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# Indonesian Adolescents Experience of Parenting Processes that Positively Impacted Youth Identity

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## Indonesian Adolescents Experience of Parenting Processes that Positively Impacted Youth Identity

### Abstract

Javanese culture has particular characteristics in terms of parenting, where parents have a higher position than that of their children as a whole. On the other hand, Javanese adolescents are like teenagers in general, where they need freedom of thought and expression during the process of developing adolescent identity. Both of these conditions pose problems for educators and parents about how to do appropriate care for Javanese adolescents from the teenager's perspective in order to get a meeting point. Research on the practice of parenting in Javanese culture about the perspective of adolescents is still very rare. In the present study, we aimed to explore the parenting style experienced by Indonesian adolescents in Javanese culture deemed to have a positive effect on the development of adolescent identity from youth perspective based on their experience. We used the philosophy of phenomenology to understand this phenomenon. Data collection was conducted using semi-structured individual interviews of 5 Indonesian teenagers aged between 16-17 years, living with parents in the Javanese cultural environment, known to the public as having a good self-identity. We use qualitative analysis to understand subjective experiences, which then form insights about parenting that have a positive impact on the process of building Javanese teen identity. From the research, we found that there are 3 main themes of parenting which according to adolescents have a positive impact during the process of building their identity, namely (1) The Goals: The existence of clear family education goals; (2) The Values: There are strong values that are instilled since childhood; and (3) The Strategy: ways to instill values through fostering culture in the family. In short, our research shows that the development of Indonesian teenagers' identities in Javanese culture is influenced by the values instilled by their parents, which they have got since childhood, and their development continues to be controlled consistently by their parents.

### Keywords

Indonesian Youth, Javanese Culture, Parenting, Self-Identity, Norms, Phenomenology Philosophy, Qualitative Method

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## Indonesian Adolescents Experience of Parenting Processes that Positively Impacted Youth Identity

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*Javanese culture has particular characteristics in terms of parenting, where parents have a higher position than that of their children as a whole. On the other hand, Javanese adolescents are like teenagers in general, where they need freedom of thought and expression during the process of developing adolescent identity. Both of these conditions pose problems for educators and parents about how to do appropriate care for Javanese adolescents from the teenager's perspective in order to get a meeting point. Research on the practice of parenting in Javanese culture about the perspective of adolescents is still very rare. In the present study, we aimed to explore the parenting style experienced by Indonesian adolescents in Javanese culture deemed to have a positive effect on the development of adolescent identity from youth perspective based on their experience. We used the philosophy of phenomenology to understand this phenomenon. Data collection was conducted using semi-structured individual interviews of 5 Indonesian teenagers aged between 16-17 years, living with parents in the Javanese cultural environment, known to the public as having a good self-identity. We use qualitative analysis to understand subjective experiences, which then form insights about parenting that have a positive impact on the process of building Javanese teen identity. From the research, we found that there are 3 main themes of parenting which according to adolescents have a positive impact during the process of building their identity, namely (1) The Goals: The existence of clear family education goals; (2) The Values: There are strong values that are instilled since childhood; and (3) The Strategy: ways to instill values through fostering culture in the family. In short, our research shows that the development of Indonesian teenagers' identities in Javanese culture is influenced by the values instilled by their parents, which they have got since childhood, and their development continues to be controlled consistently by their parents. Keywords: Indonesian Youth, Javanese Culture, Parenting, Self-Identity, Norms, Phenomenology Philosophy, Qualitative Method*

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### Background

Adolescents are in a complex stage of life because they experience substantial changes both physically and mentally (Baltes, Staudinger, & Lindenberger, 1999; Lerner & Steinberg, 2004). From the perspective of psychology, biology, history, sociology, education, and anthropology, adolescence is a period of transition between childhood and adulthood, in which the purpose of culture is to prepare children for adult roles (Larson & Wilson, 2004). During this transition period, teenagers will experience the process of self-identity building.

Self-concept and identity provide the basic answer to the questions "Who am I?" and "Where am I from?" In that sense, they individually determine how to understand themselves (Oyserman, Elmore, & Smith, 2012). Identity commitment is an important variable for emotional and social adjustment in adolescents (Pelleronea, Spinelloa, Sidotia, & Micciche

2015). The development of positive self-identity is the most important part of the youth development process throughout the life span (Tsang, Hui, & Law, 2012).

The basic concept of teen identity is introduced by Erikson (1956, 1963), where one can assess individual identity as a continuum somewhere between positive and negative poles which is part of the optimal balance of attaining identity and role confusion. The concept was then elaborated by Marcia (1966, 1967), he produced a more concrete identity model, namely the achievement of identity more seen from the process qualitatively by seeing the presence or absence of crisis and commitment in a person. Self-identity as a self-structure which is a result of internal self-assessment that is dynamically built about individual abilities, beliefs, and history (Marcia, 1980).

The Four parts of self-identity according to Marcia (1966, 1993) are as follows: (1) Identity diffusion: this is a place where individuals don't think too much about identity issues and are not committed to certain choices. (2) Identity foreclosure: this is the condition of adolescents who are committed to the roles and values determined by their parents, without thinking of alternative possibilities. (3) Identity Moratorium: in this part, the delay of adolescent makes choices related to their life's journey or personal identity, until they have the opportunity to explore all options. (4) Identity Achievement: this is where the individual has experienced a crisis but has resolved it and emerged with a clear commitment, purpose, and sense of identity. In Marcia's theory, identity achievement is believed to be the best identity status that can be achieved by adolescents.

One of the adolescents' personal identities that is very important to be developed is moral identity because morality can be a filter that fortifies teenagers from actions that have a bad effect on themselves and their environment. Moral identity is defined as the degree to which morality is central to one's sense of self (Aquino & Reed, 2002; Hardy & Carlo, 2011). Weak moral identity of adolescents may encourage them to be trapped in deviant behavior such as drug use (Choate, 2015), teenage gangs (Issurdat, 2011), juvenile violence (Thomas, et al., 2012), and free sex (Stojadinović, Antonić, Perinović, & Rončević, 2015).

Deviant behavior carried out by adolescents during the process of developing self-identity sometimes occurs only because they are driven by curiosity (Rubia et al., 2000) or just want to show who they are to get recognition from their environment (Issurdat, 2011). During this process, proper parenting is needed in order to help adolescents build positive identities.

The research conducted by Tam, Chong, Kadirvelur, and Khoo, (2012), Abriem (2014), and Thomas et al. (2012) consistently show that proper parenting influences the psychosocial development of adolescents who directly play a role in the process of finding adolescent self-identity. Correspondingly, the research conducted by Arulsubila and Subasree, (2016), Kordi & Baharudin, 2010, and Barni, Ranjeri, Scabini, and Rosnati, (2011) report that one of the standard strategies in parenting is the construction of psychology, which cannot be separated from the process of building adolescent self-identity. Proper parenting is believed to help understanding moral values in adolescents (Hoskins, 2014).

Parenting is an education system applied by parents to their children. The two dimensions of parenting that Baumrind introduced are demands and responses from parents (Bibi, Chaudhry, Awan, & Tariq, 2013). According to Baumrind (1966), parenting is classified into three types: authoritarian parenting style (parents who regulate children in full accordance with the standards of behavior determined by parents), authoritative parenting (democratic and flexible parents), and permissive parenting (parent helpless, acceptor, and tend not to have demands for behavior towards children). The Baumrind paradigm was expanded by Maccoby and Martin (1983) and produced the fourth parenting style, as negligent (low responsive / low demand) parenting.

In contemporary society, the authoritative parenting style is recognized to have positive effects in adolescent identity development process (Hasanah, Zamroni, Dardiri, Setyabudi, &

Supardi, 2018). On the other hand, in Indonesian culture, authoritative parenting is interpreted with a slightly different view, children and parents have an unequal position. Parents have the obligation to educate their children to become successful people and children have an obligation to obey their parents.

Indonesia is one of the developing countries in Southeast Asia, which lies between the Indian and Pacific seas. With more than 17,000 islands, of which 6,000 are inhabited, it is the largest archipelago in the world. Indonesia is a multi-cultural and multi-ethnic country. One of the biggest cultures of Indonesian society is Javanese culture.

In Javanese culture, marriage is mandatory to perpetuate offspring (Mulder, 1992). Javanese society requires children to have respect, obedience, and love for their parents. This is part of the parenting process in order to bring their children into ideal people in the Javanese version of the community who are often referred to as the *priyayi* class (Mulder, 2007). The desire of parents to encourage their children to be exclusively included in *priyayi* class, influences the mindset of Javanese parents to be stricter in educating their children.

The development of the identity of Indonesian teenagers living in the current Javanese cultural environment is faced with two opposing things. Javanese adolescents are like teenagers in general, where they need freedom of thought and expression during the process of developing adolescent identity. On the other hand, the Javanese cultural community places their parents as the main owners of power in the development of youth identity because teenagers are the responsibility of parents morally, physically, and psychologically. The success of teenagers to build a positive moral identity in Javanese culture is believed to be one of the successes of family education.

This phenomenon encourages the need for research on the experiences of Indonesian adolescents in the Javanese cultural environment of caregiving which is interpreted to have a positive impact on the process of establishing self-identity. Until now, there has not been a single study on this matter by making adolescents the subject, for this reason, we conducted this study to bridge the lack of references about the parenting style experienced by adolescents in Javanese families that have a positive impact today from a youth perspective.

### **Research Question**

The overarching question that guides this research is: How do parenting styles have a positive influence on the identity building process based on teen experience?

### **Purpose of the Study**

The present study is aimed to explore the upbringing of Indonesian adolescents in Javanese culture that is perceived by adolescents to have a positive impact on the process of building their current identity. Through this research, teens express their point of view, allowing opportunities for their voices to be heard and better understood. Thus, educators and parents can find out how Javanese adolescent parenting is appropriate in supporting the development of clear and positive teen identity.

### **Role of the Researchers**

Our role as researchers is as informed investigators because we are academics and researchers at Yogyakarta State University who have been directly involved in the field of education in Indonesia for decades. We see a paradigm shift in thinking about a more progressive philosophy of education in Indonesia, while there is a local culture that needs to be maintained. Javanese educators and parents need precise information about how young people

today respond to this reality in order to be able to provide appropriate care for positive results. We conducted this study to bridge the lack of references about it.

### **Research Design**

We built the design of our research on a phenomenological philosophical perspective because the focus of this research was to explore the experiences of Indonesian young people about the style of care they had experienced. We agree with Husserl who suggested that humans can manifest themselves consciously from their own experiences. For this reason, reality needs to be treated as a pure “phenomenon” and the only absolute data from which to start (Groenewald, 2004).

We produce research results that are more general than using all phenomenological methodologies including their distinctive results. Therefore, research procedures conducted as a whole refer to qualitative research procedures (Creswell 2013, 2014).

### **Research Settings**

This research was conducted at Yogyakarta State High School 1. This school is known as one of the best schools in Indonesia because its students are known as national and international champions, in the academic and non-academic fields. The students who were accepted in this high school can be assured of being excellent in the academic field. To be accepted as students at the school, students have at least a 9.5 national exam score for grades 1-10. In addition, students in this school are known by the surrounding community as students who have polite and religious characters.

### **Sample**

Based on what Kvale (1996) points out, to determine the number of respondents in qualitative research is limited to what needs to be known. This is also reinforced by the view expressed by Starks and Trinidad (2007) that in qualitative research one can generate many ideas and gather words, so that large samples are not needed to produce large amounts of data. This explains that interpretative phenomenology research tends to be idiographic, with small sample sizes (the norm for student projects is five or six participants) and homogeneous because the nature of the analysis process is time consuming.

From literacy results on the writings of Kvale (1996), Starks and Trinidad, (2007), and Langdrige (2007), we determined the respondents of this study to be 5 people. We used purposive sampling, based on information provided by the Guidance and Counseling teacher of SMA 1 Yogyakarta as Q informant. The characteristics of adolescents in this study were living in a Javanese cultural environment, aged 16-17 years, known to have a clear and positive self-identity, have extensive relationships and excellence in school.

Based on age, respondents consisted of 1 person aged 16 years and 4 people 17 years. Based on gender, the respondents consisted of 2 men and 3 women. As an ethical fulfillment in this research, respondents were given a letter of request to become voluntary participants and have obtained permission from their parents. The respondent's name has been changed to the R1-R5 code to protect the identity of the respondent in accordance with the American Psychological Association regarding the privacy and confidentiality limits of research participants (2017).

### **Method of Collecting Data**

We agree the advice of Fontana and Frey (1994) about the most common and most effective way to understand fellow humans is through interviews. We collect data by conducting semi-structured interviews, recording interviews, and transcribing interviews. In addition, researchers also made field notes and journals during research studies (Creswell, 2013).

Most of the data for this study was collected through qualitative interviews. Drawing meaning from this type of data requires a method of qualitative data analysis, and the adoption of an interpretive qualitative paradigm (Neuman, 2011). To ensure the reliability of the data, the general conclusions about the results of the interviews were read by the researcher, to then get responses and corrections from the respondent if the general conclusions captured by the researcher contained deficiencies or errors in interpreting each individual phenomenon that occurred. Each participant was involved in three interviews, each of which lasted 30 to 60 minutes. First, we explained the research objectives and procedures for collecting data. The second meeting interview used a semi-structured interview guide developed from research questions, and the third interview after forming a theme, to get responses and input from respondents if something was wrong or even needed to be added.

### **Data Analysis**

We conducted data analysis according to Creswell's (2014) suggestion where data analysis goes hand in hand with other parts of the development of qualitative studies, namely, data collection and writing findings. While the interview is ongoing, we analyze the interviews that were collected previously, write memos that can eventually be included as narratives in the final report, and arrange the structure of the final report.

Based on the writings of Percy, Kostere, and Kostere, (2015), thematic analysis is the process used to analyze qualitative data, we analyze and explore all interview transcripts, field notes, and reflective journals to determine the research theme. When analyzing the data collected, researchers followed the framework of the guidelines offered by Creswell (2014) consisting of Step 1. Arrange and prepare data for analysis; Step 2. Read or see all data; Step 3. Start coding all data; Step 4. Use the coding process to produce a description of settings or people as well as categories or themes for analysis; Step 5. Determine how the description and theme will be represented in a qualitative narrative; and Step 6. The final step in data analysis involves making interpretations in qualitative research of findings or results. Ask, "What lessons can be learned?" Capturing the essence of this idea. In presenting data, we refer to Chenail's (1995) writing that one strategy for presenting data starts from the easiest to the most difficult one so that data presentation is easier to understand.

### **Finding**

The main question in this research is: How do parenting styles have a positive influence on the identity building process based on teen experience? In this case, teenagers describe what they experience in their family life, so they are known as teenagers who are able to know themselves well and are able to show themselves positively in their environment. In describing their parenting style, all of respondents showed how the opportunities for developing adolescent self-identity were planned and supported by their parents by adjusting the context of Javanese culture to the characteristics of adolescents in general. From the interview results, it was found 3 main themes related to parenting considered by teenagers as a positive thing in the process of developing Indonesian teen identity, (1) The Goals: The existence of clear family

education goals; (2) The Values: There are strong values that are instilled since childhood; and (3) The Strategy: fostering culture in the family.

### **Theme 1. The Goals: The existence of clear family education goals**

The participants explained how clear and well-known family education goals since childhood became one of the parenting experiences that was considered positive in the development of adolescent self-identity. They do not feel disturbed by the behavior of their parents who often express how parents expect their children. From the statements of the participants, there were two main things that became the goal of Indonesian family education as signs for teenagers in developing their identity, namely success in education and good behavior.

**Learning success.** All respondents gave an overview of what became the benchmark in the process of building their identity since childhood until they stepped on adolescence both at school and in their social environment. The demands for success in learning that are explicitly stated by their parents, directly or indirectly affect the identity of teenagers. As stated in R3 as follows:

Initially it's dad who always stressed that I should perform. I have to be able to get a better education than my father, so that if I become an adult I can get a good job and income. After a long time I understood and agreed with my father. I think that I must be smart, must be diligent in learning to live better than now. I can feel now, when I have abilities above others, I find it easier to get what I want. A small example when I want to take this school, if my test score is bad, I can't be accepted here, and I'm happy to be a student here, a school that almost all teenagers want. From there I increasingly understood why my father always emphasized me to always learn, and I enjoyed learning. (R3, lines 54-55)

R1 also stated a statement similar to R3:

My parents want me to focus on school, to be a successful person. ... I don't mind that because I understand that if I succeed in learning, in the future I will succeed easier than if I don't study, so I am motivated to continue to be excellent, also lead organization at school.

**Well-behaved.** The respondents said that parents wanted their children to be well-behaved teenagers, in the sense of behaving in accordance with the norms prevailing in Javanese society. One statement that shows this is the R5 statement:

R5: Since I was a child until now I am often told by parents, must always take care of myself, do not do anything that violates the rules. What my parents want is I become a good child. Do not behave badly.

Interviewer: What do you think about your parents' demands?

R5: Yea... it's okay, I also know and learn that if you want to be a successful person one of them you have to be good, obey the norms and rules. I don't mind, there's nothing to lose if we are good, especially we are Indonesian citizens who

are culturally well-known. What happens if I do not behave well in this society haha...

R1 also stated the same thing about the educational goals in his family which later became a guide for him in the process of developing his identity:

Hmmm ... I'm still looking for self identity, but I have signs. I have to be a good person, as my mother always said since I was little. My mom always says we have to be honest .... do not trouble others ... do not take something that does not belong to us ... so at least that's what I hold in the mix at the school and in the society

## **Theme 2. The Values: There are strong values that are instilled since childhood**

All respondents stated that there were values instilled by their parents from a young age that had to be firmly adhered to in building self-identity namely religious values and Javanese cultural values. Both of these values are dominant in the development of the respondents' identity.

**Religious value.** One of the dominant things among all respondents is that they grew up in a religious family environment. Religious values are instilled through verbal, habituation and example. A Muslim respondent said (R2) that

Since childhood until now, parents, especially mother, always remind me to salat and pray. I also saw that my mother often prayed, my mother diligently praying, besides obligatory salat, my mother diligently tahajud and duha. I also noticed that. After high school, I came to understand, why do people need to pray, not just so that prayer is granted, but so that their souls are calm. So that I am more confident that religion and practicing religion are important so that our hearts are not empty. I feel like what parents teach, rationally everything makes sense.

Christian respondents also said the similar thing about how the parenting style he experienced was very strong in instilling religious values until he was influenced voluntarily. Following is the R4 statement:

My mother is a prodiakon. Every day my mother goes to church and always teaches me to go there. I also often being told by my mother, if you don't have to, don't ever not to go to the church. That way I was also active in church. ... If I want something, besides trying, I will definitely pray.

The family's belief in the importance of practicing religion and applying religious values is also experienced by Hindu R5. One of the statements is as follows:

I am a Hindu, when the prayer time comes, I pray. If in my religion ... we have to pray three times, it is ... morning, noon.... and the afternoon. Actually, if the Hindu tradition in Bali, the three prayers are not too carried out. Because they prioritize the offerings. But because I am in Java, the tradition is more to prayer ... then I follow the Javanese Hindu tradition of praying. My parents always monitor whether I have prayed or not. If I haven't prayed, my parents would

warn me to pray right away ... because praying is a very important thing for humans so that their lives are happy.

**Social values in Javanese culture.** All respondents are teenagers living in Javanese communities who are known to have sublime customs, especially about social relations. In Javanese society, words can be used as a philosophy of life for each individual (Sugiarto, 2010). One of the words expressed by the respondents that shows that the values he received and internalization from their parents is local culture to always measure the merit of something, which in Javanese is called *ora ilok*. This statement is stated, among others, by R3:

Ayahku sering mengatakan bahwa anak wedok ora oleh mulih bengi-bengi, ora ilok. (Dad always said that girls must not go home at night, it is not appropriate, it is forbidden).

Other respondents also stated similar things. The following is R2's statement saying that:

I used to be angry because I felt my parents were too controlling me, but then my mother said, I can't speak bad things to other people, especially to the parents, ora ilok, pamali. Those words also often make me think if I will act or say something, it is appropriate or not ...

*Ora ilok* is a Javanese language contains moral messages and values of goodness or character for Javanese people. *Ora ilok* means that someone has the right to do, but also has an obligation to pay attention to ethics or is called "*wangun*=appropriate" or not the behavior is appropriate according to society assessment.

Javanese people have distinctive characteristics about the relationship between parents and children. The name is upload or manners, which is the respect that children must have towards parents. This is proved to have a strong influence on the formation of respondents' moral identities that automatically influence their moral behavior, as R4 said: "In our family, parents have a higher position than young people. We must speak politely to parents. Not only to parents, but I as a younger person also must respect my brother."

### **Theme 3. The Strategy: Fostering culture in the family**

All respondents stated that there was cultural development in their families. All rules and values in the family are run together with all family members. Culture in this context refers to the cultural notion that Guo (2012) stated that in culture there are habits, traditions, social habits, values and beliefs of the community. The civilization process in the families of respondents as a parenting strategy is carried out through parental exemplary actions, intensive communication, and consistency in implementing the rules.

**Parents exemplary as the basis of moral internalization.** The teenagers who are able to present themselves positively turned out to start from family parenting that emphasized being exemplary. The teenagers describe the things they experience with their parents have opened their minds to find out more about what they feel about their environment. The moral internalization model (Hardy, Padilla-Walker, & Carlo, 2008) describes the specific role of care for adolescent moral development. One of them is the R4 statement that:

Father likes to help others, like every morning when I was dropped off. Father always bought newspapers near the bridge's pillar near Samsat. Well, if there

any of... people selling like in the station someone selling tofu, I know for sure my father would buy it, pity on him he said. And when I go alone, meet the same thing ... for example, I find someone selling tofu, I remembered my father and I also buy.

**Intensive communication.** Respondents stated that they were happy when parents gave them the opportunity to express their wishes and share information with parents openly and intensively. One respondent (R3) stated that:

Well, I told everything to my parents about anything. My behavior with my friend, I told them ... I tell everything ... it's nice to be open with parents. My siblings also tell all the stories about themselves, discussed together at the dining table. Even the matter about my elder sister got someone crushed on her it was also told to mama and Daddy. Dad and mom are also open, so one family is open, trust each other ...

**Consistency of rules at home.** The respondents stated that one of the things that made them more aware of themselves was the clarity and consistency of the rules at home, as stated in the following R5:

Dad and Mom never stressed that I must win on everything. they always support. About achievements Mom and Dad have never been suppressed where to go, I'm weak in language but my math is good. Mom and Dad only emphasized telling me to be good at what I could. Mom and Dad understood what my strengths and weaknesses were. But if for religious identities, also relationships, my parents were very strict. I must always practice worship according to religious demands. Also about Relationship, I can't get along with people who can have a negative influence on me, so I have to introduce who my friend is. I invite friends to the home. If I violate the rules, then my father must remind me, sometimes to snare, but never to commit physical punishment.

R3 also stated the same thing that she felt more familiar with her potential and dared to show who she was because she knew how the rules at home:

I want to enter the UGM mechanical engineering, even though I am a woman, but I believe that I am capable. To further support my success in engineering, I looked for additional learning besides at school. My parents support, they say it's not a matter of cost to let the mother and father think about it, the important thing is that I study seriously. My parents always monitor the progress of my learning and I also always tell them about the development of my studies.

R2 gives a brief comment about the consistency of the rules at home:

Since I was a child until now I have been a teenager, I understand that in my family there are certain things that I have the right to decide, but there are certain things that I am required by parents. My father tends to be fierce, but it's okay. If my father is not strict in managing my relationship, maybe I won't be like now.

## Discussion

This study revealed that Indonesian teenagers feel that family parenting plays an important role in the process of building their identity. This is in line with the finding of Ragelienė (2016), finding out that self-differentiation carried out by adolescents is the result of connectivity between parenting patterns to teen identity diffusion

For Indonesian adolescents, it actually provides a clear picture since they were young and are going to move on, so it makes it easier to find identity. Their statement is in line with the results of Yuen, Lee, Kam, and Lau (2015) that goals in life are important ideas in positive psychology because they are considered to have the potential to contribute to positive youth development.

Being a successful teenager is one of the goals of family education experienced by respondents. This is in line with the results of Abbot's (2001) study that Asian parents are more demanding of teenagers to be successful in learning. This is because most Asian people [including Indonesia] have the view that success in school will bring long-term benefits, one of which will make it easier to get a bright career.

The process of being successful must be based on good behavior, so that respondents are educated by their parents since childhood to have a moral identity that is in accordance with religious norms and community norms. Indonesian families who succeed in helping develop the positive identity of their children are those who hold the eastern moral system, where (Arutyunova, Alexandrov, & Hauser, 2016) the eastern moral system prioritizes community ethics or divine ethics, which emphasizes the importance of fulfilling one's duties or achieve group goals based on collective values, such as social harmony, duty, and relational attachments.

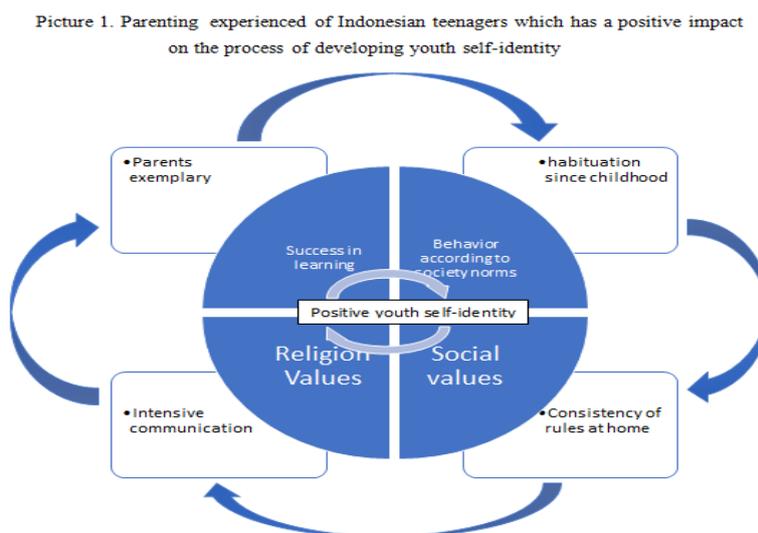
All respondents stated that the way of the respondent's parents who had a positive influence in the process of searching for self-identity was by managing the family life system into a family culture that was run jointly by all family members, familiarized since childhood and continuous, parents remained the leader. In Javanese culture, this is not interpreted as an act of suppression, but it may raise awareness instead.

A well-functioning family system can foster the ability of teenagers to filter out negative influences from the environment. Indicators of a family system that can function properly include the intensity of communication between adolescents and parents, clear and applied rules consistently and continuously. All of that really helps Indonesian teenagers to more easily determine their identity without having to anchor themselves to negative things. This proves a view that social relationships and the context of the environment around adolescents influence the development of their moral identity (Hart & Matsuba, 2009), but parents who are able to become a value scaffold in adolescents are able to prevent adolescents from mistakes in determining their identity.

Parenting style experienced by respondents appears to be the dominant role of parents, but it is not considered an authoritarian parenting style, nor is authoritative parenting. The parenting style experienced by the respondents is a unique parenting style, in accordance with Javanese culture, where there are things that parents instill in absolute terms, not to be denied by their children, some are determined together by old and young people. The things that become the center of parents' authority are about understanding religious values, social values that govern adolescent relationships that are guided by decency based on community norms. The things that become the right of adolescents to determine their own identity are free to be friends with anyone as long as it brings positive effects, is free to determine a career in the future as long as teenagers keep trying to succeed in learning. Adolescents may still express opinions if there are things that need to be discussed with parents, but still uphold the rules that there is a clear hierarchical difference between themselves and their parents. In Javanese

culture, adolescents are given space to express themselves, but parents continue to position themselves as scaffolders of values and value control in adolescents, so that moral identity remains the foundation for teenagers in developing their overall identity. This is slightly different from the general view (Rattansi & Phoenix, 2005) that young people are creative makers of their own identities. Visually, parenting experienced by Indonesian teenagers which has a positive effect on the process of developing youth self-identity is as follows:

Picture 1. Parenting experienced of Indonesian teenagers which has a positive impact on the process of developing youth self-identity



### Research Limitations

This study is qualitative research. As said by Atieno (2009, p. 17) that “The main disadvantage of the qualitative approach is that their findings cannot be extended to a wider population with the same level of certainty as that of quantitative analysis. This is because the research findings were not tested to find out whether they were statistically significant or by chance. This research cannot be generalized and cannot ascertain whether clear family education goals, planting religious and social values, and strategies for forming culture in the family can be applied as positive parenting for adolescents in the context of Javanese society as a whole. Nevertheless, some of the things found in the study can be applied in situations and environmental contexts that have similarities. Further research on this topic is needed.

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