

Agency Of Unmarried Women In Spiritual Harmony Among The Alumni Of The Inter-University Christian Fellowship (Perkantass) In Medan City

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Abstract

This study aims to describe the factors underlying the agency of unmarried women, examine the meaning of spiritual equality, and analyze societal views toward unmarried women among alumni of the Inter-University Christian Fellowship (Perkantass) in Medan City. This study uses a qualitative approach with ethnography, involving participant observation, in-depth interviews, documentation, and field notes. The research informants were unmarried female Perkantass alumni. Data analysis was conducted using domain techniques, taxonomy, and in-depth interview analysis. The results show that the agency of unmarried women is influenced by faith growth, involvement in ministry, participation in the Growing Together Group (KTB), observation of marital relationships, awareness of one's abilities, and spiritual reflection. Spiritual equality is understood as harmony of faith, spiritual maturity, shared values and principles, shared vision of ministry, and commitment to growing in faith. Societal and family views indicate that unmarried women are still accepted and valued, despite expectations related to marriage. Unmarried status allows women flexibility in time and the opportunity to be more active in ministry, although some face social pressures that affect self-confidence. This research confirms that spiritual agency and congruence are important aspects that shape women's relationships with God, community, and life decisions, thus enabling them to continue to actively participate and grow spiritually in complex social contexts.

Keyword: *Women's Agency, Spiritual Equivalence, Service Involvement*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan faktor-faktor yang mendasari agensi perempuan yang belum menikah, mengkaji makna kesetaraan spiritual, dan menganalisis pandangan masyarakat terhadap perempuan yang belum menikah di kalangan alumni Persekutuan Kristen Antar Universitas (Perkantass) di Kota Medan. Penelitian ini menggunakan pendekatan kualitatif dengan etnografi, yang melibatkan observasi partisipan, wawancara mendalam, dokumentasi, dan catatan lapangan. Informan penelitian adalah alumni perempuan Perkantass yang belum menikah. Analisis data dilakukan menggunakan teknik domain, taksonomi, dan analisis wawancara mendalam. Hasil penelitian menunjukkan bahwa agensi perempuan yang belum menikah dipengaruhi oleh pertumbuhan iman, keterlibatan dalam pelayanan, partisipasi dalam Kelompok Bertumbuh Bersama (KTB), pengamatan hubungan perkawinan, kesadaran akan kemampuan diri, dan refleksi spiritual. Kesetaraan spiritual dipahami sebagai harmoni iman, kematangan spiritual, nilai dan prinsip bersama, visi pelayanan bersama, dan komitmen untuk bertumbuh dalam iman. Pandangan masyarakat dan keluarga menunjukkan bahwa perempuan yang belum menikah masih diterima dan dihargai, meskipun ada harapan terkait pernikahan. Status belum menikah memberi perempuan

fleksibilitas waktu dan kesempatan untuk lebih aktif dalam pelayanan, meskipun sebagian menghadapi tekanan sosial yang memengaruhi kepercayaan diri. Penelitian ini menegaskan bahwa kemampuan dan keselarasan spiritual merupakan aspek penting yang membentuk hubungan perempuan dengan Tuhan, komunitas, dan keputusan hidup, sehingga memungkinkan mereka untuk terus berpartisipasi aktif dan bertumbuh secara spiritual dalam konteks sosial yang kompleks.

Kata Kunci: *Peran Perempuan, Kesetaraan Spiritual, Keterlibatan dalam Pelayanan*

INTRODUCTION

Women as subject social own uniqueness and specialness alone in life social. Freedom people women are very restricted since formerly until now, in various order social, male tend placed as center power and taker agency in various aspect life, such as social, political, and economic [1]. In the system this, position Woman tend be under domination man so that role and voice become limited or marginalized from room public.

Phenomenon This No happen in a way coincidence, but rather influenced by structure long - established social values. culture, norms, and practices life daily in a way historical put women in demanding positions adjustment to domination men. The system that places man as center power this is what is known in knowledge social as system long - standing patriarchy in life social give influence big to method public look at Woman [2].

In various realm life, women Still face a number of restrictions social that forms role they, both inside family or in the room more social area. Values inherited culture in a way hereditary the tend put women in positions sued For adapt self with domination and agency male. Condition This impact on views Woman to self they oneself and the expected role public [3].

View kind of This make Woman more often assessed from role domestic and marital status compared to with ability or potential that it has. In the development modern society, women No Again become the party that is fully constructed by values patriarchy that places it as passive party. A growing mindset moment This show that Woman start reject domination and boundaries established by the system social that prioritizes men. Access to education, work, and technology information make Woman the more capable build awareness will their potential and rights. They start put self as active subject, capable think critical, and determine direction his life in a way independent without must depends on the agency party others, especially man [4].

Independence the seen real in various agency life taken women, including in matter marriage. This is viewed as very important and considered things as obligations regulated by religious teachings, norms social, as well as values culture [5]. Agency For Marry is one of the aspect important in necessary life considered in a way mature. Marriage No only unite two individual, namely men and women, but also involves relationships between second family from each party [6].

Based on data from the Central Statistics Agency (2024), it was revealed proportion women who occupy position managerial that has not been Marry as much as 38.95%. This figure show existence change pattern view and agency living among modern women. Women who have reach age mature However Not yet Marry tend facing social stigma. In the range of 30 to 50 years old, female Not yet Marry more Lots perceived through marital status than through profession or role social activities that are carried out, but rather based on his status is not yet Marry [7].

Agency somebody For Not yet Marry influenced by various factors, both internal and external external. Internal factors are related with condition psychological individuals, such as existence experience traumatic at the time past that influences view to connection romantic and

committed. While that, factor external can originate from environment family, for example loss of a parent or divorce in family that gives rise to caution in weave relationship. According to Putri et al (2024), it explains that agency For Not yet Marry can caused by various things, including trauma due to divorce, faith No find suitable partner, orientation to career, as well as desire For enjoy freedom personal.

Today 's women live independent, educated high, and successful in his career. However, the condition the cause dilemma alone, because part man feel not enough comfortable with women who are considered more superior in various aspects. As a result, women who have intelligence, independence, and soul leadership tend face difficulty in find matching partner. In context certain, some Woman consider wedding as scary thing or risky, so that choose For centralize attention to education and work [8].

Career is not just business For get income, but also the process of forming life and identity someone. Therefore that, for Woman urban, world of work and achievement professional become room actualization the self that gives meaning and balance in life they. Their height level education and enthusiasm professionalism possessed Woman push they For focused on achievement self, which in the end contribute to increasing phenomenon delay age marriage among Woman mature.

Other factors that contribute influence agency For Not yet Marry is characteristic individualistic or desire For life independent. There are some women who feel more calm and free undergo life Alone without must share space and responsibility answer with other people. They enjoy his loneliness and choosing focus on career or happiness personal. On the other hand, there are women who make aspect spiritual equivalence as runway main in determine direction his life [9].

One of form concrete from draft equivalence in wedding is similarities faith. Faith is seen as base main representing form equivalence between partner husband wife and placed Yahweh as center in life family, so that unity faith become something must in build wedding maturity (Saputra, 2022). This understanding reflect level faith, where spiritual equivalence is seen as element essential in build meaningful relationships, so quality spirituality and unity in faith more prioritized compared to just marital status.

Draft equivalence in Christian views are one of the principle important which is also reflected in life spiritual in the environment Perkantas Medan. Perkantas or the Inter-University Christian Fellowship is organization between denominations serving Christian students and pupils. Perkantas Medan is branches operating in the North Sumatra region. Equivalence understood No just similarities in matter character or objective life, but rather A a relationship based on mutual complement, support, and grow One each other in faith [10] In community this, equivalence interpreted as balance between calling personal and service together, where every individual viewed own unique role However still walk one way in the same vision and spiritual values. This understanding in line with view that No means absence differences, but rather ability For life side by side in a way harmonious with the differences that exist, while each other enrich in growth faith and service to God.

In the community Perkantas in Medan City, there is a number of female alumni of Perkantas Medan who chose For Not yet married. Agency the rooted in understanding faith and calling strong service. In the context of women who are active in the environment Perkantas, values This the more deep along involvement they in activity service and learning the word of God. Through this process, they No only grow in maturity spiritual, but also formative more views wise in determine partner Life. Female Perkantas Alumni This tend put equivalence faith as the basics in weave relationship, so that when There is the man who stated intention seriously, they will moreover formerly weigh it up through prayer and consideration to what extent the candidate partner the own maturity spiritual as well as similarities vision faith [11].

View This guide they For more be careful in weave relationship, even choose For still Alone until find a figure who is considered capable walk together in God's will. View the make part Woman choose For put aside affairs weddings and more focus on the maturation process spiritual. However thus, the agency This No form rejection to marriage, but rather form maturity spiritual and agency Woman in determine direction of life in accordance with calling faith that is believed. With Thus, the choice life This reflect existence awareness and independence in determine direction life, which is basically is form from agency Woman in context Christian spirituality [12].

Based on the above description, urgency study This lies in the need understand How female alumni of Medan Perkantas who have not yet Marry build agency and undergo spiritual equality in Perkantas Medan, in particular in interpret choice For still single as part from calling services and formation process identity self. With Thus, the study This expected can give greater understanding deep about embodiment agency Female Alumni of Perkantas Medan Dalam life religious, as well as show How values faith play a role in form method views and attitudes they to choice life single in the middle change values and views today 's society.

METHOD

The type of research used in this study is qualitative research with an ethnographic approach. This approach was chosen so that researchers could gain a deep understanding of the meaning, experiences, and perspectives on life of unmarried female Perkantas Medan alumni in the context of spiritual equivalence within the Perkantas Medan alumni. Through ethnographic methods, researchers attempted to directly observe the activities and spiritual values that shape the lives and agency of women in the community. According to Spradley [13]ethnography is an effort to understand the perspective of a group from their own perspective (emic perspective), so this approach is considered relevant to explore the dynamics of spirituality and the role of women in the Perkantas Medan environment.

The research location is where the researcher collects the information and data needed during the research process. This research was conducted in the Perkantas Medan community, located at Jalan Harmonika Baru, Gang Berlian No. 13, Tanjung Sari Village, Medan Selayang District, Medan City, North Sumatra [14]. The reason the researcher chose this location is because Perkantas Medan is a Christian student and alumni service community that actively builds the spiritual life and spirituality of its members, including unmarried women. The social phenomena found in this community are relevant to the focus of the research, namely regarding the agency of unmarried Perkantas Medan Alumni women in spiritual equality. Perkantas Medan is an interesting context to study because it contains the dynamics of spiritual life, service, and personal struggles faced by women in maintaining spiritual loyalty and balance amidst the demands of modern life. In addition, this location was also chosen because the researcher saw the values of solidarity, spiritual maturity, and a strong spirit of service among its members, which can provide an in-depth picture of the practice of spiritual equality in real life [15].

Informants in qualitative research play a crucial role because they are the primary source of data needed by researchers. Informants serve as research subjects, providing information, insights, and experiences relevant to the topic of study. They possess a deep understanding of the issues being researched, enabling them to produce rich and meaningful data. Furthermore, informants also play a role in providing feedback on preliminary findings obtained by researchers in the field.

Data analysis is an important stage in research which is carried out after all the information needed to solve the research problem has been fully collected.

In this study, the researchers followed the stages of ethnographic data analysis proposed by Spradley [16]. The analysis process began with the selection of informants, namely selecting participants who had experienced enculturation, were directly involved in community activities, were willing to provide candid information, had sufficient time, and were not analytical about their experiences. The next stage was ethnographic interviews, which were conducted in-depth with clear objectives and questions designed to explore the cultural perspectives and subjective experiences of the informants.

The data obtained was then documented in the form of ethnographic notes, which included field notes, audio recordings, photographs, and other supporting documents that helped illustrate the social and cultural context of the study. To gain a comprehensive understanding, researchers asked descriptive questions to explore the informants' routine activities, social interactions, and living settings. The interviews were then analyzed to explore how the informants interpreted their experiences and actions in their daily lives.

RESULTS AND DISCUSSION

Medan City is one of the cities in North Sumatra Province with an area of approximately 281.99 km². This city is the center of government of North Sumatra Province which directly borders Deli Serdang Regency to the north, south, west and east. Medan City is located between 3° 27' 3° 47' North Latitude and 98° 35' 98° 44' East Longitude with an altitude of 2.50 - 37.50 meters above sea level (BPS Medan City, 2026). Most of Medan City area is lowland which is the confluence of two important rivers, namely the Babura River and the Deli River.

According to the Medan City Climatology Station Observation records at the Center for Meteorology, Climatology, and Geophysics Region I, throughout 2025 there were 197 rainy days with an average rainfall volume of 295.63 mm. The highest rainfall occurred in November, namely 552.40 mm with 20 rainy days. Meanwhile, the smallest rainfall occurred in March, namely 191.00 mm with 16 rainy days. The lowest temperature during 2025 in Medan City was 21.70°C in November while the highest temperature was recorded at 38.20°C in June (BPS Medan City, 2026). These climatic conditions indicate that Medan City has tropical climate characteristics with relatively warm temperatures throughout the year.

Geographically, Medan is located in the northern part of Sumatra Island and enjoys a strategic position due to its proximity to the Strait of Malacca. This proximity to international shipping routes makes Medan a crucial access point for trade and regional economic relations. Furthermore, Medan's relative proximity to several major Southeast Asian cities, such as Penang, Kuala Lumpur, and Singapore, has also influenced economic development and community mobility in the region (BPS Medan City, 2026).

Based on its astronomical location, Medan City is located at coordinates around 3°30'-3°43' North Latitude and 98°35'-98°44' East Longitude. The area of Medan City reaches approximately 36,510 hectares which is administratively divided into 21 sub-districts and 151 villages which are divided into 2,001 neighborhoods. (BPS Medan City, 2026). In addition, Medan City is also one of the big cities in Indonesia with a fairly high population density. The existing ethnic diversity makes this city have a diverse social and cultural life. This condition also influences the dynamic activities of the community, both in the social and economic fields.

This makes Medan a rapidly developing region across various sectors. This development is also supported by the city's role as a center of community activity. As such, Medan has complex regional characteristics and is constantly changing.

Background of the Unmarried Women's Agency for Perkantas Medan Alumni

Unmarried women in adulthood demonstrate agency through conscious life choices. These decisions are inseparable from the values, beliefs, and personal experiences that shape their perspectives on life. These choices demonstrate agency, namely the individual's ability to

exercise agency and determine their own life direction amidst existing social norms and pressures. The experience of faith growth is a crucial aspect in shaping an individual's perspective on life. In the context of this research, these experiences also influence how individuals make life decisions. Based on the research results, one informant was Adelina Sitepu, a 58-year-old woman active in various spiritual service activities, particularly at Perkantas Medan.

Adelina's involvement in spiritual ministry began during her student days. She began serving around the age of 20, while still in college. After completing her studies in 1992, she continued her involvement through her ministry at Perkantas, particularly in prayer ministry. Adelina expressed this sentiment in the following interview:

"At that time, my seniors invited me to become involved in Perkantas as part of the prayer team. Through prayer, I was able to understand what Perkantas' ministry was like. Through that prayer, I began to see and grasp the burden of Perkantas' ministry. After a year with the prayer team, in 1993, I became involved as a member of the board. From there, my burden for this ministry grew stronger." (Interview, January 31, 2026).

In this ministry, she is involved as a member of the branch management board and is part of the Perkantas prayer team. She also leads a small group (Kelompok Tumbuh Bersama/KTB) for alumni from the Faculty of Mathematics and Natural Sciences, University of North Sumatra, which is conducted online because its members are spread across various regions. Beyond these ministry activities, she is also active as a member of the Karo Batak Protestant Church (GBKP), participating in various church activities, such as the women's fellowship every Wednesday [17].

Through her long involvement in the ministry, Adelina Sitepu's spiritual experiences have also shaped her perspective on student ministry. She recognizes that she first came to know God through student ministry, which has fostered a strong sense of responsibility and commitment to continue her involvement in the ministry.

This statement demonstrates that Adelina Sitepu's spiritual experience has been a key factor in shaping her current involvement in ministry. Her sense of spiritual debt for the faith growth she experienced through student ministry has led her to remain committed to that ministry.

Researchers also interviewed Destri Hasibuan, 36, a Biology Education alumna from Siantar who now lives in Medan. She currently works as a private tutor while remaining active in service through Perkantas (National Student Association for the Development of Indonesian Youth). Her involvement in Perkantas began in 2008, while still a student, through small groups, leadership, PKK (Small Group Leaders), MCs, and various committees and supervisory activities, although not always within a formal management structure. These experiences demonstrate that service has been an integral part of Destri's life from a young age.

Based on the journey of involvement and ministry experiences, this study highlights aspects of faith growth that play a significant role in shaping an individual's perspective, life principles, and ability to make conscious decisions. Understanding spiritual experiences becomes relevant because it can explain how agency is formed, including an individual's ability to determine the direction of life and make personal choices independently.

Table 1. Background of the Unmarried Female Alumni of Perkantas Medan

No	Women's background Not married yet	agency	Explanation
1.	Faith Growth Experience		Spiritual experiences and involvement in ministry from studenthood shape an individual's perspective and sense of responsibility. This involvement fosters a strong commitment to ministry and influences decisions.
2.	Involvement	in service	Individual involvement in various spiritual service activities reflects the development of faith internalized in concrete actions. Informants demonstrated active involvement from a young age, ranging from school activities and student camps to student organizations and alumni ministry.
3.	Relationships Growing Group (KT)	in the Growing Together	The Growing Together Group (KTB) serves as a space for interaction, faith development, and emotional support for members. Long-term involvement in this community strengthens spiritual life while also serving as a source of social support, influencing life decisions. and individual resilience.
4.	Observations on relations	on marital	The experience of observing various forms of marital relationships in the social environment influenced how informants considered marriage. Informants emphasized the importance of spiritual compatibility and harmony of life's calling between partners in order for it to work.
5.	Consciousness the agency of life	determines	The decision to remain unmarried is the result of mature personal reflection, rooted in faith, life experiences, and social observations. Informants emphasized the importance of congruence in life values and principles, caution in choosing a partner, and conformity to the call of service.
6.	Reflections taking agency	on Faith in	An individual's faith is reflected in personal reflection on life experiences, calls to ministry, and spiritual considerations. Life decisions, including whether to remain single or focus on ministry, are made through a process of struggle and deliberation. mature in the values of faith.

The Meaning of Spiritual Equivalence by Unmarried Female Alumni of Perkantas Medan

The meaning of spiritual compatibility for unmarried female alumni of Perkantas Medan is an important focus for understanding how they make life choices and evaluate potential partners. Long service experiences, involvement in small groups, and social interactions within Perkantas and the church environment have helped shape the standards and principles they use in selecting a spiritually compatible partner and the considerations they use in choosing a spiritually compatible partner. From these service experiences and social interactions, it is clear that the first meaning, shared faith in Christ, is the primary factor shaping spiritual compatibility for unmarried female alumni of Perkantas Medan.

This shared faith encompasses not only formal belief in Christian teachings but also the internalization of Christian values in daily life and a commitment to the calling of service. For Adelina Sitepu (58), her decision to choose a life partner was not solely based on personal relationships but also on shared faith and a shared spiritual calling. She expressed this in an interview as follows [18].

"So, if I'm already in the light, that means I'm already in Christ. Being in Christ means I also have to choose a life partner who is already in Christ. So, if I'm a very mature person spiritually, of course I'll choose someone who is equally mature and spiritually mature." (Interview, January 31, 2026).

Adelina's statement demonstrates that spiritual compatibility is not merely a formal criterion for choosing a partner, but rather a reflection of maturity in faith and alignment with one's spiritual calling. This demonstrates that spiritual experience and faith growth are key factors guiding female Perkantas Medan alumni in consciously choosing a life partner.

The meaning of spiritual compatibility was also evident in an interview with Herlina Silitonga (49 years old). For Herlina, spiritual compatibility is not merely a criterion for choosing a life partner. She emphasized that life partners must be equal in faith, meaning both are children of God, growing, and involved in ministry. She expressed this as follows:

"If it's clear that we don't know each other, we'll automatically distance ourselves. We'll respond by refusing. But if we're hesitant because we don't know each other well, we should just be friends and get to know each other." (Interview on February 3, 2026)

Moreover, for Herlina, spiritual alignment also shapes how she makes life choices and takes responsibility for every personal decision. She emphasizes that living according to faith principles gives her the freedom to make decisions without the pressure of social or family expectations.

According to Herlina, agency as a Christian woman is reflected in the application of the principle of spiritual compatibility in evaluating potential partners. This compatibility encompasses shared faith, rebirth in Christ, a desire for spiritual growth, and active involvement in ministry [19].

Based on an interview with Susana Nainggolan (55), the meaning of spiritual compatibility for unmarried Christian women emphasizes shared spiritual commitment as the foundation for building a relationship. Susana emphasized that spiritual compatibility is not just about age, marital status, or background, but rather about similarities in obedience to God, fear of God, and righteous living.

Table 2. The Meaning of Spiritual Equivalence among Perkantas Alumni Not married yet

No	The meaning of spiritual equality for female Perkantas alumni who have not yet Marry	Explanation
1.	The same	faith in Christ Unity of faith in Christ is defined as harmony in believing in Christ, living in obedience, fearing God, and having a commitment to growth and service. This harmony is not merely formal, but is reflected in daily life and serves as the primary foundation for building relationships and determine a life partner.
2.	Spiritual maturity	Spiritual maturity is understood as maturity of faith and responsibility in living life according to Christian principles. This serves as the basis for assessing a partner's readiness, particularly for the commitment of marriage, and encourages individuals to be selective in setting boundaries in relationships based on spiritual readiness and integrity. personal.

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| 3. | Similarity of values and principles of life | Shared values and principles are understood as harmony in spiritual and moral values and life goals, which serve as the basis for building relationships and making decisions. This fosters an independent attitude. |
| 4. | Common vision of service | A shared vision of service is understood as an alignment of life goals and direction, which serves as the foundation for building relationships and choosing a partner. This is also supported by a spiritual community that strengthens each other and encourages individuals to remain consistent in service and make life decisions. independently based on the principles of faith. |
| 5. | Commitment to together in faith | growCommitment to growing in faith is understood as a sincere commitment to placing God at the center of one's life through spiritual practices and community support. This serves as a foundation for decision-making, strengthens one's faith, and helps individuals remain consistent in their ministry and cope with pressure. social. |

Public Views on Unmarried Female Alumni of Medan's Perkantas

The public's perception of unmarried female alumni of Perkantas Medan helps illustrate their position in the community of service. The organizational environment, fellow administrators, and fellowship members have varying perspectives on the presence of women who remain actively involved in various service activities. Through interaction In the daily lives of Perkantas Medan, these views are formed from shared experiences in service, relationships among members, and contributions made by unmarried female alumni. The following are views from the community:

Within the family, the question of when someone will get married often arises as a form of concern and hope from parents. This is evident from the experience of one informant, Adelina, who recounted that her parents tended to express the hope that their children would marry soon. According to Adelina, this question often arises from parents' worries and hopes for their children's future. She revealed that her parents have even cried when praying for their unmarried children. In her interview, she said:

"Even my parents used to ask that, that was a given. They even cried when praying for us, their unmarried children. Then the family asked, 'Don't be picky, okay? This is your poor father, your poor parents. Poor old man, he's already so old. Just get married, okay? What else are you waiting for? Don't be picky, and so on.'" (Interview on January 31, 2026)

However, Adelina's older sister views this behavior as normal in family relationships, driven by parental love and concern for their children. She stated that [20]:

Thus, even though questions about marriage from parents can cause pressure, female Perkantas alumni interpret this as a form of attention and affection, so that they are still able to maintain their personal principles and decisions in determining the direction of their lives and choosing a partner.

Table 3. Public Views on Unmarried Female Alumni of Medan's Perkantas

No	View Public	Explanation
1.	Family View	Families view a woman's unmarried status with concern and expectation, not just pressure. The question of when to get married often arises, but the way it's conveyed varies; some are serious, others are casual. Some families also allow their children the freedom to make their own life choices. So, in general, In general, families still accept involvement unmarried women in life and service.
2.	Views of the Head of the Perkantas Branch	Unmarried female Perkantas alumni are seen as important actors in the Medan ministry, with extensive involvement ranging from management to group leadership. Their unmarried status provides flexibility in their time, allowing them to be more active in various ministry activities. Despite challenges in intergenerational communication, the organization continues to provide equal opportunities and space for developing potential and capacity for ministry. in a sustainable manner.
3.	Views of Medan Perkantas Staff	Unmarried female Perkantas alumni are seen as having diverse involvement in ministry. Some are active and role models, demonstrating commitment and responsibility, while others feel inferior and tend to withdraw due to social pressure. environment, family, or yourself.
4.	Views of the Medan Management	Unmarried female Perkantas alumni are seen as making complex PAK decisions, influenced by personal preferences, family experiences, and the process of selecting a suitable partner. While they desire marriage, they tend to be more selective and focused on their calling, work, or ministry. Their unmarried status does not preclude their involvement. in management and service.

CONCLUSION

Based on results research conducted by researchers about Agency for Unmarried Women in Spiritual Equality among Alumni of the Inter-University Christian Fellowship (Perkantas) in Medan City which has described, then can concluded that : 1) Agency female alumni of Medan who have not Marry seen through ability they in in a way aware determine direction life based on mark faith, spiritual experience, as well long involvement in service spiritual experience acquired faith through the growth process spiritual, involvement in various form services, as well as relation in community like Group Growing Together (KTB) forms method the informants ' point of view in interpret life and marriage. For the informants, marriage No solely understood as demands social or stages that must be filled in life women, but rather as necessary commitments lived in a way responsible answer and must based on spiritual equality, similarity mark faith, and harmony calling life and service. Therefore that, the informants choose For No in a hurry in Marry if Not yet find the couple who are considered own spiritual and visionary equivalence life in line. In addition, the experience life as well as observation to relation wedding in the neighborhood around also participated form caution they in look at wedding as A decision important in life. Although in context social public Still there is a view that places wedding as stages important in life women, alumni Woman Perkantas in study This

show ability For maintain choice his life in the middle various pressure social and hope family. With thus, the agency they reflected through awareness self, reflection faith, courage in take and maintain choice live, and commitment For undergo harmonious life with spiritual values and calling the service they provide believe. 2) Meaning spiritual equivalence for female alumni of Perkantas Medan who have not yet Marry understood as harmony faith that includes the same belief to Christ, maturity spiritual, similarity values and principles live, and commitment in service. Spiritual equivalence is not just interpreted as formal religious similarity, but more wide as unity vision life based on faith, responsibility answer spiritual and commitment For grow as well as serving God together. Through experience involvement in service Perkantas, group small, fellowship spiritual and reflection on experience live, the informants build strong spiritual standards in interpret relationships and marriage. Spiritual equality then become principle as well as the main filter in consider candidate partner life, in which the chosen partner must in line in growth faith, commitment service and responsibility answer life. This understanding also influences method they interpret life single, where the status is not yet Marry No considered as failure or incompleteness alive, but as part from journey steadfast faith meaningful through service, work, and contribution in community. With Thus, spiritual equivalence is not only become criteria in choose partner, but also foundation values that form method view, attitude life, and decisions of female alumni Perkantas in undergo life independent, responsible answer, and still firm face pressure social related wedding. 3) View environment to female alumni of Perkantas Medan who have not yet Marry nature diverse, but in a way general tend positive and accepting existence they in community service. In the environment organization Perkantas, status not yet Marry No become barrier for Woman For involved active in service, leadership, and various activity organization. They precisely viewed own important contribution Because commitment, dedication, and flexibility time permitting more involvement intense in service. Although thus, in daily social interactions Still there is dynamics certain, such as emergence talks regarding marital status, differences view between generation, as well as experience different personalities in respond pressure social. On the other hand, the community service Perkantas and alumni associations also play a role as room relative social safe for women who have not Marry For still grow, serve, and build relation without a strong stigma. While that, in context family and environment more social wide, view to women who have not Marry can varies, starting from from existence hope that they quick Marry until more attitude open that provides freedom for individual For determine choice his life alone. With thus, experience female alumni of Perkantas Medan who have not yet Marry No only influenced by marital status them, but also by the dynamics relation in community service, support social from environment around, and method they interpret and respond various the view that emerges in life social they.

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