



Parental Social Support and Psychological Well-being of Young Adults in Interfaith Dating

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ARTICLE INFO

Article history:

Received May 10, 2024

Accepted July 24, 2024

Available online August 25, 2024

Kata Kunci:

Dukungan Sosial Orang Tua,
Kesejahteraan Psikologis,
Berpacaran Beda Agama,
Dewasa Muda.

Keywords:

Parental Social Support,
Psychological Well-Being,
Interfaith dating, Young Adult



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ABSTRAK

Dukungan sosial orang tua dipahami sebagai bantuan emosional, instrumental, penghargaan, dan informasi yang diberikan oleh orang tua kepada anak dalam konteks hubungan pacaran beda agama. Penelitian ini bertujuan untuk menganalisis hubungan antara dukungan sosial orang tua dan kesejahteraan psikologis pada dewasa muda yang berpacaran beda agama di Indonesia. Kesejahteraan psikologis diukur menggunakan skala kesejahteraan psikologis milik Ryff yang terdiri dari enam dimensi utama, yaitu penerimaan diri, hubungan positif dengan orang lain, otonomi, penguasaan lingkungan, tujuan hidup, dan pertumbuhan pribadi. Metode penelitian yang digunakan adalah kuantitatif dengan desain korelasional, sebanyak 208 partisipan dewasa muda yang berpacaran beda agama. Hasil penelitian menunjukkan adanya hubungan positif yang signifikan antara dukungan sosial orang tua dan kesejahteraan psikologis ($r = 0,493, p < 0,01$). Rata-rata dukungan sosial orang tua yang diterima adalah 115,16, berada pada kategori sedang dengan persentase 56,25% dari peserta. Rata-rata kesejahteraan psikologis adalah 84,36, juga pada kategori sedang dengan persentase 57,21%. Dukungan sosial orang tua juga berhubungan positif dengan setiap dimensi kesejahteraan psikologis. Temuan ini menegaskan pentingnya dukungan sosial orang tua dalam menjaga kesejahteraan psikologis dewasa muda yang menghadapi tantangan dalam hubungan lintas agama.

ABSTRACT

Parental social support is understood as emotional, instrumental, esteem, and informational assistance provided by parents to children in the context of interfaith dating relationships. This study aims to analyze the relationship between parental social support and psychological well-being in young adults in interfaith dating relationships in Indonesia. Psychological well-being was measured using Ryff's psychological well-being scale consisting of six main dimensions, namely self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. The research method used was quantitative with a correlational design, with 208 young adult participants in interfaith dating relationships. The results showed a significant positive relationship between parental social support and psychological well-being ($r = 0.493, p < 0.01$). The average parental social support received was 115.16, in the moderate category with a percentage of 56.25% of participants. The average psychological well-being was 84.36, also in the moderate category with a percentage of 57.21%. Parental social support was also positively related to each dimension of psychological well-being. These findings underscore the importance of parental social support in maintaining the psychological well-being of young adults facing challenges in interfaith relationships.

1. INTRODUCTION

In Indonesia's culturally and religiously diverse society, differences in belief are often an important factor in interpersonal relationships, including romantic relationships. In young adulthood, romantic relationships are an important part of life's journey, but when partners have different religious backgrounds, this can pose its own challenges. Research on marriage shows that the main challenges often arise in terms of social and legal acceptance, highlighting the importance of family support to help couples navigate these difficulties (Harjanto et al., 2023; Kesavamani, 2023). In the modern era, more and more young adults are involved in interfaith relationships in Indonesia, a country with a very high level of

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religiosity. Research reports show that almost all respondents in Indonesia consider religion to be an important part of their morality and life (Heiphetz, 2018; Tamir et al., 2020). Religious diversity with different beliefs and practices often poses challenges for interfaith couples. Individuals in these relationships often experience psychological distress related to conflicting religious identities and different values, which can lead to confusion and uncertainty (Aisyah et al., 2022; Hamdanah, 2018). Religious differences can affect communication and problem solving between couples, and can lead to misunderstandings that affect the harmony of the relationship (Harmakaputra, 2016; Wheat, 2017).

Interfaith dating involves a romantic relationship between two individuals with different religious beliefs, where they love each other but maintain their respective religious identities (Nalaria & Nurchayati, 2023; Rifayanti et al., 2024). In Indonesia, the current generation shows greater openness to interfaith dating than previous generations, along with the view that love is something sacred (Romadhon & Bahori, 2023). However, interfaith couples often face challenges in navigating community boundaries and future marriage approvals, often having to renegotiate or even manipulate norms to maintain their relationship (Rosdiana. & Maisarah, 2020). Interfaith couples also face prejudice from families, who often pressure them to choose partners with the same beliefs (Yahya & Boag, 2014). Although the Marriage Law Number 1 of 1974 prohibits interfaith marriages, the practice of registering marriages of interfaith couples is increasingly common. To address this, the Supreme Court of the Republic of Indonesia issued SEMA Number 2 of 2023 which provides guidance for judges in adjudicating cases of interfaith marriages (Mudakir, 2024). Pressure from various parties, both internal and external, can disrupt the psychological well-being of interfaith couples.

Similar research suggests that young adults are in the "Intimacy vs. Isolation" stage, where building intimate relationships is key, while failure to do so can lead to isolation (Gross, 2020). Dating is a process of interaction to understand each other, but interfaith couples in Indonesia have to face additional obstacles such as the prohibition of interfaith marriage and pressure from parents to choose a partner of the same religion (Rabeno, 2018; Rismawati, 2019; Yahya & Boag, 2014). In this context, family support, especially from parents, plays a crucial role in determining the success and psychological well-being of couples (Yahya & Boag, 2014). Preliminary research conducted by interviewing 10 informants showed that even though their relationships had lasted for a long time, they often faced serious challenges when discussing marriage, which caused uncertainty and disruption to their psychological well-being. They felt trapped between maintaining personal beliefs and meeting family expectations, which caused feelings of anxiety, confusion, and loneliness.

Psychological well-being is the sum total of positive experiences that include a positive view of oneself, satisfying relationships with others, autonomy, commitment to meaningful goals, and meaning in life (Ryff, 2013). There are six main dimensions of psychological well-being: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. Psychological well-being is influenced by a variety of factors, including socio-demographics, social support, self-evaluation, as well as mindfulness, self-compassion, and savoring, plus aspects of family, life partner, financial ability, social relationships, and religiosity (Ryff, 2013; Trianto et al., 2020; Wilson et al., 2020). In the context of interfaith relationships in Indonesia, parental social support is a crucial variable that influences psychological well-being, because their support or disapproval can significantly affect an individual's emotional experience and well-being.

Individuals with high psychological well-being tend to be happier and experience greater life satisfaction, because they are better able to feel love and foster positive relationships in their daily lives (Oravec et al., 2020). Research shows that parental social support has a significant positive relationship with psychological well-being (Sugiarto & Soetjningsih, 2021). This emphasizes the importance of parental support in facing the challenges of interfaith relationships. Interfaith dating among young adults in Indonesia has complex pros and cons (Romadhon & Bahori, 2023). On the one hand, this kind of relationship can enrich social life and open minds to differences in cultural values and beliefs, allowing partners to appreciate each other's differences and broaden their worldview (Harjanto et al., 2023). However, on the other hand, interfaith dating can cause conflict and stress that affects the psychological well-being of the couple, especially because of stereotypes, prejudice, and discrimination in society (Pakarti et al., 2023). Social support from parents is an important factor in maintaining psychological well-being in interfaith couples (Pakarti et al., 2023), with emotional, instrumental, and informative support from parents playing a crucial role in helping couples cope with challenges. Research shows that emotional support from parents is positively associated with psychological well-being (Agustina & Widayastuti, 2022), while instrumental and informative support also helps individuals feel more able to cope with stress and challenges in their relationships (Gur-Yaish et al., 2013; Sarafino & Smith, 2014). Based on this, it can be concluded that there is a significant correlation between the level of parental social support and psychological well-being in young adults who are in interfaith relationships in Indonesia.

This study aims to provide practical guidance for counselors, psychologists, and policy makers in supporting the psychological well-being of young adults in interfaith relationships in Indonesia by investigating the relationship between parental social support and psychological well-being. In addition, the results of this study are expected to fill the gap in the existing literature on the role of social support in the context of interfaith relationships.

2. METHOD

Types and Design of Research

This study uses a quantitative research method using a correlation analysis design to identify the relationship between one independent variable (parental social support) and one dependent variable (psychological well-being) in young adults who are in interfaith relationships in Indonesia.

Research Participants

This study was conducted by distributing questionnaires via Google Form (bit.ly/TAOmbaga-CintaBedaAgama) to participants who met the criteria, namely young adults aged 18-40 years who are in a relationship of different religions and are Indonesian citizens. A total of 208 adult participants who met the criteria were collected. The following is the demographic data of the participants in this study:

Table 1. The Research Participant Demographics

	Information	Frequency	Percentage
Gender	Man	145	69.71%
	Woman	63	30.29%
	Total	208	100%
Age	21-25 Years	169	81.25%
	26-30 Years	35	16.83%
	31-35 Years	3	1.44%
	36-40 Years	1	0.48%
	Total	208	100%
How Long Have You Been Dating?	< 1 Year	69	33.17%
	1 year	30	14.42%
	2 years	32	15.38%
	3 years	33	15.87%
	4 years	10	4.81%
	5 years	9	4.33%
	> 5 Years	25	12.02%
	Total	208	100%
Interfaith	Islam – Christianity	110	52.88%
	Islam – Catholic	42	20.19%
	Islam – Hindu	17	8.17%
	Islam – Buddhism	5	2.40%
	Islam – Confucianism	2	0.96%
	Christian – Catholic	18	8.65%
	Christian – Hindu	4	1.92%
	Christian – Buddhist	4	1.92%
	Christian – Confucian	1	0.48%
	Catholic – Hindu	1	0.48%
	Hinduism – Buddhism	1	0.48%
	Other	3	1.44%
	Total	208	100%

Research Procedures

The sample collection method used in this study is accidental sampling. This method involves selecting samples based on chance, namely by selecting individuals who are unexpectedly encountered by researchers. The selected individuals are considered relevant as data sources, and are willing to fill out the questionnaire (Sugiyono, 2016). The population in this study were young adults aged between 18-40 years, who were in a relationship with a partner who adheres to a different religion in Indonesia.

Researchers distributed samples through social media such as Twitter, Instagram, and TikTok, and shared questionnaire links directly in the field to participants who met the criteria.

Research Instruments

Parental Social Support Scale

Parental social support can be measured using a social support scale developed by (Wila & Huwae, 2023) by adapting concepts from (Sarafino & Smith, 2014). The scale was then contextualized by the researcher into the research theme that had been consulted and approved by 3 expert judges. This instrument consists of 47 statements. Each item on this scale represents four forms of social support, namely emotional support, appreciation support, instrumental support, and informative support. The scale of parental social support is divided into two groups of items, namely favorable items and unfavorable items. There are four answer choices available based on the Likert scale, namely: Disagree (DS), Less Agree (DS), Agree (S), and Strongly Agree (SS). The results of the scale test produced 42 items that met the correlation coefficient standard (0.03) with a Cronbach's Alpha value of 0.952.

Data analysis

The data analysis technique of this study used the product moment correlation test from Karl Pearson. Data testing in this study was carried out with the help of IBM SPSS 25.0 for Windows. This study used Ryff's Psychological Well-Being Scale (RPWBS) as a measuring instrument, which refers to six dimensions of psychological well-being according to the theory (Ryff, 2013). These dimensions include life purpose, environmental mastery, positive relationships, personal growth, autonomy, and self-acceptance. This scale has been adapted into Indonesian and consists of 31 statements (Rahman & Fuad, 2023; Rahmania et al., 2019). Furthermore, the scale was contextualized by the researcher into the research theme that had been consulted and approved by 3 expert judges. The psychological well-being scale is divided into two groups of items, namely favorable items and unfavorable items. There are four answer choices available based on the Likert scale, namely: Disagree (DS), Less Agree (DS), Agree (S), and Strongly Agree (SS). The results of the scale test produced 29 items that met the correlation coefficient standard (0.03) with a Cronbach's Alpha value of 0.967.

3. RESULTS AND DISCUSSION

Result

The descriptive statistical results obtained from 208 participants, as presented in Table 2, show that the variable of parental social support has a minimum score of 42 and a maximum of 168, with an average of 115.15 and a standard deviation of 20.193. Meanwhile, the psychological well-being variable shows a minimum score of 29 and a maximum of 116, with an average of 84.36 and a standard deviation of 10.354.

Table 2. The Categorization of Research Variables

	N	Minimum	Maximum	Mean	Std. Deviation
Parental Social Support	208	42	168	115.16	20.193
Psychological Well-being	208	29	116	84.36	10.364

The results of the hypothesis test in Table 3 show a correlation coefficient value of 0.493 with sig = 0.000 ($p < 0.01$), which means that there is a significant relationship between parental social support and psychological well-being in young adults who are in interfaith relationships.

Table 3. The Bivariate Correlation Test

Variable	Statistics	Psychological Well-being
Parental Social Support	Pearson Correlation	0.493
	Sig. (1-tailed)	0.000
	N	208

The results of additional analysis in Table 4, show various forms of parental social support including emotional support, appreciation support, instrumental support, and informative support. Emotional support shows a high percentage of 54.33% of participants or 113 people are in the high category, and only 12 participants or 5.77% are in the low category. On the other hand, appreciation support has a very small percentage in the high category, namely only 8.17% or 17 of the participants,

while 79.33% or 165 participants are in the medium category, indicating that social support in the form of appreciation tends to be at a moderate level. Instrumental support shows a good balance with 25.96% or 54 participants in the high category and 69.23% or 144 people in the medium category, and only 4.81% or 10 participants are in the low category. Informative support also showed relatively balanced results, with 31.25% or 65 participants in the high category and 54.81% or 114 participants in the medium category, while 13.94% or 29 participants were in the low category. It can be concluded that young adults in interfaith relationships feel the strongest social emotional support from parents, while appreciation and informative support require further improvement..

Table 4. The Parental Social Support

No	Form of Support	N	Tall	N	Currently	N	Low
1	Emotional Support	113	54.33%	83	39.90%	12	5.77%
2	Support Awards	17	8.17%	165	79.33%	26	12.50%
3	Instrumental Support	54	25.96%	144	69.23%	10	4.81%
4	Informative Support	65	31.25%	114	54.81%	29	13.94%

The results of the additional analysis in Table 5, illustrate the level of psychological well-being of 208 young adult participants in each dimension of psychological well-being. The dimensions of self-acceptance and autonomy showed the most positive results, with 67.31% and 60.10% of respondents feeling in the high category, indicating a high level of self-satisfaction and independence. Environmental Mastery was also relatively positive, with 53.37% in the high category, on the other hand, life purpose showed the highest proportion in the medium category (79.81%) and very few in the high category (0.46%), indicating that although individuals have clear life goals, only a few feel very high in this dimension. The dimensions of personal growth and positive relations with others showed greater variation, with 37.02% and 47.60% in the high category, respectively, but also had a higher proportion in the medium category. It can be concluded that most young adults who are in interfaith relationships show good psychological well-being in several dimensions, but dimensions such as personal growth and life purpose need more attention to improve psychological well-being more comprehensively.

Table 5. The Psychological Well-being

No	Dimensions	N	Tall	N	Currently	N	Low
1	Autonomy	125	60.10%	82	39.42%	1	0.48%
2	Environmental Mastery	111	53.37%	93	44.71%	4	1.92%
3	Personal Growth	77	37.02%	117	56.25%	14	6.73%
4	Positive Relationships with Others	99	47.60%	105	50.48%	4	1.92%
5	Purpose of life	1	0.46%	166	79.81%	41	19.71%
6	Self Acceptance	140	67.31%	66	31.73%	2	0.96%

Based on the results of the correlation test calculation of the variables of parental social support and dimensions of psychological well-being in Table 6, it was obtained that parental social support has a positive correlation with autonomy ($r = 0.253$, $p < 0.01$), environmental mastery ($r = 0.405$, $p < 0.01$), personal growth ($r = 0.290$, $p < 0.01$), positive relationships with others ($r = 0.420$, $p < 0.01$), life goals ($r = 0.393$, $p < 0.01$), and self-acceptance ($r = 0.391$, $p < 0.01$). All of these correlations are significant at the 0.01 level, indicating that parental social support plays an important role in various aspects of psychological well-being.

Table 6. The Correlation Test Results of Each Parent's Social Support with Psychological Well-being

Variables	1	2	3	4	5	6	7
Parental Social Support	1						
Autonomy	0.253	1					
Environmental Mastery	0.405	0.570	1				
Personal Growth	0.290	0.250	0.368	1			
Positive Relationships with Others	0.420	0.451	0.509	0.501	1		
Purpose of life	0.393	0.385	0.433	0.453	0.390	1	
Self Acceptance	0.391	0.527	0.563	0.174	0.458	0.399	1

Discussion

The results of this study indicate that the hypothesis is accepted, meaning that parental social support has a significant positive relationship with psychological well-being in young adults who are in interfaith relationships. This study revealed that the higher the level of parental social support received by young adults, the higher their level of psychological well-being in undergoing the dynamics of interfaith dating. The correlation coefficient obtained was 0.493 with a significance level of 0.000 ($p < 0.01$), indicating a significant positive relationship. This finding indicates that parental social support plays an important role in influencing the psychological well-being of young adults, especially in the context of religious differences that often add to the complexity of the individual's psychological situation in undergoing interfaith dating relationships. There is a positive relationship between family social support and psychological well-being in child prisoners in Kutoarjo prison., vice versa (Nugroho, 2020). Other similar research states that the higher the level of social support from parents, the higher the level of psychological well-being of students living away from home (Melati & Barus, 2024). This is reinforced by the results of other studies which show that social support has a significant positive relationship with psychological well-being in final year students in Bukittinggi City (Putri & Aviani, 2024).

The psychological well-being of young adults in this study was in the moderate category, which was 57.21%, and the level of parental social support was also in the moderate category, which was 56.25%. Of course, this level of psychological well-being can be further improved by adding the role of parental social support to young adults who are in a relationship of different religions. At the age of young adulthood, which is 18-40 years, according to the theory of psychosocial development, they are at stage 6: Intimacy vs. Isolation (Gross, 2020). Young adults face the challenge of building intimate and committed relationships, which are heavily influenced by the previous stage, Identity vs. Role Confusion, where the task is to build a strong foundation of identity. Young adult couples who date people of different religions will be faced with complex dynamics due to negative stigma and prejudice, resulting in social pressure, cultural conflict, differences in religious values, and discrimination (Pakarti et al., 2023).

Once the foundation of self-identity has been formed, it becomes a crucial factor in sustaining a romantic relationship, which is the main task of Intimacy vs. Isolation development. This conflict can create tension in their relationship and add to emotional stress, potentially hindering their ability to build intimate and stable relationships. Parental social support plays an important role in psychological well-being, where the lack of this support is associated with increased symptoms of depression and is a major predictor of an individual's mental health in establishing romantic relationships (Henderson & Brantley, 2019). Psychological well-being includes a person's ability to accept themselves as they are, establish warm relationships with others, be independent in the face of social pressure, control their environment, find meaning in life, and continuously develop their potential.

Stress and isolation may arise as a result of religious differences, social support from parents can provide a sense of security that allows young adults to face and overcome these conflicts better, the sense of security that arises from the presence of other people who can be relied on to provide assistance, encouragement, attention and acceptance can improve the well-being of the individual concerned (Duhita et al., 2020). Conversely, the absence of social support can exacerbate conflicts and deepen feelings of loneliness, making it difficult for individuals to complete their psychosocial developmental tasks, failure to achieve developmental tasks can lead to problems that hinder subsequent stages of development (Fahmawati et al., 2022). Therefore, parental social support in the form of emotional support, appreciation support, instrumental support and informative support not only helps couples face existing challenges, but also facilitates healthy psychosocial development tasks, as well as achieving psychological well-being.

Parental social support plays an important role in various dimensions of psychological well-being. Based on the results of the correlation test analysis, parental social support showed a positive correlation with autonomy ($r = 0.253$, $p < 0.01$). Emotional support provided by parents, which includes expressions of empathy and attention to children, aims to make children feel comfortable, valued, and cared for (Sarafino & Smith, 2014). This support, such as encouragement to make their own decisions and provide space for personal development, supports autonomy by strengthening self-confidence and independence in young adults. In this study, emotional support and autonomy in young adults were in the high category, with percentages of 54.33% and 60.10%, respectively. For example, similar studies show that parental social support, emotional intelligence, and habituation, both separately and together, have a positive influence on increasing children's independence (Wahyuni. & Rasyid, 2022). With the increasing level of support provided by parents, the child's independence will also increase.

Environmental mastery is a person's ability to choose or create an environment that suits his or her psychological condition (Ryff, 2013). Social support from parents can improve environmental mastery for young adults in interfaith relationships, by providing a stronger sense of connectedness. Positive social

support improves well-being through increased self-efficacy and control, which also impacts ex-convicts' adjustment back into society (Kjellstrand et al., 2021). In the context of interfaith dating in Indonesia, parental social support is crucial to help couples overcome challenges such as social stigma and interfaith conflict. Practical and informative support from parents helps couples manage stress, deal with cultural differences, and create an environment that supports their psychological well-being, enabling them to maintain a harmonious relationship despite external obstacles. Other similar studies support these findings by showing that social support plays a significant role in enhancing international students' environmental mastery, with relationships with family, friends, and significant others helping them feel more in control, adapt better, and deal effectively with external challenges (Aldawsari et al., 2018).

This study found that the level of personal growth and life goal achievement in young adults in interfaith relationships tended to be lower compared to other dimensions of psychological well-being. The results showed that 56.25% of respondents were in the medium category for the personal growth dimension, while 79% were in the medium category for the life goal dimension. Both dimensions also had the highest percentage in the low category, each at 6.73% for personal growth and 19.71% for life goals. In fact, only 0.46% of respondents (1 person) were in the high category for the life goal dimension. These results reflect the significant challenges faced by young adult couples in interfaith relationships, such as uncertainty about the future of the relationship and tension in adapting to differences in religious and cultural values.

Apart from facing internal conflict, couples who date people of different religions also experience difficulties in getting their parents' blessing, as well as facing various negative responses from their closest family and the surrounding community (Dudi, 2017). This rejection often involves various reasons that make the couple start to reconsider their plans to marry or even convert. These challenges can add to the burden of stress that hinders self-exploration and the achievement of life goals. Rejection or disapproval from family and society also has the potential to worsen this situation, so that couples focus more on resolving conflicts and adjusting in the relationship rather than on continued personal growth. This study also illustrates how esteem support in the high category is at the lowest percentage, with only 8.17% of young adults having esteem support in the high category, and 12.50% in the low category. Limited social support, coupled with the inability to deal with challenges effectively, often reduces opportunities for personal growth and reaching full potential. Heavy emotional stress also distracts from self-development, so that couples focus more on relationship conflicts rather than long-term development.

In line with similar research, it shows that perceived social support has a significant influence on personal growth initiatives and academic self-efficacy, with personal growth initiatives having a greater impact on increasing a sense of purpose in life than academic self-efficacy (Cai & Lian, 2022). Therefore, the openness of the couple to express their views and family mediation to help them overcome emotional challenges and conflicts with the family and build better understanding between all parties involved. Social support provided by parents can influence the formation of a person's future views, especially in developing an optimistic attitude towards their future (Al-Muti'ah et al., 2021). With social support from the environment, a person tends to have a positive view of marriage. When people in a conversation do not feel understood, they tend to have difficulty resolving conflicts and reaching mutual agreements, and in a disagreement, effective listening can play an important role in defusing differences of opinion and encouraging more constructive dialogue (Itzchakov et al., 2022). Social support from parents in the form of emotional support, appreciation and information is very necessary in this situation, even though parents do not give their blessing to their children, there needs to be an effort to provide understanding and moral support, without such support, children will only feel unappreciated, misunderstood, hostile, and isolated.

In the context of social support and psychological well-being, sharing positive experiences in relationships is essential for building trust and a sense of security, which supports stable and intimate relationships (Itzchakov et al., 2022). This stability creates a sense of trust, security, and dependability that strengthens intimacy. In other words, stable positive experiences make partners feel safe and secure, so they are more open and supportive of each other. In interfaith relationships, although conflict and incompatibility such as religious differences are inevitable, sharing common challenges can deepen the relationship. The ability to cope with conflict and difficulties in the relationship can increase feelings of security and intimacy (Arriaga et al., 2018). This process allows couples to get to know each other better and develop mutual support. However, couples feel more satisfied and stable if they stay connected to friends and family in addition to depending on each other (Haggerty et al., 2022). Social support from parents also greatly influences the dimensions of psychological well-being, especially in the dimension of positive relationships with others, which includes the quality of interpersonal relationships that are supportive and provide a sense of mutual understanding and support (Ryff, 2013).

The findings from the correlation test showed a significant positive relationship between parental social support and the dimensions of positive relationships with others, with a correlation coefficient of $r = 0.420$ and a p value < 0.01 . This indicates that the higher the social support provided by parents, the better the quality of young adults' interpersonal relationships, and the better the individual's ability to maintain positive relationships with others, which in turn improves overall psychological well-being (Kurniati et al., 2023). Thus, consistent and understanding parental social support plays an important role in strengthening the couple's relationship and supporting their overall psychological well-being.

Self-acceptance is an individual's ability to accept and have a positive view of themselves, including awareness of personal strengths and weaknesses, and the ability to feel satisfied with themselves without feeling the need to change. Among other psychological dimensions, self-acceptance obtained the highest percentage in the high category, namely 67.31% and had a correlation value with parental social support of $r = 0.391$, $p < 0.01$, which means it is very significantly related. Likewise, its correlation with other dimensions of psychological well-being. This means that self-acceptance has an important role in achieving psychological well-being, and this can be achieved, one of which is through good parental social support. In line with similar research, there is a significant influence of social support on self-acceptance in foster children at LPKA Class 1 Martapura (Rahmadaini et al., 2024). Other research shows a positive relationship between social support and self-acceptance in early adolescents whose parents are divorced in Bandung City (Hafni, 2020).

Based on the explanation above, it is clear that the high psychological well-being of young adults who are in interfaith relationships is greatly influenced by social support from parents. Conversely, if the social support received by parents is low, then the psychological well-being of individuals in the relationship also tends to be low, especially in dealing with social pressure and internal conflict due to differences in beliefs. This study presents novelty about the relationship between parental social support and the psychological well-being of young adults who are in interfaith relationships in Indonesia, a topic that has rarely been studied despite its high relevance in the social and cultural context, unique social and psychological challenges due to religious norms and legal regulations that implicitly hinder interfaith marriages. Unlike previous studies that focused more on interfaith marriages, this study focuses on the dating phase, an important stage that is often colored by social pressure and internal conflict related to differences in beliefs. By using Ryff's psychological well-being theory, this study provides a new perspective, especially in the dimension of self-acceptance, which plays an important role in dealing with psychological challenges. The results of the study add to the literature on interfaith psychology and provide practical guidance for couple counseling and policy making related to interfaith relationships in Indonesia.

Although this study shows a positive relationship between parental social support and psychological well-being and a picture of the state of psychological well-being of young adults which is at a moderate level and tends to be high, it is undeniable that the participants in this study have a wide age range (18-40 years), also other special conditions such as young adults who come from parents who are married to different religions and those whose parents are married to the same religion can cause great variation in their experiences related to romantic relationships, which requires a more specific analytical approach for each group. This is what cannot be reached in this study, so researchers cannot compare the two.

4. CONCLUSION

From this study, it can be concluded that there is a significant positive relationship between parental social support and psychological well-being in young adults who are in interfaith relationships in Indonesia. In addition, parental social support is also positively related to each dimension of psychological well-being. The results of the study indicate that the higher the social support received from parents, the higher the level of individual psychological well-being. Parental social support, whether in the form of emotional, instrumental, appreciation, or informative support, plays an important role in maintaining psychological well-being in facing the challenges of interfaith dating relationships. The contribution of parental social support to psychological well-being is 24.30%.

Suggestions for further research on psychological well-being in young adults in interfaith relationships in Indonesia include expanding the analysis through comparative tests that include different age groups and family backgrounds. This is important to gain a more comprehensive picture of how experiences and challenges in interfaith relationships vary by developmental stage and family context. In addition, future research should explore other factors that may influence psychological well-being in this context, to provide deeper and more useful insights. The results of this study can be a valuable foundation for further, more focused and detailed studies.

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