steps for thematic data analysis include:

- 1) Transcribing the interviews.
- 2) Reading and reviewing the transcripts to identify emerging themes.
- 3) Developing codes for each theme.

⁸Albi Anggito & Johan Setiawan. *Metode Penelitian Kuantitatif*. (CV Jejak, 2015).

⁹Creswell. *Qualitative Inquiry & Research Design: Considering the Paradigms*. (Sage Publications, 2018).

- 4) Categorizing the data based on the established codes.
- 5) Analyzing and interpreting the meaning of each theme.

To ensure the credibility of the research findings, the researcher used data triangulation. Triangulation was employed to verify the data and ensure that the research results were trustworthy based on field data.¹⁰

FINDINGS AND DISCUSSION

Findings

The research findings indicate that parental acceptance of underage premarital pregnancy is still relatively low in terms of religious and psychological aspects. This is evidenced by the following findings:

- 1) Parents feel ashamed and guilty about their child's pregnancy, as it is considered a major sin that violates religious norms.
- 2) Parents feel disappointed and angry with their child for committing an immoral act.
- 3) Parents are worried about their child's future being hindered by the premarital pregnancy.
- 4) Parents feel pressured by the societal stigma that views them as having failed in raising their children.

The data and facts obtained directly from the field were used in this study. This research discusses the parental acceptance of their underage daughter's premarital pregnancy in Dusun 6, Desa Cinta Makmur, Kecamatan Panai Hulu, and Kabupaten Labuhanbatu. Based on observations and interviews with four subjects (initials D, S, A, and B), it was found that they have different levels of acceptance. D and S experienced shock, anger, and sadness, and eventually decided to marry off their daughter. However, they did not isolate themselves when facing others. On the other hand, N and S appeared easily irritated, frequently angry when questioned, often daydreaming, and anxious around others.¹¹

The results of the interviews with the parents of the pregnant teens are described as follows:

1. Acceptance by Subjects 1 (D and S)

Subjects 1 are D and S, the parents of JY. D is a 45-year-old woman, and S is a 47-year-old man. D is a housewife and a community health volunteer, while S is a labourer. When they learned about their fourth child's pregnancy, S was shocked and fainted.

D and S consciously recognized their anger and did not feel the need to hide it. They expressed their anger openly in front of their daughter. Despite feeling they had failed in parenting, they also acknowledged that they had provided proper religious and educational guidance. D mentioned that her daughter was not deprived of education and was guided appropriately. Similarly, S stated they had given her the right directions but accepted that it was destiny.

¹⁰Muhammad Syafiq. "Penerimaan Diri Remaja Perempuan Yang Menikah Dini Karena Hamil". *Character: Jurnal Penelitian Psikologi Emosi-Emosi* 9 (2). 2022.

¹¹Haryanti. "Hubungan Tingkat Religiusitas dengan Penerimaan Diri pada Remaja Penderita HIV/AIDS". *Jurnal Psikologi* 25 (2). 2019.

Despite their disappointment, D and S continued to show love and care for their daughter, which helped her cope better with her pregnancy. Their supportive and loving attitude served as a positive example for their daughter and others.

Subject D as JY's mother also said that she was certainly disappointed, but the name of a parent is yes, any problems are still forgiven and still care, therefore as angry as a parent is like a tiger, it is impossible to eat his child. Parents who are faced with the problem of their child's pregnancy have the right and authority to determine the best steps for themselves and their child. These decisions include going through with the pregnancy and raising the child or choosing not to go ahead with the pregnancy. It is important for parents to feel confident and free from guilt in making decisions that they deem appropriate for their situation, yet JY is forced to drop out of school.

2. Acceptance of Subject 2 (A and B)

Subject 2 is A and B, the parents of the YN. A is a woman who is 50 years old and B is a man who is 49 years old. Both subjects are families who are quite understanding of the teachings of Islam, in the immediate area they are known as families who are active in worship and participate in studies. Subject A is a Quranic teacher and a housewife. Meanwhile, subject B works as a farmer and is often the prayer leader at the mushola in hamlet 6 of Cinta Makmur village.

Both subjects experienced similar emotional reactions to the news delivered by their child, namely surprise, anger, and disbelief. However, the way they expressed their anger was different. Subject A openly showed his anger toward his child, while subject B chose to remain silent but took decisive action to resolve the situation, delivering his child to the man who impregnated his child and married him simply and only the closest family. However, after the marriage, the parents of the male party still did not believe that their son had done this and then instigated his son to leave and was not responsible for providing for his future son-in-law, then subject B asked for responsibility for the actions of his family and son but there was no answer. Finally, the daughter of subject B will sue the man for divorce if she gives birth, the child born will live and be cared for by subjects A and B as the parents of YN. And YN intends to continue her education in college after she finishes taking package C.

The results of the researcher's interview with subjects A and B also said they were tired, and they had also been told that the man was not good for his child but the child did not want to leave him, finally, something like this happened, so the responsibility of subjects A and B also as parents of sister YN.

Subject A showed high concern for her child, despite being disappointed with her pregnancy. He understands his son's feelings and continues to support him. On the other hand, Subject B chose not to show his concern openly. Her goal was for her child to realize her mistake and learn from her experience. Both subjects had a strong belief in their decisions in dealing with their child's problems.

Subject A realizes that his family is the subject of conversation with other people or close residents, but subject B chooses to always remain silent so as not to increase sin. But subject B can accept that his child is the subject of conversation with others, and subject B realizes that the reality of what the people next door are talking about is true.

Discussion

Based on the analysis conducted on each informant, shows that they have problems with self-acceptance and have gone through different stages. However, there are clear similarities between the interviewees. This is by the following discussion:

A. Parental Acceptance

Parental Role in Religion Theory, theory explains the role of parents in religion, such as instilling moral and religious values in children, guiding them in life, and helping them become responsible individuals. Premarital pregnancy can be seen as a violation of religious values and the role of parents, so it can cause disappointment, anger, and shame in parents. Furthermore, there is Erikson's Stage Theory of Psychosocial Development, which explains that humans develop through eight psychosocial stages, and each stage has a crisis that must be faced. Teenagers are at the identity stage, where they are trying to find their true selves. Premarital pregnancy can be seen as a crisis for both teenagers and parents, as it can disrupt teenagers' identity development and raise questions about their future.¹²

What parents show to their children is a reflection of their love, understanding, and concern for their children. This is shown through the happiness of parents in raising children and is manifested in various forms such as warmth, affection, attention, comfort, and support given to children.¹³ This dimension of parental acceptance includes various aspects, such as warmth, affection, attention, comfort, and support given to their children. Parents can fully accept to reach the acceptance stage by going through the stages of denial, anger, bargaining, depression, and acceptance.¹⁴ Premarital pregnancy is a severe problem for the affected community. Allah Swt says in the Quran surah An-Nur verse 3:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى
الْمُؤْمِنِينَ ۝

Meaning: "The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers". (QS. An-Nur [24]: 3).

Khalifah Umar r.a sent a message to the (*amir*) of the city of Kuffah, "Teach your women Surah An-Nur". And Siti Aisyah r.a had said, "Do not put women in rooms, and do not teach them writing, but first teach them Surah An-Nur and weaving". She said this because Surah An-Nur mentions many ethical issues. It deals with many processes in the development of human life. In particular, the process of changing the position of the mother towards the fetus. The triggers for out-of-wedlock pregnancy in teenagers include:

- a. Negative effects of technological advances.
- b. Influence of friends and areas.
- c. Failure of learning at home, school, and community.
- d. Weak religious learning in the home area.
- e. Lack of love, attention and appreciation from parents and teachers at school.
- f. Moral and spiritual decay of parents.

¹²McGoldrick. *Genograms: Assessing Family Dynamics*. (Routledge, 2019).

¹³Meilanny Budiarti. "Penerimaan Orang Tua Terhadap Anak Dengan Retardasi Mental". *Share: Social Work Journal* 8(1). 2018. <https://doi.org/10.24198/share.v8i1.16111>.

¹⁴Albi Anggito & Johan Setiawan. *Metode Penelitian Kuantitatif*. (CV Jejak, 2015).

Thus, research on parents of premarital pregnant children regarding parental self-acceptance found that there are four aspects of self-acceptance, two of which are the same as Sheerer's theory¹⁵, and the other is the confidence to make decisions. The following are aspects of the acceptance of DS and AB parents:

1. Believe in Your Ability

DS and AB as parents who have premarital pregnant children who already can take life, can be seen from the methods of parents who have self-confidence, as well as a great sense of affection for their children, where these parents are fonder of developing good behaviour and discarding bad behaviour and always being themselves with a positive turn. This can make DS and AB feel satisfied with their attitudes and decisions.

2. Accepting Human Nature

Sheerer, argues that humans dare to recognize and understand their own emotions, such as anger, sadness, fear, and pleasure, without trying to hide them when humans accept them.¹⁶ This is in line with the findings of the research on DS and AB, where each parent showed a response to their disappointment, especially in situations where out-of-wedlock pregnancy is considered a disgrace to the family but by accepting their child the parents can cover their child's disgrace from society.

Parents respond in various ways, including anger, sadness, disappointment and surprise. According to another opinion, parents respond to anger by using abusive language, disrespectful words, and hitting the child to the point of asking for an abortion.¹⁷ In this situation, fathers and mothers react differently. Fathers show harsh behaviour, while mothers tend to be nervous but can still control their emotions.

This study found several forms of parental anger, such as silence and unwillingness to talk to the child. Performing violent actions, Blaming. Parents in this study showed their anger openly in front of the child, without shame. This is different from shame, which is usually associated with concerns about the evaluation of others. In this case, parents were more focused on their own emotions due to their child's out-of-wedlock pregnancy, without thinking about how it would affect the child.

3. Having the Confidence to Make Decisions

Having confidence in decision-making means that individuals can make decisions with confidence. Parents may decide to solve the problem of their child who is premaritally pregnant. Although making this decision is difficult for parents, it is a decision that must be made due to the circumstances of the child who is premaritally pregnant. Some parents decide to marry off their children in the hope of having a better life. On the other hand, some parents choose to marry off their child immediately to hide the pregnancy. The wedding is held simply at home and only attended by the closest neighbours. These parents deliberately keep their daughter's marriage a secret because they are worried that their

¹⁵Sukmawati, A., & Supradewi, R. "Hubungan Antara Dukungan Sosial dengan Penerimaan Diri Pada Pasien Wanita Penderita Kanker Payudara Pasca Mastektomi di Rumah Sakit Islam Sultan Agung Semarang". *Jurnal Psikologi*, 14 (1), 2019. 32-42.

¹⁶Sukmawati, A., & Supradewi, R. "Hubungan Antara Dukungan Sosial..."

¹⁷Sadewo. "Fenomena Kehamilan di Luar Nikah Pada Usia Dini". *Rabit: Jurnal Teknologi dan Sistem Informasi Univrab 1 (1)*. 2019.

daughter's premarital pregnancy will be known to others. This is in line with state regulation 03 which prohibits premarital pregnant couples from holding a wedding party.¹⁸

On the other hand, some parents dare to decide to marry their children despite being aware of the possible consequences. Even after giving birth, the parents hold a party so that the child can feel what other people should feel while swinging the baby. Parents are ready if in the future the community finds out that their child is premaritally pregnant. Parents are also ready to face shame in the community. They choose to face all kinds of harassment from their environment. Parents do this so that they can make amends. They think that this way they can make amends for the actions of their children who are premaritally pregnant.

4. Outward Orientation

If someone has an outward orientation, it means that they tend to pay attention to and accept others so that they can be accepted by the environment and people around them. Although parents feel disappointed, it does not take away their concern for the child. In addition, the child needs extra attention from the parents because they are pregnant. Since the early period of pregnancy usually affects the physical condition of the child, some expectant mothers experience body discomfort, so they are very vigilant. Pain and vomiting may appear in early pregnancy. However, some parents are not easily accepted to show their attention to their children so that they realize what they are doing.

B. Factors Affecting Parental Acceptance

Factors that influence parental self-acceptance of premarital pregnancy in underage teenagers are as follows:

- 1) Community stigma: The community in Cinta Makmur Village still has a strong stigma against premarital pregnancy. This makes parents feel ashamed and guilty about their child's pregnancy.
- 2) Lack of religious knowledge: Parents in Cinta Makmur Village still lack religious knowledge about marriage and sexuality. This makes it difficult for them to understand and accept the fact that their children are married.
- 3) Parents' failure to educate their children: Parents in Cinta Makmur Village often fail to educate their children about sexual education and the dangers of promiscuity. This makes them feel guilty and responsible for their child's pregnancy.¹⁹

According to Hurlock in 1979, several factors influence a person's acceptance of their child's condition. These factors include:

1. Self-understanding

Individuals who have a good self-understanding will more easily accept their children's circumstances, whatever they are. They can see their children's potential and weaknesses realistically.

2. Realistic Expectations

Parents who have realistic expectations of their children will find it easier to accept their children's circumstances. They do not force their children to be what they want them to be but rather try to understand and support their children's potential.

¹⁸Nina Siti Salmaniah. "Persepsi Orang Tua terhadap Pentingnya Pendidikan bagi Anak". *Jurnal Ilmu Pemerintahan Dan Sosial Politik* 1 (1). 2013.

¹⁹Asri. "Analisis Faktor-faktor yang Berhubungan dengan Kehamilan Pranikah pada Remaja di Kecamatan Lubuklinggau I Kota Lubuklinggau". *Jurnal Kesehatan Masyarakat* 12 (2). 2020.

3. Supportive Social Behavior (Social Support)

Parents who show positive and supportive social behaviour towards their children will more easily accept their children's circumstances. They show affection, care, and appreciation to their children, regardless of their condition.

4. Absence of Heavy Emotional Pressure

Heavy emotional pressure can make it difficult for parents to accept their children's condition. Therefore, it is important to create a safe and comfortable environment for parents so that they can process their emotions well.

5. Success in managing emotions

The success of managing emotions can be measured quantitatively and qualitatively. The benefits range from improved mental well-being to improved performance in various fields. By developing the ability to manage emotions effectively, individuals can lead happier, healthier and more successful lives.²⁰

C. Stages of Parental Acceptance

Some parents are angry, sad, disappointed, and desperate when they find out their child is pregnant. Dealing with extramarital pregnancy in children is not easy. Parents need to adapt and accept this reality. This self-acceptance process goes through several stages, as described by Sukmawati and Supradewi.²¹ They divide this process into three main stages:

1. Denial Stage

At this stage, a person denies or rejects unpleasant events. At this stage, parents are shocked, angry, and saddened by their child's pregnancy. In addition, parents do not want to accept the fact that their child is pregnant before marriage. Parents will reject all facts, information, and everything related to their experience, both consciously and unconsciously. Asking their children to use a test pack repeatedly to find out if they are pregnant shows parents' disbelief in the truth of their pregnancy. The test packs used have different brands to be more accurate. The child's parents took the child to a gynaecologist to get more accurate results because they still did not believe that the child was pregnant. In this case, the parents did not reject their child.

2. Anger Stage

This stage is an emotional reaction, such as an outburst of anger over an event that someone has experienced. Upon learning of their child's pregnancy, parents become sensitive. They are very sensitive to small problems, even trivial ones, which will make them angry. Parents often get angry over things that don't fit the problem. Even if the person is innocent, their anger affects other people too. The slightest thing can cause anger in parents without having a clear reason.

3. Depression Stage

At this stage, individuals show reactions such as loss of hope and despair. Parents lose their hope for their child's better future. When people feel hopeless about their child's future, they experience depression. In addition, children who are still in school are required to terminate their pregnancy when others do not know. That premarital pregnancy hinders a woman's desire to pursue higher education. Therefore, parents feel hopeless about the

²⁰Ardianto. "Faktor-faktor yang Berpengaruh Terhadap Kehamilan Pranikah pada Remaja di Desa Mekar Jaya Kecamatan Serang Kabupaten Banten". *Jurnal Sosiologi dan Antropologi* 17 (1). 2019.

²¹Sukmawati, A., & Supradewi, R. "Hubungan Antara Dukungan Sosial..."

future of their children who are expected to have higher education degrees. In this study, parents felt hopeless about their child's continued education. Other parents felt afraid to get married, but some still hoped that their children could continue to college to take package C at senior high school.

4. Acceptance Stage

At this stage, individuals have reached a point of resignation and feelings that try to accept reality. They will let the unpleasant feelings go away. According to Samawati, parents can accept the fact that they are pregnant because their marriage guarantees the child's future life.²² After seeing their child grow into a financially decent person, parents are calm and no longer angry. In contrast to the other parent, she can accept the current situation because she believes that God's plan for her is the best. By not having any lingering emotions of anger due to her child's pregnancy, the parent shows sincerity in accepting the situation. In Sasotya's opinion, finding peace within oneself means being free from the snares of depression and negative emotions such as sadness, anger, and regret. The mind and heart are filled with the belief that everything happens by the will of Allah Swt, no matter how hard the efforts and plans that have been made.

CONCLUSION

It can be concluded that premarital pregnancy in underage adolescents is a complex issue with significant social, religious and psychological consequences. Comprehensive efforts from various parties, including families, communities, religious leaders, and the government are needed to prevent premarital pregnancy and provide support to parents and adolescents involved. The situation in the field illustrates that parents generally do not accept premarital pregnancy in underage adolescents because it is considered a violation of religious norms. Premarital pregnancy can bring stigma and shame to the family and community. Parents are faced with a dilemma between accepting the pregnancy and maintaining family honour. Some parents choose to hide the pregnancy and give birth to the child secretly. The role of religious leaders is important in providing education and spiritual assistance to parents and adolescents.

Psychologically, this also has an impact on parents who experience a range of negative emotions such as disappointment, anger, sadness and shame when they find out that their child is remarried. Premarital pregnancy can cause stress and anxiety for parents as they worry about their child's future. Parents are faced with the challenge of raising a child born from a premarital pregnancy. Support from family and community is important to help parents cope with the stress and stigma associated with premarital pregnancy.

In this case, activities such as comprehensive sex and reproductive health education need to be provided to adolescents to prevent premarital pregnancy. Parents need to be taught how to communicate openly and supportively with their children about sex and reproductive health. Religious leaders need to provide education on religious and moral values related to sex and marriage. The government also needs to provide health services and psychological support for adolescents who are premaritally pregnant and their parents.

²²Samawati, H. A. "Self-Acceptance Remaja yang Hamil di Luar Nikah Higrria". *Character: Jurnal Penelitian Psikologi* 8 (9). 2021.

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