

Parental influence on the development of social ethics in Indonesian children

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Abstract

This study investigates parental approaches to instilling social ethics in children, emphasizing the importance of behavioral guidelines in shaping positive peer relationships and preventing deviant associations. Despite the crucial role of parental influence in children's moral development, there remains limited research examining how different parenting styles contribute to ethical social behavior in early life. This study aims to address this gap by exploring the types of parenting practices used to develop children's social ethics and identifying the supporting and inhibiting factors within the family and community context. Employing a qualitative field research design, data were collected through observation and analyzed using descriptive methods. The findings reveal that parents predominantly adopt democratic parenting, which facilitates the internalization of social ethics among children. Children demonstrated the ability to differentiate between acceptable and unacceptable social behaviors, consistently showing friendliness and restraint from negative conduct. Contributing factors include parental involvement, religious education, and community-based moral instruction. Inhibiting factors encompass economic hardship, limited educational attainment, and a lack of consistent religious influence in the surrounding environment. These results highlight the significance of parenting style and socio-religious context in shaping children's social conduct and underscore the need for community support systems to enhance ethical development.

Keywords: Children; moral development; parenting; social ethics; upbringing

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1. INTRODUCTION

Indonesia demonstrates a high degree of tolerance toward diversity (Huda and Sari, 2020). The presence of various religions, ethnicities, cultures, languages, and races characterizes the Indonesian sociocultural landscape, promoting a culture of mutual respect. Emphasis is placed on fostering ethical tolerance, particularly within child and adolescent social interactions, as a foundation for cultivating a strong ethical orientation that supports respect for diversity (Mücahit, 2019). Educational strategies and parenting practices play a pivotal role in shaping ethical understanding among children (He et al., 2021). Ethical behavior within familial, educational, and societal contexts is essential to prevent incidents such as sexual misconduct, school violence, peer conflict, and intergenerational hostility (Bhat et al., 2020). A lack of ethical awareness, moral grounding, and respectful behavior contributes significantly to such societal issues.

Ethics represents an intrinsic aspect of human nature and is fundamental to interpersonal interactions (Abdullah, 2020). The inherent human desire to be respected and to respect others underpins polite behavior. Effective education and parenting strategies are essential in shaping ethical character, promoting prosocial behavior, and encouraging respect for diversity within the community. Ethical frameworks differ across countries, communities, and families, resulting in varied behavioral expressions (Ramaboa and Fredericks, 2020). Nevertheless, ethical issues are universally relevant and serve as a compass for distinguishing appropriate conduct in social interactions (Niemiec and Howard, 2020). Adolescents, as members of society, require guidance to navigate social environments and avoid negative peer influences (Xue et al., 2022). Empirical findings indicate that parenting styles significantly influence adolescent personality development. Authoritative parenting, in particular, is positively correlated with traits such as openness, conscientiousness, extraversion, and agreeableness, while inversely related to neuroticism (Goagoses et al., 2024).

Social association encompasses individual behavioral expressions and should aim to foster safety, harmony, and mutual enjoyment (Piotrowska et al., 2019). Absence of these goals, especially among adolescents, may result in dysfunctional social relationships. Social ethics significantly shape personality development (Dillon, 2013). Positive social ethics foster self-confidence, self-esteem, and realistic self-perception, which in turn promote effective social adjustment. Conversely, negative ethical environments may lead to feelings of inadequacy and inferiority. Longitudinal research has shown that maternal affection during childhood predicts enhanced openness, conscientiousness, and agreeableness in adulthood, underscoring the enduring impact of parenting (Wertz et al., 2025).

The development of social ethics requires consistent guidance, support, and supervision (Mangochi et al., 2019). Effective collaboration among family members, educators, and community institutions is necessary for fostering ethical behavior. Parental cooperation plays a crucial role in instilling values of virtuous conduct, which are foundational for the development of social ethics in children. A harmonious family environment, characterized by mutual affection between caregivers, forms the basis of ethical education within the home. Social ethics influence interactions across various environments and contribute to the formation of a comprehensive self-concept. A positive self-concept is associated with the development of a moral and compassionate personality. Studies affirm that parenting styles grounded in warmth and rational guidance contribute significantly to psychosocial adjustment and enhanced self-esteem in adolescents (Martínez et al., 2023; Liu and Wang, 2024).

Parenting is defined as the process of nurturing and guiding children in ways that enhance physical, emotional, and moral development (Neyra, 2021). The family serves as the primary and most influential

institution in shaping personality, acting as the foundational educational setting (Mielgo-Conde et al., 2021). Parental approaches profoundly affect children's ethical development (Lamm et al., 2023). Therefore, awareness of effective parenting practices is essential for fostering moral character. Children often model behavior observed within the immediate family environment. Through these interactions, foundational patterns of behavior, temperament, moral reasoning, and education are established (Kılıç, 2020). Furthermore, empirical evidence highlights that parenting influences adolescent mental health through the mediating roles of self-esteem and psychological flexibility, reinforcing the importance of constructive parenting strategies (Zhang et al., 2021).

Parental behavior significantly affects child development (de Spéville et al., 2021). Interactional dynamics between caregivers and children often lead to the formation of habitual behavioral patterns that shape personality. Parenting encompasses a set of interactive processes within the family, serving as a determinant of personality development (Klebanivska et al., 2021). This complex practice involves numerous interrelated behaviors that collectively influence developmental outcomes. Social norms and values are transmitted through parenting, guiding children in adopting appropriate societal behaviors.

1.1. Purpose of study

Observational data from Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, reveal that children aged 12 to 15 demonstrate ethical behavior in peer interactions. These findings highlight the importance of further investigation into parenting practices within the community. The development of character and personality in children is closely linked to parental involvement in moral and educational guidance. Based on this context, the objective of the present study is to examine parenting patterns in instilling social ethics among children in Indonesia, identify supportive and inhibiting factors, and evaluate the effectiveness of these parenting strategies in fostering morally sound behavior.

2. METHODS AND MATERIALS

2.1. Participants

Observational data collected in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, indicate that children aged 12 to 15 years exhibit ethical behavior in social interactions and peer relationships within their local environment. These findings have generated scholarly interest in examining the parenting styles employed by caregivers in this context. The development of character and personality in children is inextricably linked to parental involvement in education and moral guidance. Based on this background, the primary objective of the present study is to investigate and analyze parenting styles in the process of instilling social ethics in children in Indonesia. The study aims to identify and evaluate both supportive and obstructive factors influencing the internalization of social ethics, to determine the extent to which parenting practices contribute to the formation of ethically grounded character traits in children.

2.2. Procedure

This research starts from the field, namely from empirical facts (Cioffi et al., 2020). Researchers go into the field, study, analyze, interpret, and draw conclusions from phenomena that exist in the field. The data collection process is carried out with the following stages: Data reduction means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns, and removing unnecessary things. Data display (data presentation) can be done in the form of a brief description with narrative text. (Hu et al., 2020).

The results of this study are conclusions about the ethics of child associations in Randumuktiwaren Village, parental parenting instilling child social ethics in Randumuktiwaren Village, factors that support and hinder parental parenting in instilling child social ethics in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia

2.3. Data analysis

Following the completion of data collection, the next phase involves conducting an in-depth analysis of the obtained data (Putri and Tiawati, 2021). The analysis process employs a qualitative approach using a descriptive method, which facilitates the examination of research subjects and objects, such as individuals, institutions, or communities, based on observable and factual conditions (Vaismoradi et al., 2016). This method involves describing phenomena as they exist, followed by critical affirmation and interpretation aimed at either reinforcing existing theories or generating theoretical modifications. The outcomes of this analysis serve as the basis for concluding parental parenting practices in the instillation of social ethics among children in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia.

3. RESULTS

3.1. Indonesian children's association ethics

The ethics of children's associations in the family environment is the beginning of the formation of basic child traits. If the child has received good guidance, the social ethics in society will be good and will not be easily influenced by associations in society, and vice versa. If parents just allow the child's behavior, then the child is easily influenced by associations in the community. After conducting interviews and observations with the people of Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, it was discovered that children's social ethics when meeting someone both outside and inside the house, children always greet and are always friendly. This shows that they are polite and polite to anyone. They are not afraid to get acquainted with strangers, talk, and interact with politeness and courtesy. The findings of researchers on the ethics of children in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, from social ethics are in the form of (a) children have been able to distinguish which is bad social ethics and which is good social ethics. (b) The child is always taught to be friendly and kind to others. And (c) Village children tend to avoid bad deeds.

3.2. Parenting instilling children's social ethics in Indonesia

Parenting constitutes a method or technique for instilling discipline in children through the transmission of dispositions, personality traits, and values, enabling adjustment to the surrounding environment (Leijten et al., 2018). The implementation of parenting approaches varies among individuals due to differences in parental backgrounds, resulting in diverse parenting styles and practices.

To investigate parenting styles used in instilling social ethics in children, qualitative research involving observation, interviews, and documentation was conducted in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia. The study identified three predominant parenting patterns used to instill social ethics: democratic parenting, authoritarian parenting, and permissive parenting.

- **Democratic parenting**

Democratic parenting in the context of social ethics emphasizes child involvement in moral and social decision-making. High levels of parental control are exercised by Islamic teachings, while encouraging behavior

that aligns with the child's intellectual and social development. This approach is consistent with Baumrind's theory, which characterizes democratic parenting as firm and structured, yet respectful of children's autonomy and individuality (Shamah, 2011). Guidance, benchmarks, and behavioral regulations are established to provide a clear framework for daily conduct, without coercive enforcement. The approach incorporates comfort, religious instruction, and bidirectional communication to address challenges. Explanations and rationales accompany disciplinary actions, promoting independence, self-discipline, sociability, cooperation, and strong comprehension of religious teachings.

- **Authoritarian parenting**

Authoritarian parenting is characterized by strict limitations and demands placed on children to adhere to parental commands. This style relies heavily on coercion and threats to enforce compliance with religious teachings. Communication flows unidirectionally, with full behavioral control residing with the parents. Authoritarian parenting emphasizes obedience and rigid structure, often at the expense of autonomy and dialogue.

- **Permissive parenting**

Permissive parenting grants children significant freedom in social interactions with minimal guidance or supervision. This approach allows children to make independent choices while parental control remains limited. Emphasis is placed on kindness, patience, and tolerance. Permissive parenting permits children to act freely within the boundaries of religious norms and teachings. This style is often a blend of permissive and democratic principles, aimed at gradually instilling social ethics in a nurturing environment (Lo et al., 2020).

In Randumuktiwaren Village, Bojong District, Pekalongan Regency, considerable attention is given to the religious foundation of child-rearing. Islamic religious education is seen as essential and must be guided properly from an early age. Early exposure is intended to foster understanding of the relationship between individuals and the divine, the obligation to adhere to religious beliefs, and the moral rules established by Islamic teachings.

Efforts to instill ethical behavior include providing advice, modeling appropriate behavior, monitoring, issuing reprimands, and applying corrective measures when necessary. A supportive domestic environment contributes to positive behavioral change. Parental acknowledgment of early deficiencies in social skills is accompanied by efforts to accept children's current state without unfavorable comparisons. Parenting in this context involves patience, affection, attentiveness, and persistence, all aimed at establishing a religiously oriented family atmosphere. Communication of dissatisfaction is conducted with clarity and composure, intended to facilitate child comprehension and behavioral improvement.

In conclusion, three parenting styles were identified in the process of instilling social ethics among children in Randumuktiwaren Village: democratic, authoritarian, and permissive. The dominant approach employed by the majority of parents in this region is democratic parenting.

3.3. Factors that support and hinder parenting, instilling child association ethics in Indonesia

The process of instilling social ethics in children is influenced by various supporting and inhibiting factors related to parental practices in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia.

3.3.1. Supporting factors

- **Parental attention to the development of social ethics**

One key supporting factor is the attention given by parents to the ethical and social development of their children. As emphasized by local community leader Miftahul Falakh, parental attention exerts a significant psychological influence on children's social interactions. The consistent involvement of parents in monitoring daily activities plays a vital role in shaping socially ethical behavior. Parental behavior directly impacts child development, as children tend to internalize attitudes observed in their caregivers, forming habitual responses that develop into stable personality traits.

Parenting involves a set of structured interactions between parents and children that influence personality formation. It encompasses a variety of behaviors aimed at socializing children and modeling acceptable norms. In Randumuktiwaren Village, parental practices such as offering advice, providing moral education, and supervising peer interactions are common. These practices ensure continuous monitoring and guidance, contributing to the development of socially appropriate behavior.

- **Religious activities at the local Mosque**

The presence of regular Islamic educational activities at the Randumuktiwaren Village mosque constitutes another significant supporting factor. These religious gatherings aim to enhance communal understanding of Islamic principles, thereby equipping parents with the knowledge necessary to guide their children in matters of social ethics. Activities include weekly Yasin recitations, regular women's religious study sessions held every Tuesday, and celebrations of Islamic holidays. Participation in such programs is intended to strengthen community-wide efforts to foster moral behavior and ethical awareness among children.

- **The role of Qur'an education parks**

Qur'an Education Parks serve as informal educational institutions that provide instruction in Qur'anic literacy and ethical values. These institutions contribute to children's understanding of moral principles and the distinction between acceptable and unacceptable behaviors. Through Qur'anic instruction, values such as respect for parents, mutual affection, tolerance, cooperation, and social harmony are emphasized. This educational support reinforces parental efforts and cultivates a moral foundation in accordance with Islamic teachings.

3.3.2. Inhibiting factors

- **Economic limitations**

Economic challenges are a prominent inhibiting factor affecting parental capacity to instill social ethics. The predominantly lower-middle-income status of the population in Randumuktiwaren Village results in reduced time for family engagement, as many residents are occupied with labor-intensive agricultural work. Extended work hours diminish opportunities for direct parental involvement in children's moral development. Despite these limitations, efforts to utilize limited family time for religious and ethical instruction are considered critical in compensating for the reduced quantity of interaction.

- **Unsupportive and religiously deficient environment**

Environmental influences also play a critical role. The environment represents one of the three foundational pillars of education, alongside family and formal instruction. A supportive community environment promotes ethical behavior, while a negative or religiously deficient environment can undermine moral development. Even when ethical values are taught within the household, an unsupportive external environment may result in behavioral deterioration due to peer influence and external pressures.

Consequently, collective community engagement is essential to fostering environments conducive to the reinforcement of social ethics.

- **Low educational attainment and early workforce entry**

Educational background significantly affects ethical behavior. Formal education introduces not only academic knowledge but also moral and social etiquette. In Randumuktiwaren Village, many children complete only primary or lower secondary education before entering the workforce, which limits their exposure to structured moral instruction. According to respondent Sulistiyaningsih, higher educational attainment is often correlated with greater self-awareness and ethical reflection, fostering behaviors characterized by thoughtfulness and self-restraint. In contrast, lower educational attainment combined with unsupportive environments may contribute to oppositional behavior, rejection of parental guidance, and engagement in antisocial conduct.

According to responses collected through field interviews, environmental factors emerged as the most influential determinant in shaping children's social ethics. A positive social environment reinforces good behavior, while exposure to a detrimental environment can lead to ethical decline. Therefore, strengthening community norms and ensuring collective adherence to social values are imperative for maintaining ethical integrity among the younger population.

4. **DISCUSSION**

The development of an individual's social ethics is significantly influenced by environmental factors, particularly those formed within the family, peer, and educational settings. When a child grows up in a supportive family environment, is surrounded by well-mannered peers, and is guided by educators who consistently emphasize proper ethical conduct, the child is more likely to develop effective social skills and ethical awareness in daily life. Conversely, exposure to environments lacking ethical guidance can lead to difficulties in social adaptation, resulting in introversion, diminished sociability, emotional stress, and social isolation.

Observations in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, indicate that children exhibit commendable social behavior. These behaviors are reflected in courteous greetings, friendliness in interactions both inside and outside the household, and openness toward communication with new acquaintances. Such behavior reflects a foundational politeness and respectfulness instilled from an early age.

Children in the village have demonstrated notable social ethics, particularly in their respectful attitude toward diversity and courteous interactions with both adults and peers. This was confirmed through interviews with community members. One resident, Yazid, reported that instruction from parents emphasized consistent politeness and respectful interaction with guests, friends, relatives, and neighbors. According to observational data, children consistently exhibited friendly and polite behavior in daily social exchanges.

A similar account was provided by Diono, who noted that children were advised to select their peers carefully and to distance themselves from negative influences. Parental instruction emphasized the importance of initiating greetings and maintaining friendly behavior to facilitate the development of broad social networks. Field observations corroborated these claims, revealing that children in the area maintained positive social conduct and regularly engaged in respectful communication.

These findings suggest that children in Randumuktiwaren Village possess the ability to distinguish between appropriate and inappropriate social behavior. Regular reinforcement of kindness and courteous conduct has contributed to the avoidance of antisocial behavior. A critical aspect of this process is the modeling of ethical behavior by parents, which serves as a concrete example of desirable social conduct.

Social ethics represent actions aligned with divine norms, legal standards, and cultural values, guiding interpersonal relationships and communal interactions. These ethics are integral to personality development, as they engage emotional, cognitive, and moral dimensions. Positive social ethics foster self-confidence, self-esteem, and realistic self-assessment, which contribute to healthy social adjustment. In contrast, negative social ethics may lead to feelings of inferiority, insecurity, and maladaptive behavior.

Ngalim Purwanto, in *Theoretical and Practical Education*, emphasized the necessity of guidance, motivation, and supervision in the cultivation of children's social ethics. Achieving this goal requires coordinated efforts among families, educators, and the broader community. Harmonious cooperation between parents is particularly essential in instilling values of *akhlakul karimah* (noble character) in children.

O'Reilly et al. (2021) highlighted the transformative impact of social ethics on individual development, noting that the quality of environmental interaction significantly influences self-perception and behavioral direction. Through the application of social ethics, individuals develop a comprehensive understanding of self and identity, enhancing the potential for the cultivation of a virtuous and socially responsible character.

Testimonies from local parents further illustrate the emphasis placed on social ethics within the community. Sukardi described the social behavior of his child as friendly, cooperative, and respectful during peer interactions. Similarly, Waluyo affirmed that his child demonstrated positive behavior during group play, attributing this to continuous parental instruction in appropriate social conduct.

These accounts, supported by field observations, reflect a strong commitment within the community of Randumuktiwaren Village to uphold and transmit socially ethical behavior. The consistent effort of parents to model and teach respectful interaction underscores the community's dedication to ethical upbringing.

5. CONCLUSION

Based on research conducted in Randumuktiwaren Village, Bojong District, Pekalongan Regency, Indonesia, the cultivation of children's social ethics in the area demonstrates generally positive outcomes and aligns with expected standards of parental parenting. Empirical observations indicate that children and adolescents in the village possess the capacity to distinguish between appropriate and inappropriate social behavior, consistently exhibit friendliness and kindness toward others, and tend to avoid unethical conduct.

The prevailing parenting styles identified in the area include democratic, authoritarian, and permissive approaches, with democratic parenting being the most commonly practiced. Several supportive factors contribute to the successful inculcation of social ethics, including parental attentiveness in teaching moral behavior, the presence of Islamic study activities at local mosques, and the existence of the Qur'an Education Park as a supplementary moral and religious educational institution.

Conversely, several inhibiting factors have been identified. These include the socioeconomic conditions of the community, which is predominantly composed of middle- to lower-income households; a community environment that is less conducive to religious and moral development; and relatively low levels of formal education among children, many of whom have completed only elementary or junior high school and subsequently enter the workforce.

Overall, the findings indicate that while Randumuktiwaren Village exhibits strong foundational practices in the transmission of social ethics, sustained progress will require targeted efforts to address socioeconomic and educational challenges within the community.

In conclusion, the social ethics of children in Randumuktiwaren Village can be characterized as positive and well-developed. These children exhibit behaviors consistent with moral excellence and actively avoid misconduct. To further support this development, ongoing programs and structured activities should be implemented to reinforce ethical behavior. Practices such as encouraging children to greet others, use respectful language, and honor social norms will contribute to the sustainability of these values within the community.

Future research can examine Parental Instilling Social Ethics in different countries to be able to develop this research more comprehensive.

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