

# How do parenting patterns and level of religiosity affect adolescent confidence?



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**Abstract** Self-confidence is one aspect of personality that is important in adolescent development. Self-confidence plays a role in making a meaningful contribution to the process of one's life. This study aimed to determine the extent to which self-confidence in adolescents is influenced by parenting and the level of religiosity. The research method used is descriptive quantitative with multiple linear regression analysis. The results indicate that proper parenting is the first step in growing self-confidence in children. Democratic parenting has a significant influence on the level of self-confidence of adolescents. In addition, the religious level also influences, although not significantly, adolescents' self-confidence.

**Keywords:** parental styles, child-rearing practices, family dynamics, spirituality, religious beliefs

## 1. Introduction

Self-confidence is one aspect of personality that is important in adolescent development. Self-confidence is a feeling and belief in one's ability to achieve success by standing on his own business and developing a positive assessment of himself and his environment so that a person can appear confident and face everything calmly. Self-confidence plays a role in making a meaningful contribution to the process of one's life. Self-confidence is one of the main capitals of success to live life with optimism and the key to a successful and happy life (Fitri et al 2018).

As the best creatures, humans experience revolution throughout their lives (Hurlock 1980). In a book entitled *Life-Span Development Volume 1* by John W. Santrock, the period of human development is divided into several periods, including pre-birth, infancy, early childhood, middle and early childhood, childhood and late childhood, adolescence, early adulthood, middle adulthood and late adulthood (Santrock 2012).

Adolescence is a critical developmental period that requires parents and adolescents to negotiate their relationship (Bi et al 2018). Usually, at this time, parents and teenagers are more involved in discussions and exchanging arguments to express their emotions and feelings (Kimberly Kopko 2017). Adolescence from childhood to adulthood is not a simple transition period, but there is rapid emotional maturation and social, cultural, and economic conditions (Daştan 2014).

Today, the youth of this generation are faced with media hegemony, a revolution in science and technology that is not only able to provide a number of conveniences but also invites a number of concerns, including a crisis of confidence. Millennials were born between 1980-2000 (Pirie and Worcester 1998). They are referred to as the first internet generation and often use electronic devices as a liaison between friends, relatives, and people around them. Quickly, they are able to obtain the latest information that is happening in the community (Kobzeva 1964). In addition, they tend to enjoy life with challenges, competition, and demands (Sharon A DeVaney 2015).

The demands to be consistent in every situation and be able to meet the expectations of others are also a problem for teenagers today (Skaug et al 2022). This process of change and demands makes millennial teenagers experience several problems regarding life image, sexual identity, self-esteem, independence, individuality, and the future, so they have low self-confidence (Willinger et al 2021).

Self-confidence is an attitude or feeling of confidence in one's abilities so that the individual concerned does not feel anxious in carrying out every action and is free to do things he likes, accompanied by responsibility (Lauster 2006). Self-confidence can give a person the ability to adapt and achieve (Salavera et al 2022). Peter Lauster classifies self-confidence based on four indicators: belief in one's abilities, optimism, objectivity, responsible, rationale, and realism.

Adolescent self-confidence can be seen from the attitude of self-acceptance as it is (Udry and Berthele 2021). Through self-acceptance, adolescents feel satisfied and happy, so they are not easily disappointed, dare to decide everything with confidence and consideration, and are responsible for the decisions that have been taken (Mich et al 2014). Self-confidence implies one's ability to deal with everything that happens effectively and constructively with an optimistic outlook (Bakar et al



2012). Self-confidence is an attitude that can build one's interactions with other people, family, community, and the surrounding environment (Soeprijono et al 2021).

Teenagers are the young generation who are expected to be able to become the nation's successors, so they are required to have leadership, independence, noble character, idealism, and high spirits (Nur Khosiah 2021). In addition, a teenager must also have a prosocial attitude, which can be useful for others. This attitude is the key to developing good social relationships (Crone and Achterberg 2022).

Therefore, more parental attention is needed so that they are able to be consistent in facing challenges in the millennial era (Sternheim 1936). In addition, learning and exploration are necessary so that they can make the right choice (Crone and van Duijvenvoorde 2021). This can be started with the application of democratic parenting by parents to children and the optimal cultivation of religiosity so that they have high self-confidence.

Baumrind said that parenting is a picture or attitude shown by parents to children to influence the formation of the child's personality (Santrock 2012). Democratic parenting is also known as authoritative parenting. In applying this parenting style, parents give children the freedom to develop their interests and talents in accordance with the rules imposed by parents (Santrock 2012).

In *Developmental Psychology*, Hurlock classifies democratic parenting into the following indicators: parental control over children, communication, application of discipline, and meeting children's needs (Hurlock 1980).

As with democratic parenting, instilling religiosity in a child is also very important. The goal is so that they are not deceived by the lust and luxury of the world when they grow up. Glock and Stark define religiosity as a function of the soul of each individual as a whole with the awareness that includes beliefs, feelings, and behavior in religion with five religious dimensions, such as belief, worship, appreciation, practice, and religious knowledge (Suroso 2011).

Religiosity in Islam can be interpreted as religion. Religion is an important teaching that must be believed (Umah 2018). In addition, religiosity can be interpreted as a social and objective experience experienced by superior humans accompanied by religious practices carried out by people affiliated with a religious organization by maintaining beliefs, values, and doctrines (Carranza Esteban et al 2021).

According to Hill and Pargament (2003), religiosity refers to someone who follows a set of beliefs and practices about their spiritual life defined by institutions that refer to individual thoughts and practices (Grant Weinandy and Grubbs 2021).

Based on the definitions above, it can be seen that democratic parenting and religiosity are important to be applied and implanted optimally. Therefore, this study will examine millennial adolescents' self-confidence in democratic parenting and religiosity.

## 2. Materials and Methods

### 2.1. Research design

The main step in this research is to identify the problem and the background of the problem, which is analyzed based on library sources relevant to the research topic so that the hypothesis is found that democratic parenting and religiosity influence the self-confidence of millennial adolescents.

### 2.2. Research participants

To focus on the object of research, a sample of 30 junior and senior high school students in the city of Yogyakarta who live in the orphanage was taken. The reason is apart from being included in the category of millennial youth, psychologically and physiologically, there is a surge of change and personality formation.

The technique used in sampling is Probability Sampling with the type of Propionate Stratified Random Sampling (Sugiyono 2012). In addition, the research sample refers to the Slovin formula with an error limit of 10%.

### 2.3. Research procedure

Data collection techniques were carried out through questionnaires, interviews, and documentation. Questionnaires were distributed in hard-file form with a Likert scale method consisting of favorable and unfavorable. Measurement of favorable items was: always (5), often (4), rarely (3), sometimes (2), and never (1). Meanwhile, the measurement of unfavorable items was: always (1), often (2), rarely (3), occasionally (4), and never (5). The conducted interviews were unstructured interviews with one of the administrators and foster children for junior high and high school students in the city of Yogyakarta who live in the orphanage. In contrast, this study's documentation is carried out as complementary data.

### 2.4. Data analysis technique

The data obtained from the questionnaire were processed using SPSS 25.0. The first stage was to test the validity and reliability. After being declared to have passed the validity and reliability tests, the second stage, a descriptive analysis test,

was held to determine the percentage of each variable. In the next stage, the classical assumption test was carried out as a test requirement for multiple linear regression analysis.

The classical assumption test in this study consisted of 4 steps of data analysis test, including a normality test, multicollinearity test, autocorrelation test, and hypothesis testing. Hypothesis testing is done partially (t-test), thoroughly (f-test), and tests the coefficient of determination. The hypothesis test results will be obtained through this coefficient of determination test (Sarjono 2011).

### 3. Results

Based on the data analysis processed using SPSS 25.0, the items that have passed the validity and reliability tests were obtained. These items were then analyzed further to produce the following findings.

In order to determine the percentage value of each variable, a descriptive analysis test was carried out as follows.

#### 3.1. Democratic parenting level

The results of the descriptive analysis test showed that the level of democratic parenting applied to junior and senior high school students in the city of Yogyakarta who lived in the orphanage. Twenty-six children were in the medium category at 87%, while the other four were in the high category at 13%. The most dominant indicator of democratic parenting applied is the indicator of meeting the needs of children.

#### 3.2. Religiosity level

The level of religiosity of junior and senior high school students in junior and senior high school students in the city of Yogyakarta who live in the orphanage shows a high category of 63%. The most important indicator of religiosity is the indicator of practice.

#### 3.3. Confidence Level

In addition to religiosity, the self-confidence level of millennial teenagers in junior and senior high school students in the city of Yogyakarta who live in the orphanage is in the high category of 53%. The most dominant indicator of the self-confidence variable is the optimistic indicator.

Based on the classical assumption test on the normality test, the data is normally distributed because it has a Monte Carlo value of significance (2-tailed) > 0.05, which is 0.112. The results of the multicollinearity test showed that there was no multicollinearity. Two independent variables, democratic parenting and religiosity, in the tolerance table show a value of > 0.1, and the VIF table shows a value of < 0.1, so it can be concluded that there is no multicollinearity.

The next stage of the classical assumption test is the autocorrelation test. Based on the results of data processing, it is known that the Durbin-Waston value is 2.275, located in the area  $du < d < 4 - du = 1.566 < 1.676 < 2.434$ . so it can be concluded that the regression model in this study passed the autocorrelation test.

#### 3.4. Democratic parenting and religiosity affect the self-confidence of millennial teenagers

Efforts that can be made to determine the effect of democratic parenting and religiosity are hypothesis testing. Hypothesis testing was carried out in two stages, partial and total hypothesis testing, which showed that  $H_a$  was accepted and  $H_0$  was rejected. This shows that democratic parenting and religiosity significantly influence the confidence of millennial adolescents in junior and senior high school students in the city of Yogyakarta who live in the orphanage.

In order to determine the percentage given by the democratic parenting variable and the religiosity variable to the self-confidence variable, the coefficient of determination test ( $R^2$ ) was carried out so that the following results are obtained in the Table 1:

**Table 1** Coefficient of determination test.

Model Summary <sup>b</sup>					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	0.723 <sup>a</sup>	0.523	0.488	10.832	1.676

a. Predictors: (Constant), Religiosity, democratic parenting.

b. Dependent variable: confidence.

Based on the results of the determination test ( $R^2$ ) above, the percentage of influence the independent variable gives, either partially or simultaneously, on the dependent variable is 52%.

The last analysis test carried out in this study was multiple linear regression analysis. Based on the data that has been processed, the following results are obtained in the Table 2:



**Table 2** Multiple linear regression analysis test.

Coefficients <sup>a</sup>		Unstandardized Coefficient		Unstandardized Coefficient Beta	f	Sig.	Collinearity Statistics	
		B	Std. Error				Tolerance	VIF
Model	(Constant)	-13.014	32.013		-0.407	0.688		
1	Democratic parenting	0.800	0.318	0.434	2.516	0.018	0.594	1.683
	religiosity	0.316	0.150	0.365	2.115	0.044	0.594	1.683

Equation =  $Y = -13.014 + 0.800 X_1 + 0.316 X_2$

Constant  $b_0$  (-13.014).

It means if the variable  $X_1$  is democratic parenting and variable  $X_2$  is religiosity has a value of 0, the Y variable, self-confidence, has a negative value of -13.014.

Regression Coefficient Value of  $X_1$  to  $Y = b_1 (0.800) X_1$ . If the variable  $X_2$ , religiosity, value is fixed, and the variable  $X_1$  is increased by one unit, the self-confidence variable will increase by 0.800 or 80%.

Regression Coefficient Value of  $X_2$  to  $Y = b_2 (0.316) X_2$ . It means if the variable  $X_1$ , or democratic parenting has a fixed value and the variable  $X_2$ , religiosity, is increased by one unit, the Y variable, self-confidence, will increase by 0.316 or 31.6%.

#### 4. Discussion

Based on the results above, it is known that democratic parenting has an effect on increasing the self-confidence of millennial teenagers by 80%. As explained (Altay 2021), parenting can affect children's academic success, motivation, and social environment of children so a positive parenting style will positively influence the child's personality. The results of previous studies state that democratic parenting is the best parenting pattern in terms of socialization, including increasing self-confidence (Salavera et al 2022).

Democratic parenting is very appropriate when applied to millennial teenagers. This is because the millennial generation is a generation that has high hopes for the future and wants change on a large scale, while democratic parenting places demands and obligations proportionally (Kuppens and Ceulemans 2019). Therefore, parental supervision and direction are needed in their decision-making (Trent 2019). In Darling and Steinberg (1993), it is said that democratic parenting is seen as the best socialization characteristic given by parents to children (Martinez I Garcia 2007).

The results of research conducted by Jannah (2012) found that the dominant form of parenting applied by parents in growing children's moral and social behavior is democratic parenting (Suminar et al 2019). That is, the research is in line with the results obtained in the data analysis that democratic parenting is a suitable parenting pattern to be applied in fostering self-confidence.

The characteristics of democratic parenting include: making rules that are agreed upon by both parties, consistently applying disciplined behavior as a form of affection, children have the freedom to express their opinions without fear, children are trained to be able to respond to the opinions of others, training children to be independent and responsible (Setiyowati et al 2019). Overall, the characteristics above are an effort to grow the confidence of millennial teenagers.

Santrock said democratic parenting could make teenagers more confident, have good self-control, manage stress, work well together, and accept differences when educated with democratic parenting (Sumargi et al 2020). In addition, children who are educated under good care and protection will present feelings of worth, love, confidence, and safety (Shieh and Tsai 2022).

The reason is that millennial teenagers are required to be able to meet the expectations that are born by the culture of society, especially in terms of career and future achievements. These demands can lead to a lack of self-confidence in adolescents, so support and guidance from parents are needed in order to avoid bad effects, such as stress, depression, and hopelessness (Bartuch 2018). Appropriate support and guidance from parents can train children's emotional intelligence and improve adolescent leadership and critical thinking (Brooks and Mutohar 2018). The support and guidance in question is democratic parenting.

According to Hurlock, the indicators of democratic parenting consist of four aspects of parental control over children, communication, application of discipline, and meeting children's needs (Hurlock 1980). This is in line with research (Monnalisza 2018), which says that counseling and guidance services are included in meeting children's needs, which can affect the confidence of millennial teenagers.

Meeting children's needs shows parents' active involvement, as previous research stated that parental involvement affects children's development, especially in terms of thinking and acting (Bakar et al 2012). In line with the research, he stated that the relationship between parents and children has many opportunities to be able to influence social norms in children (Lenne et al 2019). As far as research has been carried out, psychologically democratic parenting can reduce the risk of internalization and externalization problems among adolescents (Flamant et al 2020)

In the United States, democratic parenting provided by parents comprehensively in the form of support and demands can provide experiences, challenges, and insights for millennial youth so that they can move forward along with the times (Flinn 2018). The progress made by millennial youth comes from self-confidence in their abilities (Moore et al 2017). Fahri Karakas, in his research, stated that reflective, creative, and collaborative learning given to millennial youth could encourage them to inspire the next generation toward a more competent nation (Karakas et al 2015).

In addition to democratic parenting, another aspect that can increase the confidence of millennial teenagers is religiosity. This is in line with research (Sumiyarsi 2018) said that parenting and religiosity had a significant relationship with children's empathy. Thus, religiosity positively impacts one's attitude, one of which is self-confidence.

Along with the development of technology and the mix of cultures that occur in the millennial era, it can have a bad influence if it is not fortified with religious values. Information obtained by millennial teenagers through social media can erode their leadership, creative, innovative, and polite attitudes within them (Douglas 2013). From here, religiosity becomes the foundation that is able to withstand the turmoil of their passions.

According to research by Tyler (2007), millennials are accustomed to working with teams (Charlton et al 2013), so they need direction and guidance from parents in making independent decisions (Hartman and McCambridge 2011). These directions and guidance can be interpreted as democratic parenting and religious guidance.

As far as research has been carried out, psychologically democratic parenting can reduce the risk of internalization and externalization problems among adolescents (Flamant et al 2020). Meanwhile, through religiosity, teenagers will have broad knowledge and views (Seligman 2016). Such knowledge and views will make them wiser in deciding everything (Grant Weinandy and Grubbs 2021). This is in line with research (Carranza Esteban et al 2021), which says that religiosity is a social and objective experience experienced by superior humans accompanied by religious practices carried out by people affiliated with a religious organization by defending beliefs, values, and doctrines.

The beliefs and values of religiosity strongly attached to individuals can be their defense in facing the adverse effects of the rapid spread of globalization in the millennial era. This development certainly cannot be avoided by anyone, including teenagers. Therefore, the beliefs and values of religiosity must be practiced in everyday life, accompanied by guidelines that have been applied in a religion (Mohd Dali et al 2019).

Religiosity is an important part of life that will significantly influence a person's attitudes and behavior regarding social and environmental issues (Eom et al 2021). In addition, Smith argues that religiosity can have a prosocial influence in the lives of adolescents, not the result of general social, but the result of theological, moral, and spiritual beliefs (Caputo 2005).

Closely related to self-confidence, religiosity teaches a person to always be optimistic (Bakar et al 2012) and believe that God bestows abilities in each individual (Udry and Berthele 2021). Through this belief, adolescents will feel satisfied and happy, so they are not easily disappointed, dare to decide everything with confidence and consideration, and are responsible for the decisions that have been taken (Mich et al 2014).

As proposed in religion, self-confidence can build one's interactions with other people, family, community, and the surrounding environment (Soeprijono et al 2021). In addition, self-confidence can positively impact adolescents, in line with research that states that self-confidence can improve academic achievement (Schneider et al 2018). Confidence is formed from the right parenting pattern (Purnama et al 2022), which is democratic parenting. In addition to coming from democratic parenting, self-confidence can be trained by building a strong self-identity, starting from naming religious values in adolescents from an early age (Berry and Rourke 2015).

## 5. Conclusion

Based on the results of the discussion above, it can be concluded that proper parenting is the first step in fostering self-confidence in children. The success rate of parenting positively impacts children's growth and development. The level of religiosity of children can also influence confidence. Although this does not have a significant effect on the level of religiosity in children, it is able to encourage children to become more confident individuals to face various future challenges.

### Ethical considerations

Not applicable.

### Conflict of Interest

The author declares that have no conflict of interest.

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