



***PARENTAL RELIGIOSITY, PARENTING STYLE AND SOCIAL
RESPONSIBILITY AMONG MUSLIM ADOLESCENTS
IN BANDA ACEH, INDONESIA***

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By
AFRIANI

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfilment of the Requirements for the Degree of Master of Science**

April 2011

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*The memories of my late parent
Ansari Itam and Siti Arifah*

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Master of Science

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April 2011

Chairman : Professor Rozumah Baharudin, PhD

Faculty : Human Ecology

The linkages between religiosity with family process and child's outcomes have begun to be of interest to social scientists in recent years. Yet few have focused on these relationships, in particular between parental religiosity, parenting style and social adjustment among adolescents in Asian Muslim families. To address this paucity, the present study was primarily conducted to determine the contributions of parental religiosity and parenting style on social responsibility amongst Muslim adolescents residing in Banda Aceh, Indonesia. Additionally, the study determined if parenting style mediates the relationship between parental religiosity and adolescent social responsibility. A total of 331 adolescents aged between 11 to 18 years from two-parent families and from four high schools in two districts (Kuta Alam and Syiah Kuala) of Banda Aceh was identified using Multi-Stage Cluster sampling. Data were collected using self-administered questionnaire. Measurement for

parental religiosity developed in this study was based on the dimensions of Islamic religiosity suggested by Azimi et al. (2006). Parental Authority Questionnaire (Buri, 1991) and Social and Personal Responsibility Scale (Conrad & Hedin, 1981) were used to assess parenting style and adolescent social responsibility, respectively. Findings from Pearson Product-Moment Correlation analyses showed parental religiosity to be positively related to perceived authoritarian ($r_{\text{mother}}=.25, p<.01$; $r_{\text{father}}=.29, p<.01$) and permissive parenting styles ($r_{\text{mother}} \& r_{\text{father}}=.19, p<.01$), and adolescent social responsibility ($r_{\text{mother}}=.10, p<.05$; $r_{\text{father}}=.13, p<.01$). In addition, the findings indicated that perceived parental authoritarian ($r_{\text{mother}}=.19, p<.01$ and $r_{\text{father}}=.20, p<.01$) and permissive styles ($r_{\text{mother}}=.36, p<.01$ and $r_{\text{father}}=.33, p<.01$) to be significantly associated with improved adolescent social responsibility. On the other hand, a series of regression analyses indicated that parenting style (i.e. authoritarian and permissive) accounted for full mediation of the relationship between parental religiosity and adolescent social responsibility. Findings from this study suggest that parental religiosity plays a significant role in affecting adolescent social responsibility. Nevertheless, this association must be interpreted within the parenting context in which high parental religiosity potentially promotes two extreme ends of parenting behavior i.e. authoritarian and permissive parenting styles. The presence of these two parenting styles possibly affects adolescent social responsibility by overshadowing the significance of parental religiosity on adolescent social responsibility. The study thus, provides valuable information on how parents could enhance adolescent social responsibility through parental religiosity and parenting behavior. Findings from this study may have significant implications. Theoretically, the findings may shed light on the role of parental religiosity in influencing parental

functioning and adolescent social behavior, particularly for Muslim families. From a practical perspective, the findings may imply that any effort in helping parents and their adolescents' development would be more effective when religion is taken into consideration.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia
sebagai memenuhi keperluan untuk ijazah Master Sains

**KEAGAMAAN IBUBAPA, CARAGAYA KEIBUBAPAAN
DAN TANGGUNGJAWAB SOSIAL DALAM KALANGAN
REMAJA MUSLIM DI BANDA ACEH, INDONESIA**

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Sejak beberapa tahun kebelakangan ini, kajian mengenai hubungan antara tahap keagamaan dengan proses keluarga dan tingkahlaku anak semakin menjadi perhatian para pengkaji sosial. Namun, masih sedikit kajian yang memfokuskan perkaitan antara keagamaan ibubapa, caragaya keibubapaan dan penyesuaian sosial remaja, terutamanya dalam keluarga Muslim di Asia. Bagi mengatasi kekurangan ini, kajian ini telah dijalankan terutamanya untuk mengenalpasti sumbangan keagamaan ibubapa dan caragaya keibubapaan terhadap tanggungjawab sosial dalam kalangan remaja Muslim di Banda Aceh, Indonesia. Kajian ini juga bertujuan untuk menentukan sama ada caragaya keibubapaan *memperantarakan* hubungan antara keagamaan ibubapa dan tanggungjawab sosial remaja. Sejumlah 331 remaja berusia antara 11 hingga 18 tahun daripada empat sekolah menengah di dua daerah di Banda

Aceh (Kuta Alam dan Syiah Kuala) yang mempunyai keluarga induk telah dikenalpasti dengan menggunakan *Multi-Stage Cluster Sampling*. Data dikumpul melalui borang soal selidik yang ditadbir sendiri oleh responden. Pengukuran keagamaan ibubapa adalah menggunakan *Parental Religiosity Scale* yang dibentuk dalam kajian ini, berdasarkan kepada dimensi-dimensi agama Islam yang telah diperkenalkan oleh Azimi *et al.* (2006). Caragaya keibubapaan dan tanggungjawab sosial remaja diukur masing-masing dengan menggunakan *Parental Authority Questionnaire* (Buri,1991) dan *Social and Personal Responsibility Scale* (Conrad & Hedin, 1981). Hasil daripada analisis korelasi *Pearson Product-Moment* menunjukkan bahawa keagamaan ibubapa adalah berkaitan secara positif dengan caragaya keibubapaan autoritarian ($r_{ibu} = .25, p < .01$; $r_{ayah} = .29, p < .01$) dan permisif ($r_{ibu} \& r_{ayah} = .19, p < .01$), dan tanggungjawab sosial remaja ($r_{ibu} = .10, p < .05$; $r_{ayah} = .13, p < .01$). Analisis korelasi yang seterusnya mendapati bahawa caragaya keibubapaan autoritarian ($r_{ibu} = .19, p < .01$; $r_{ayah} = .20, p < .01$) dan permisif ($r_{ibu} = .36, p < .01$; $r_{ayah} = .33, p < .01$) adalah berkaitan secara signifikan dengan peningkatan tanggungjawab sosial remaja. Selain itu, analisis regresi pula menunjukkan bahawa caragaya keibubapaan (autoritarian dan permisif) *memperantarakan* sepenuhnya hubungan antara keagamaan ibubapa dan tanggungjawab sosial remaja. Dapatan kajian ini membuktikan bahawa keagamaan ibubapa memainkan peranan yang signifikan dalam mempengaruhi tanggungjawab sosial remaja. Namun, perkaitan ini mesti dilihat dalam konteks keibubapaan, di mana tahap keagamaan ibubapa yang tinggi cenderung untuk memiliki caragaya keibubapaan yang autoritarian dan permisif. Ini berdasarkan kepada kewujudan dua caragaya keibubapaan tersebut yang memberi kesan terhadap hubungan antara keagamaan ibubapa dan tanggungjawab sosial

remaja. Kesimpulannya, kajian ini memberi maklumat yang sangat berguna berkenaan dengan bagaimana ibubapa boleh meningkatkan tanggungjawab sosial remaja melalui keagamaan dan caragaya keibubapaan mereka. Dapatan kajian ini turut mempunyai implikasi-implikasi yang signifikan. Secara teorinya, hasil kajian ini boleh menjelaskan peranan keagamaan ibubapa dalam mempengaruhi kefungisian ibubapa dan tingkahlaku sosial remaja terutamanya dalam kalangan keluarga Muslim. Daripada aspek praktikal, kajian ini menunjukkan bahawa pendekatan keagamaan akan lebih efektif jika dapat digunakan dalam usaha untuk membantu ibubapa dan perkembangan anak-anak remaja mereka.

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LIST OF ABBREVIATIONS

PAQ	Parental Authority Questionnaire
SPRS	Social and Personal Responsibility Scale
MRPI	Muslim Religiosity and Personality Inventory
SMP/MTSN	Sekolah Menengah Pertama/ Madrasah Tsanawiyah Negeri (Junior High School)
SMA/MAN	Sekolah Menengah Atas/ Madrasah Aliyah Negeri (Senior High School)
KMO	Keiser-Meyer-Olkin
EDA	Exploratory Data Analysis

CHAPTER 1

INTRODUCTION

1.1 Introduction

As children enter adolescence, they are confronted by tremendous amount of changes. They undergo not only significant physical and cognitive growth, but also encounter new situations and responsibilities. At this time, adolescents interact with diverse people and larger social network which constantly require them to be socially competent. Failure to adjust with these new situations may lead adolescents to be involved in negative behaviors (Otsuki 2003; Barnow, Schultz, Lucht, Ulrich, Preuss, & Freyberger, 2004; Zimmer-Gembeck, Hunter, & Pronk, 2007).

Social responsibility is one of the important social outcomes for adolescents. It helps adolescents to define who they are and their roles as a part of community member (Berman, 1990). Social responsibility is defined as a person's concern for others' welfare, sense of duty, avoids destructive behavior, civic involvement, and responsible attitude towards others (Scales, Blyth, Berkas, & Kielsmeier, 2000). In other words, it related to the development of adolescents' basic social skills while allowing them to be active and responsible in their community (Polk, 1999). Previous studies (Wentzel, 1991; Scale et al., 2000; Reed, Jernstedt, Hawley, Reber, & DuBois, 2005) found that adolescents who are socially responsible are less involved in destructive behavior, have higher self-efficacy and achievement

orientation than others. Regarding to this, studying adolescent's social responsibility is valuable and considerably important especially in Aceh, Indonesia.

Aceh is one of the provinces in Indonesia, located on the northern most top of Sumatera Island, with Banda Aceh as its capital city. It was formerly known as "Veranda of Mecca" to reflect it as the starting and last point of departure for Muslim going for hajj. Hence, Aceh culture is mostly influenced by Islamic values. As adolescents in other countries, young people in Aceh, especially Banda Aceh are at risk of being involved in negative behavior. The result of a survey conducted by Centra Muda Putroe Phang (CMPP) Aceh found that there were 71 cases of sexual risk behavior among adolescents which have increased to 129 cases in 2001 (Kesrepro, 2009). The cases rise after the tsunami disaster in 2004 that devastated the Western coast of Aceh including the capital city of Banda Aceh. Based on the 2008 Behavioral Surveillance Survey (BSS) that interviewed 2000 young people in Aceh, some 43 percent of high school students were reported to be sexually active (Brathwaite, Zhen, Djaelani-Gordon, & Marini, 2008). Meanwhile, the case of drug abuse in Aceh was also noted whereby it recorded an increase of 52 percent from the year before. Specifically, 913 cases were recorded in 2008, and later saw an increase to 1,371 cases in 2009 with 15 percent of the cases involving students (National Narcotics Agency of Indonesia, 2009). Moreover, punk community and motorbike "drag" racing are becoming popular among adolescents in Banda Aceh (Antara, 2011). Indeed, the situation is seen as a critical problem that could lead towards disruption of the society's wellbeing.

Engaging adolescents in community is one way to avoid adolescents to be involved in negative behavior (Youniss, McLellan, & Yates, 1997). This community engagement will enhance adolescents' sense of responsibility and productivity, which can be nurtured in order to replace destructive ways and increase awareness about negative consequences of misbehavior. Adolescents' ideas and participation in community activities can also play a significant role in the process of enhancing community empowerment. Therefore, concern for social responsibility amongst adolescents in Aceh is obviously important as their voices and community participations could be helpful in reducing the spread of social ill in Aceh, as well as the community rebuilding process of Aceh as effect of tsunami tragedy.

In promoting adolescent's social responsibility, it is important to study what factors that contribute to the development of this behavior. There is consensus among researchers and psychologists that family especially parent is the significant contributor of children's social behavior even in adolescence when peer influences are thought to be increasing (Hurtup & Van Lieshout, 1995; Bronfenbrenner & Moris, 1998; Anderson, Sabatelli, & Kosutic, 2007). A variety of studies has documented that parenting behavior affect a child's developmental outcomes. Specifically, several studies (e.g., Baumrind, 1971; Scwartz, 2002) on child rearing and parent-child relationships indicate that adolescents' social competencies including social responsibility are greatly affected by the parenting styles of their mother and/or father.

Parenting styles can be understood as the overall climate of parent–child interactions (Darling & Steinberg, 1993). Baumrind (1971) defined these parenting styles into three distinct styles; authoritative, authoritarian, and permissive. Authoritative parenting, marked by parental warmth, expressions of support, clear boundaries, non-punitive discipline, and consistency, was found to be associated with positive developmental outcomes among children (Baumrind, 1991). This parenting style has been linked with adolescent social responsibility as well. Parent’s use of verbal reasoning and emotional support help children to display high level of moral reasoning, empathy and self-efficacy which these outcomes are the attribute of social responsibility (Baumrind, 1971; Carlo, McGinley, Heyes, Batenhorst, & Wilkonson, 2007).

Meanwhile, authoritarian style, discernible by patterns of low warmth, forceful discipline, and inconsistency (Baumrind, 1966, 1997), and permissive styles, marked by low levels of supervision were found to be associated with deficient social skills. Specifically, adolescents from authoritarian homes show relatively poor self-conceptions whereas adolescents with permissive parents have strong self-confidence but they are more likely to have problems with substance use and misbehavior (Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994; Kaufmann, Gesten, Santa Lucia, Salcedo, Rendina-Gobioff, & Gadd, 2000; Gunnoe, Hetherington, & Reiss, 1999). Results of these described studies showed that adolescents raised by different parenting styles varied in their degree of social adjustment.

The way parents raised their children is influenced by some contextual factors (Bronfenbrenner, 1979; Belsky, 1984). Recently, researchers have identified religiosity as a significant predictor for authoritative parenting style (Mahoney, Pargament, Murray-Swank, & Murray-Swank, 2003; Loser, Klein, Hill, & Dollahite, 2008; Duriez, Soenens, Neyrink, & Vansteenkiste, 2009). Religious beliefs stress the importance of children and family, thus raising parental motivation to spend their time and energy with children. Specifically, religious beliefs provide guidelines how parents should rear their children. For instance, in Islamic belief, parents are responsible to maintain and take care of children until its puberty (*Bulugh*) and rear them to become true servants of Allah in a nurturing family atmosphere (Nurdeng, 2004). Research has found that religious parents are more likely to hug and praise their children and display better parent functioning (Snider, Clements, & Vazsonyi, 2004; Dollahite & Thatcher, 2007).

Parental religiosity was not only found to associate with parenting behavior but also adolescent adjustment. Studies revealed that the level of parent's religiosity was significantly correlated with adolescent outcomes. A study of Gunnoe et al. (1999) found that parental religiosity promoted adolescent social responsibility indirectly through authoritative parenting style. Further, Brody, Stoneman and Flor (1996) found parental religiosity was associated with improved adolescent's self-regulation and this relationship was mediated by family cohesion and marital satisfaction. Meanwhile, Mahoney, Pargament, Tarakeshwar, and Swank (2001) stated that children with religious parents were less involved in internalizing and externalizing behavior problems.

In summary, understanding adolescents' task of developing social responsibility and factors influencing its development is deemed necessary given the evidence that adolescents with better social competencies are more likely to eschew negative social behaviors and achieve their full potentials of becoming a healthy and productive individuals. A myriad of factors may shape an adolescent social responsibility behavior, nonetheless, the present study specifically focuses on two familial factors: parental religiosity and parenting style. Comprehending the interplay of these two factors on adolescent's social responsibility is considered relevant for the current sample consisting of adolescents from Banda Aceh, Indonesia. As mentioned earlier, Aceh, a well-known religious state, thus, information gathered from this sample would reflect on the significance of religious strength and style of parenting in promoting the development of adolescent's social responsibility.

1.2 Statement of the Problem

The increasing prevalence in drug/marijuana abuse, free sex, motorbike racing, and other negative behaviors seems to indicate a decline in sense of social responsibility among adolescents in Banda Aceh. These situations have alarmed the local government and social workers and thus trigger them to pay more attention toward the life of the younger generations in this province. Recently, self-development programs or trainings are being designed for adolescents to enhance their self-competencies including social responsibilities (CARE, 2008). However, these programs are conducted independently without any link to the role of the family in shaping adolescents self-development. In Aceh's culture, family especially parents

are viewed to have a major responsibility in educating their children which is in accordance to the teaching of Islam and cultural values (Badruzzaman, 2006).

Existing studies suggest that parenting process, in particular parenting style affect the adolescent's development including social responsibility (Baumrind, 1971; Gunnoe et al., 1999). Furthermore, parental religiosity may contribute in shaping parenting style and adolescent social responsibility. Religion consists of prescription of how parents should treat their children which subsequently affect their child's social behavior (Brody et al., 1996; Smith, 2003). Given the important role of parents on adolescents' development, this study was designed to determine to what extent parental religiosity, parenting style and social responsibility are related to each other, and if parenting style serve as a mediator in relating parental religiosity and adolescent social responsibility amongst adolescents in Banda Aceh who are popularly known to be loyal Muslim devotees.

Moreover, adolescent's behavior and their families are surrounded and affected by their personal characteristics and other social context such as socioeconomic factor (Bronfenbrenner, 1979; Belsky, 1984). Thus, the present study also attempted to explore what factors [characteristics of the adolescent (sex, school level - junior and senior high school, age, number of siblings, and participation in organization)] and family [parents' age, education, total years of education, job and family income] are related to parental religiosity, parenting style and adolescent social responsibility. Other rationales and clarifications for analyzing the relationship especially among the three key study variables in this study are discussed next.

Past research (Brody et al., 1996; Foshee & Hollinger, 1996; Mahoney et al., 2001; Merrill, Salazar, & Gardner, 2001; Merrill, Folsom, & Christopherson, 2005; Manlove, Logan, Moore, & Ikramullah, 2008) has documented that children of religious parents were less likely to be involved in externalizing and internalizing behavior problems and have high self-regulation. However, there is still limited understanding about the contribution of parental religiosity to the social developmental outcomes of the child especially social responsibility (e.g., Brody et al., 1996; Gunnoe et al., 1999). Therefore, this study proposed to examine the relationship between parental religiosity and adolescent social responsibility.

In addition, studies have identified an eminent effect of parenting styles on child's social competence. More specifically, children from authoritative parents are more likely to be socially competence and achievement oriented than those who from authoritarian and permissive home. However, there are only few studies (e.g., Baumrind, 1971; Gunnoe et al., 1999) that examine the relationship between parenting styles and adolescent social responsibility, and these studies focused mainly on Western families. This study would extend previous literature by investigating the effects of parenting styles on social responsibility among adolescents in the context of Asian population.

Previous studies (e.g., Ralieg, 2001; Orathinkal & Vannsteenwegen, 2006; Park & Borner, 2008) have also demonstrated that religiosity plays an important role in influencing the way parents interacts with their children. It was reported that religious parents tend to be emotionally involved with their children and perform

positive parenting behavior. However, most of these studies were conducted in the Western and Christian devotees and less addressed on other cultures and belief especially in Asian and Muslim families such as Aceh.

Additionally, although the parallels between parental religiosity, parenting style and adolescent social adjustment are clear, little is yet known about the interaction of these variables. Only one study (Gunnore et al., 1999) that has been found to examine the relationship between parental religiosity, parenting style and adolescent social responsibility in one model, and had focused on Caucasian middle class families. The religiosity measure used in the study is applicable to person of all faiths. The study tested the mediating effect of parenting style and found that parental religiosity is associated with authoritative style, and in turn associated with improved adolescent social responsibility. An examination of whether the positive associations of religiosity with parenting and adolescent social responsibility might be mediated by specific beliefs remains unexplored. Hence, this study would expand this issue by assessing these domains in a sample of Asian Muslim families.

In summary, it would be valuable and challenging to explore the relationship among parental religiosity, parenting style and adolescent social responsibility in a sample of Aceh Muslim families. The present study would fill the literature gap about the contribution of parental religiosity and parenting style in shaping adolescent social responsibility in Aceh. Understanding these relationships would be valuable especially for those working with adolescents and engage in planning, designing or

implementing preventive intervention programs for enhancing positive development for families and adolescents who are at risk.

1.3 Significance of the Study

Several factors highlight the significance of the present study. First, the importance of parent-child relationship in promoting social competence in children has been shown in the recent studies (Mahoney et al., 2001; Merrill et al., 2001; Grolnick & Farkas, 2002; Laible & Carlo, 2004; Nebbitt, 2009). Among many factors of parent-child relationship, parents' religiosity and parenting styles play an important part in children's developmental outcomes. Different level of parents' religiosity and parenting styles are associated with different child's outcomes. Previous research suggested that children from religious parents and authoritative home were more likely to be healthy and competence than others.

Second, this study extends Gunnoe et al.'s (1999) research with using different measures and sample from other culture and belief. Gunnoe et al. (1999) investigated the relationship between parental religiosity, parenting styles and adolescent social responsibility in a sample of Caucasian middle-class families. In his study, Gunnoe and colleagues (1999) included sample from all faith and classified parenting styles into two styles i.e. authoritative and authoritarian. However, the proposed study was focused on Asian Muslim families and classified parenting into three styles i.e., authoritative, authoritarian, and permissive in order to obtain more comprehensive information how parental religiosity is related to the styles of parenting and in turn affect adolescent behavior in specific belief (Muslim) families.

This study would also make an important contribution to the research literature in this area in that it; 1) represents the first time that such research has been conducted on a sample of adolescents in Aceh which characterized by collectivist and Muslim devotees (previous research has focused on Western and Christian samples). Thus, the outcomes of the study would give valuable information on how parental religiosity and parenting style work to the development of adolescent social responsibility in the context of Aceh; 2) assess the mediating relationship between key study variables. There is a scarcity of existing studies that simultaneously examine the mediation effect of the relationship between these variables.

In addition, it was expected that findings from this study would support conclusion from prior studies about the importance of parental involvement in socializing of their children. Thus, it would increase parents' awareness that the styles of their parenting affect social adjustment of their children. Parents might be assisted in intervention programs to practice positive and effective parenting styles to facilitate social adjustment of adolescent. More specifically, if one parenting style is found to be especially adaptive for adolescent, parenting education program can focus on having the parent develop this style. In addition, if it is understood that certain types of involvement will promote adolescent social responsibility, parents can be encouraged to engage with their children in this way. Teachers and school counselor can advocate for these ways of interacting with and being involved with children.

Moreover, the present study may provide an understanding of the importance of religiosity in influencing parent-child relationship. With this information,

practitioners or psychologists have better understanding about the integrated relationship of religion to parenting, which can be used when working clinically with parents and assisting children.

The outcomes of the study would identify the patterns of parental religiosity, parenting style and adolescent social responsibility. It would give a picture about the quality of parenting behavior, the level of parents' religiosity and adolescents' social responsibility in Banda Aceh. Thus, the data would help government especially the Ministry of Social Affair to evaluate the average level of parents' religiosity and the dominant parenting style that adopted by parents, and adolescent social responsibility, that lead the government to take some efforts to improve the quality of parenting and adolescent social adjustment in attaining healthy family life and positive developmental outcomes of young generation. Finally, policy makers could utilize the findings from the study for the purpose of legislation of nation social policies and development of family and community policies.

1.4 Objectives of the Study

This section presents the general objective and specific objectives of the study.

General Objective

Generally, the aim of this present study was to determine the relationships between parental religiosity, parenting style and social responsibility amongst adolescents in Banda Aceh, Indonesia.

Specific Objectives:

Based on the general objective given above, the specific objectives of the study are outlined as follows:

1. To identify the patterns of parental religiosity, parenting style and adolescent social responsibility.
2. To explore the relationships between personal [sex, school level (junior and senior high school), age, number of siblings, and participation in organization) and family (parents' age, education, total years of education, job, and family income] characteristics with parental religiosity, parenting style, and adolescent social responsibility.
3. To compare adolescents' social responsibility according to their sex, school level and participation in school or community activities.
4. To determine the relationships between parental religiosity, parenting style, and adolescent social responsibility.
5. To determine whether parental religiosity and parenting style predict adolescent social responsibility after controlling a number of personal characteristics (sex, age, and participation in organization) of adolescent.
6. To determine if the relationship between parental religiosity and adolescent social responsibility is mediated by parenting style.

1.5 Hypotheses

In line with the specific objectives (objective 4 and 5) of the study, the following hypotheses were formulated in this study:

Objective 4: To determine the relationships between parental religiosity, parenting style, and adolescent social responsibility.

Parental religiosity and parenting style

H_{1a}: Adolescents who reported higher score in mothers' religiosity would have authoritative mothers.

H_{1b}: Adolescents who reported higher score in fathers' religiosity would have authoritative fathers.

H_{2a}: Adolescents who reported lower score in mothers' religiosity would have authoritarian mothers.

H_{2b}: Adolescents who reported lower score in fathers' religiosity would have authoritarian fathers.

H_{3a}: Adolescents who reported lower score in mothers' religiosity would have permissive mothers.

H_{3b}: Adolescents who reported lower score in fathers' religiosity would have permissive fathers.

Parental religiosity and adolescent social responsibility

H_{4a}: Adolescents who reported higher score in mothers' religiosity would also score higher in social responsibility.

H_{4b}: Adolescents who reported higher score in fathers' religiosity would also score higher in social responsibility.

Parenting style and adolescent social responsibility

H_{5a}: Adolescents who reported their mothers as authoritative would score higher in social responsibility.

H_{5b}: Adolescents who reported their fathers as authoritative would score higher in social responsibility.

H_{6a}: Adolescents who reported their mothers as authoritarian would score lower in social responsibility.

H_{6b} Adolescents who reported their fathers as authoritarian would score lower in social responsibility.

H_{7a}: Adolescents who reported their mothers as permissive would score lower in social responsibility.

H_{7b} Adolescents who reported their fathers as permissive would score lower in social responsibility

Objective 5: To compare adolescents' social responsibility according to their sex, school level, and participation in school or community activities. The hypotheses for this objective are formulated in non directional because of it has shown mixed findings in the literature.

H₈: There is a significant difference in social responsibility between female and male adolescents.

H₉: There is a significant difference in social responsibility between adolescents who are from junior and high school level.

H₁₀: There is a significant difference in social responsibility between adolescents who participate and do not participate in organization.

1.6 Theoretical Background of the Study

The aim of the present study was to determine the relationships between parental religiosity, parenting style, and adolescent social responsibility. This study postulates that social responsibility is understood as a developmental outcome that emerge as a result of adolescent's interaction among subsystems such as family (i.e., parenting behavior) and cultural belief (i.e., parent's religious belief) in a complex social system. This interaction is part of Bronfenbrenner's Ecological Theory, which explains that a child's development is not only stimulated and steered by his or her

maturing biology but also immediate family/community environment and larger societal setting.

As presented in his *Ecology of Human Development*, Bronfenbrenner (1979) describes four systems of environment that may affect child development (i.e., micro-, meso-, exo-, and macrosystems) and he later added a fifth system---the chronosystem that involves the temporal changes in child's life produce new situations and affect the development. Parenting style and parental religiosity that were identified to influence adolescent social responsibility lie within micro- and macrosystem.

Microsystem is the child's closest environment which has directs contact and bi-directional influences include child's family, peers, school, and neighborhood. The present study would focus on parent as child's most intimate system. According to this theory, parent is an important structure and the foundation of child's microsystem (Wiium & Wold, 2009). The parent is clearly the child's early social agent for learning how to live. The quality of parent-child relationship is important as it shapes the development of the child although the influence of other environment increase as the child grows. The loving and caring relations between parents and child help to influence the optimum adjustment of the child. Baumrind (1966) explained in detail how parent's parenting style influence child outcome. Parenting styles are chosen in part because of the characteristics present within the microsystem that the developing child is placed (Bronfenbrenner & Morris, 1998).

Baumrind (1966) stated that each of parenting styles (i.e., authoritative, authoritarian, and permissive) contribute to child behavior differently. Authoritative parents who are characterized with using of verbal reasoning and explanation foster the child to display high level of moral reasoning, markers of moral conscience and subsequently promote higher level of social responsibility (Baumrind, 1971). In contrast, authoritarian parents who are characterized with strict, rigid and expect obedience affect negatively on child's self-confidence and competence. Meanwhile, permissive parents who are characterized with allowing the children to regulate their own activities, no controlling and rarely use punishment affect the child to be involved in misbehavior and have problem in self-perception (Baumrind, 1971; Lamborn, Mounts, Steinberg, & Dornbusch, 1991; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 2006).

In this study, the parent \leftrightarrow child microsystem operates within the larger contexts of the macrosystem of parent's religious belief. Macrosystem is the outermost layer in the child's environment consists of cultural values, customs, and laws which influence parent's beliefs and behavior patterns that are considered appropriate to be adopted by all members in a particular society. Religious belief is one of the subcultures, which consists of ideology that dictates how children should be treated and the goals for which they should strive (Bronfenbrenner, 1979; Chatters & Taylor, 2005; Rubin & Chung, 2006; Shaffer & Kipp, 2007). These religious prescriptions influence parent's belief and behavior in child rearing practice. In this way, the macrosystem of parent's religious belief provide an important context for the operation of parent-child microsystem. Parents who are religious person would be

more likely to perceive all aspects of life including parent-child relationship as spiritual characters, thus allow them to exhibit positive parenting (Mahoney et al., 2001). Moreover, religious parent tend to have higher moral expectation and supervise their child behavior (Smith, 2003). Hence, children with religious parents are less likely to be involved in negative behavior.

1.7 Conceptual Framework of the Study

Figure 1.1 presents an overview of the conceptual framework for the study. It outlines the relationships between independent variables of parental religiosity, parenting style, personal and family characteristics to adolescent social responsibility.

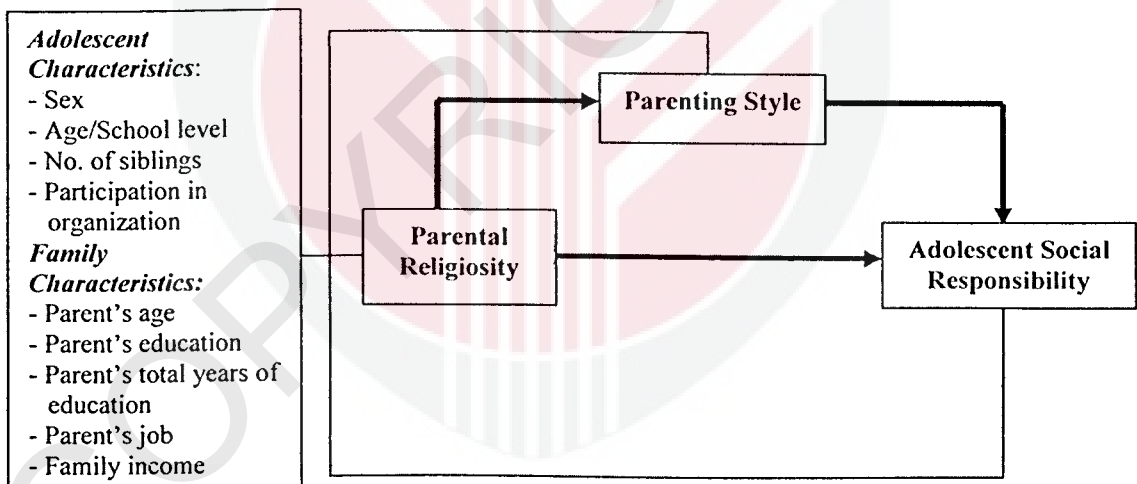


Figure 1.1: The Conceptual Framework

This conceptual framework was developed based on the Ecological Theory perspective. According to this theory, bidirectional and proximal processes between parent and child have greatest impact on the developmental outcomes of the child

(Bronfenbrenner & Morris, 1998). More specifically, the styles of parenting have significant relationship with child's social competency including social responsibility. Children who are raised by parents with differing parenting styles varied in their degree of social competence (Baumrind, 1967).

Children with authoritative parents are more likely to be socially responsible than others. An open communication between parent and child in authoritative home lead the child to express their idea and in turn make the child feel confidence and being competence (Maccoby & Martin, 1983). Authoritative parents also provide verbal reasoning and explanation which help the child to internalize the values. These higher levels of self-confidence, self-competence, and moral reasoning promote child social responsibility (Scales et al., 2000; Conrad & Hedin, 1981).

In contrast, child with authoritarian parents are less socially competence because this parenting style value unquestioning obedience and use power assertions which affect negatively on child's self-confidence and self-reliance. Meanwhile, permissive parents who are highly responsive and allow the child to regulate their own activities promote child self-confidence and being popular among their peers. However, children with permissive parents are also more likely to engage in misbehavior as impact of low parental control (Lamborn et al., 1991; Steinberg et al., 2006). Based on this, it was hypothesized that adolescents from authoritative parents are more likely to be socially responsible than others who from authoritarian and permissive homes.

The Ecological Theory also emphasize that the way parent interacts with their children is influenced by contextual factors. Religiosity has been identified as the significant predictors for positive parenting behavior (Gunnoe et al., 1999; Brody et al., 1996; Mahoney et al., 2001; Loser et al., 2008). The religious prescription to place great value on children leads the parent to improve the quality of their parenting (Dollahite & Thatcher, 2007). Religious parents have also higher moral expectations toward their child and subsequently tend to supervise their child behavior (Smith, 2003). It was therefore expected that parental religiosity was positively associated with authoritative style and adolescent social responsibility.

The current study also postulated that parenting style would mediate the relationship between parental religiosity and adolescent social responsibility. This is based on the assumption that parental religiosity influences parenting style and in turn contribute to adolescent social responsibility (Gunnoe et al., 1999; Brody et al., 1996). In addition, parental religiosity, parenting style and adolescent social responsibility are reflection of the personal (sex, age, number of siblings, and participation in organization or community activities) and family characteristics (parent's age, educational level, years of education, job, and family income) within which the family life (Belsky, 1984; Bronfenbrenner & Morris, 1998). Hence, the relationships between personal and family characteristics with parental religiosity, parenting style and adolescent social responsibility were also explored. Further, this study sought to explore if there was any significant difference in social responsibility behavior among adolescents according to their sex, school level, and participation in school or

community activities. Finally, parental religiosity, parenting style and adolescent personal characteristics were combined in predicting adolescent social responsibility.

1.8 Definition of Terminology

This part describes the conceptual and operational definitions of variables that were used in this study.

1.8.1 Parental Religiosity

Conceptual definition of parental religiosity: Religiosity is the way of religious tradition express its faith through behavior (ritual), belief (belief in the supernatural), and experience (mystical states) (Scupin, 2008). Thus, parental religiosity is defined as the degree to which dimensions of religiosity that attitudes, belief and behavior manifested in parents' daily lives.

Operational definition of parental religiosity is respondents' scores on the Parental Religiosity Scale (PRS) which consists of 5 point scale with 1 being the lowest score and 5 the highest. Higher score on the scale indicate high level of parental religiosity.

1.8.2 Parenting Style

Conceptual definition of parenting style is the emotional climate in which parents raise their children that characterized with three primary parental styles: authoritative, authoritarian and permissive (Baumrind, 1966).

Operational definition of parenting style is respondents' scores on the Parental Authority Questionnaire (PAQ) which comprised three subscales: authoritative, authoritarian, and permissive. Highest score on one of the subscales indicate the parents' parenting style (Buri, 1991).

1.8.3 Social Responsibility

Conceptual definition of social responsibility is concern for welfare and respecting the rights of others, being a responsible citizen and sense of duty, avoiding violent and destructive behavior (Conrad & Hedin, 1981; Berman, 1990).

Operational definition of social responsibility is respondents' scores on the Social and Personal Responsibility Scale (SPRS) which was rated on a 5 point scale with 1 being the lowest score and 5 the highest. Higher score indicate higher level of social responsibility (Conrad & Hedin, 1981).

1.8.4 Adolescent Personal Characteristics

Conceptual definition of adolescent personal characteristics is personal profiles of respondent.

Operational definition of adolescent personal profiles in this study refer to sex, age, school level, number of siblings, and participation in organization.

1.8.5 Family Characteristics

Conceptual definition of family characteristics are family profiles of the respondent.

Operational definition family characteristics in this study refer to parent's age, parent's level of education, parent's years of education, parent's job, and family income (mother and father income per month).



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