

## **PARENTAL RELIGIOSITY IN SHAPING ADOLESCENT'S SOCIAL RESPONSIBILITY**

**\*<sup>1</sup>Afriani, <sup>2</sup>Rozumah Baharudin, <sup>3</sup>Siti Nor Yaacob, <sup>3</sup>Nurdeng Deuraseh**

<sup>1</sup>Department of Psychology, Faculty of Medicine, Universitas Syiah Kuala, Banda Aceh, Indonesia

<sup>2</sup>Department of Human Development and Family Studies, Faculty of Human Ecology, University Putra Malaysia, Malaysia

<sup>3</sup>Department of Government and Civilization Studies, Faculty of Human Ecology, University Putra Malaysia, Malaysia

\*Email: afriani.ansari@unsyiah.ac.id

### **Abstract**

Religiosity has been identified by many scholars as an important aspect in family process and interaction. However, the impact of parental religiosity on the development of adolescent social responsibility has rarely been studied especially in Banda Aceh. To address this paucity, the study aimed to explore the relationship between parental religiosity and social responsibility among adolescents in Banda Aceh. A total of 331 adolescents aged between 11 to 18 years old from four high schools in Banda Aceh were selected using multistage cluster random sampling. Parental religiosity was measured using a scale that developed in this study based on dimensions of Islamic religiosity by Azimi et al. (2006), and social responsibility was assessed using Social and Personal Responsibility Scale that adapted from Conrad and Hedin (1981). Findings from correlation analysis showed parental religiosity had a significant and positive relationship with adolescent social responsibility ( $r_{\text{mother}}=0.10$ ,  $p<0.05$ ;  $r_{\text{father}}=0.13$ ,  $p<0.01$ ). The result of the study indicates that a higher score in parents' religiosity would also higher in adolescent social responsibility. It implies that adolescents who have religious parents tend to be a socially responsible person.

**Keywords:** Social Responsibility, Parental Religiosity, Adolescent, Banda Aceh

### **INTRODUCTION**

Adolescence is known as a critical period that commonly characterized by a tremendous amount of changes in physical, cognitive, and social aspects. Failure to adjust with these changes may lead adolescents to negative behaviors (Zimmer-Gembeck, Hunter, & Pronk, 2007; Barnow, Schultz, Lucht, Ulrich, Preuss, & Freyberger, 2004; Otsuki, 2003). To date, the index for risky behavior such as smoking, drug use, premarital sexual relationship involving young people has been on the rise in Indonesia. According to the most recent data, as reported by Badan Narkotika Nasional or National Narcotics Agency of Indonesia (2016), the cases of smoking behavior involving junior high school students have increased from 19% in 2009 to 27% in 2016. Meanwhile, the cases of drug abuse and sexual risk behavior among adolescents were also recorded and tend to be fluctuating in the last decade (2006-2016). This trend demonstrated a worrisome and seems to indicate a declining sense of social responsibility among young people. Indeed, this is a serious problem that could lead towards disruption of the wellbeing and harmony of society.

Being socially responsible is one of the important social outcomes for adolescents as the asset for future nation-building. It is one of the most valuable outcomes for adolescent

before they reach 18 years (Ford, Wentzel, Wood, Stevens, & Siesfeld, 1989). Social responsibility can be defined as a person's concern for others welfare, sense of duty, avoid destructive behavior, community engagement, and responsibility toward others (Scales, Blyth, Berkas, & Kielsmeier, 2000). Values of social responsibility will help adolescents to define their identity and roles as a member of the community or society (Berman, 1990). Adolescents who are responsible socially tend to be less involved in negative or risky behavior but have higher self-efficacy and achievement (Scale et al., 2000; Reed, Jernstedt, Hawley, Reber, & DuBois, 2005).

It has been widely recognized that parent matters in the development of adolescent. Parents are labeled as the first social agent who raise, educate, and transfer values to their children. Recently, some interest has focused on the role of parental religiosity in promoting psychosocial development of adolescents. Studies found that the level of parents religiosity was significantly associated with the component of social responsibility such as empathy, self-regulation, prosocial (Lees & Horwath, 2008; Mahoney, Pargament, Tarakeshwar, & Swank, 2001; Gunnoe, Hetherington, & Reiss, 1999; Brody, Stoneman, & Flor, 1996). Religious beliefs stress the importance of the family relationship, thus raising parental motivation to rear their children in a nurturing family atmosphere (Nurdeng, 2004). Parents also act as a role model for their children behavior such as providing examples of responsible practices as God commands (Smith, 2003). Investigating the role of parents religiosity in promoting adolescent social responsibility is deemed necessary given the evidence that adolescents who are socially responsible are more likely to avoid negative behavior. The present study would also fill the literature gap about the contribution of parental religiosity in shaping social responsibility of adolescents in Aceh, which most of the past studies were conducted in Western families.

## **LITERATURE REVIEW**

### **Social Responsibility**

As a concept, social responsibility means being a responsible member of the community or citizen, respecting others and avoiding destructive behavior. According to Conrad and Hedin (1981), social responsibility is a multifaceted concept involving attitudes, competence, and efficacy. Someone will perform social responsibility when he has a sense of responsibility toward others and efficacy or competence to act upon this feeling. Then, he believes this act can make a meaningful impact for other and communities. Furthermore, Berman (1990) defined social responsibility as "a personal investment in the well being of others, the planet and also engaging in actions that benefit the environment in a desirable way".

Values of social responsibility are relevant to the development of adolescents' social skills. It helps adolescent in defining who they are, where they fit in the social world and enabling them to be actively involved in the community (Berman, 1997; Youniss, McLellan, & Yates, 1997). Adolescents' awareness of their roles and contributions in the community will prevent them from being involved in risky behavior because it allows adolescents to explore and discover potency and commit to moral values (Nakamura & Watanabe, 2006; Youniss et al., 1997). A sense of responsibility also relates to the development of self-efficacy that refers to subjective judgment or evaluative of one's capability to organize and execute courses of action to attain

designated goals. Self-efficacy was found to be positively associated with positive outcomes such as academic achievement (Bandura, 1997).

Empathy, altruism, resistance to temptation are relevant constructs for social responsibility development. These constructs develop from an earlier age as a result of the parent-child relationship. Parental influence on the development of a child's social responsibility continues as children grow older (Gunnoe et al., 1999; Carlo, McGinley, Heyes, Batenhorst, & Wilconson, 2007). Adolescents need more attention from parents through an interactive discussion about values and responsibilities. Parents are important in helping adolescents to understand how to view the world and people in it. When parents respect the voice and thoughts of adolescents, the perspective-taking ability is broadened and adolescents realize that they have something of worth to add not only for themselves and family but also larger social context (Wray & Flanagan, 2007). The way parents interact with their children are also affected by some cultural factors, one of those is religiosity.

### **Religiosity**

Religiosity appears to affect a positive impact in the life of people. As shown by past studies (Krause, 2008; Dollahite & Thatcher, 2007), people who are religious have a more meaningful life and wellbeing than others. More specifically, some studies on family found that religiosity of parents was found to be significantly associated with positive child's outcomes and marital satisfaction (Lees & Horwath, 2008). Basically, religiosity is a set of belief and practices or rituals associated with God (Anderson, 2005). Religiosity from the Islamic perspective is defined as "complete submission to God in all forms beginning with a worldview that is fully grounded in sound Islamic knowledge and creed and carried out through one's everyday actions that are in full conformity with the Divine law and commands" (Azimi et al., 2006). Islamic belief is based on Qur'an and *Hadith* which Qur'an is the Word of Allah as revealed to the Prophet of Muhammad (PBUH) and *hadith* is the model behaviors of what the Prophet of Muhammad (PBUH) said, did, or approved (Nurdeng, 2009).

Specifically, Islamic beliefs refer to belief on an extreme form of monotheism (*tawhid*) of Allah, His messengers and prophets, His angels, His revealed books, the Day of Judgment, and *qada'* and *qadar* (Mohamed Ali, 1990). While, practices in Islam are reflected throughout daily behavior and attitudes of the believers with full obedience to God's commands as stated in five pillars of Islam (*Arkun al-Islam*) consisting *shahada* (declaring belief in the one God and accepting Muhammad as the messenger of God), *salat* (praying, held five times daily), *zakat* (almsgiving), *swam* (fasting), and *haji* means pilgrimage to Mecca (Ahmed, 2001; Mawdudi, 1992). Based on its definition, Islamic religiosity is an integrated concept of religiosity that emphasized the importance of belief and its implementation in life. Islam teaches its believers to have firm belief in one God and conduct good deeds and characters.

Religiosity from the Islamic perspective is measurable, but it could be measured from external aspects only. The true level of one's religiosity is known only by Allah. Azimi and his colleagues (2006) constructed an instrument for religiosity based on their grounded study in Malaysia. The instrument later is called as Muslim Religiosity and Personality Inventory (MRPI) that explain Islamic religiosity based on two major dimensions those are Islamic worldview and religious personality. Islamic worldview

represents the basic belief systems in Islam or *aqidah* and six articles of faith (*arkan al-iman*). Religious personality refers to the manifestation of the Islamic worldview. It consists of '*ibadah* to God that encompasses ritual worship which reflected in the *arkan-al Islam* and general '*ibadah* that is one's characters and relationship with self, others, environment, etc.

### **Parental Religiosity and Social Responsibility**

Parental religiosity is the degree to which dimensions of religiosity that attitudes, belief, and behavior manifested in parents' daily life. Greater parental religiosity has been found by past studies associated with fewer developmental problems in adolescents and less involved in drug/alcohol use (Manlove et al., 2008; Merrill, Folsom, & Christopherson, 2005; Merrill, Salazar, & Gardner, 2001; Brody et al. , 1996; Foshee & Hollinger, 1996). The religiosity of parents was not only inhibiting adolescents from destructive behaviors but also promote adolescents' socio-emotional competence. A study by French, Eisenberg, Vaughan, Purwono, and Suryanti (2008) among eight and ninth grade Indonesian Muslim students, found that adolescents who have religious parents show higher prosocial behavior and self-esteem than others. Similarly, Gunnoe et al. (1999) revealed a positive and significant relationship between parental religiosity and adolescent social responsibility mediated by the authoritative parenting style.

The link between parental religiosity and adolescent social responsibility could be explained by some mechanisms. According to Smith (2003), religious parents tend to place moral values as the priority in educating their children. Parents directly share what is right and wrong, good and bad for children. Further, parents supervise children to obey God's will and subsequently avoid them to be involved in negative behavior. This interaction could help children internalize values in their daily life and teach them to become a responsible person. Parents also become a role model for adolescents by providing examples such as doing charities, respecting others as God commands. Finally, religious teaching offers the devotees to help and service others in social activities context. When parents and adolescents contribute in these activities, they increase network closure and gradually develop a sense of empathy and greater concern of others which these are elements of social responsibility (Dollahite & Tatcher, 2007).

Based on the literature review given above, the following hypotheses were formulated in the present study:

- H1a Adolescents who reported higher score in mothers' religiosity would also higher in social responsibility
- H1b Adolescents who reported higher score in fathers' religiosity would also higher in social responsibility

### **METHOD**

A multistage cluster random sampling was deployed to select the subjects. A total of 331 adolescents aged between 11 to 18 years old from four high schools in Banda Aceh was recruited to participate in the present study. All respondents were asked to complete a set of questionnaire that had three components: demographic data information (personal characteristics, Social and Personal Responsibility Scale, and Parental Religiosity Scale. Social and Responsibility Scale was adapted from Conrad

and Hedin (1981) consists of 21 items, e.g., "I am like some teenagers who are interested in doing something about problems in the community", "For some teenagers like me, it seems too difficult to keep commitments". Meanwhile, parental religiosity scale was developed in the present study based on dimensions of religiosity by Azimi et al. (2006) that consists of 14 items. Examples of items are "As I was growing up, my parent likes to take advantages of opportunities to understand Islam in our family", "My parent did not remind me for praying when I have a trouble". Both scales are rated on a five-point Likert scale ranging from 1, "strongly disagree" to 5, "strongly agree". The internal consistencies of the questionnaires in this study were satisfactory, at 0.77 for Social and Personal Responsibility Scale and 0.75 for Parental Religiosity Scale (for both mother and father).

This present study is a cross-sectional design quantitative study using a structured questionnaire. Descriptive statistics (percentages) were used to present the percentage of respondents profile. Further, correlation analysis was utilized to determine the relationship between parental religiosity and adolescent social responsibility.

## RESULTS AND DISCUSSION

### Profiles of Respondents

Profile of respondents that scoped in the present study is sex, school level, age, parents' age, and parents' education. As shown in table 1, a majority of the respondents was female adolescents (64%) and from junior high school (55%). Half of the respondents were in their middle adolescence (Mean=14.7, SD=1.77).

**Table 1.** Personal profiles of respondents (N=331)

| Variable            | n     | %    |
|---------------------|-------|------|
| <i>Sex</i>          |       |      |
| Male                | 119   | 36   |
| Female              | 212   | 64   |
| <i>School Level</i> |       |      |
| Junior High School  | 182   | 55   |
| Senior High School  | 149   | 45   |
| <i>Age</i>          |       |      |
| 12 and below        | 83    | 25.1 |
| 13-15               | 171   | 51.7 |
| 16 and above        | 77    | 23.3 |
| <i>Mean</i>         | 14.07 |      |
| <i>SD</i>           | 1.77  |      |

### The Relationship between Parental Religiosity and Adolescent Social Responsibility

Hypotheses of the study predicted that adolescents who reported higher score in mothers' religiosity would also higher in social responsibility (H1a). Similarly, adolescents who reported higher score in fathers' religiosity would also higher in social responsibility (H1b). The hypotheses were tested by assessing the correlation between parental religiosity and adolescent social responsibility.

As shown in Table 2, data analysis revealed that there was a significant and positive relationship between mothers' religiosity and adolescent social responsibility ( $r=0.10$ ,

$p < 0.05$ ). For father, it was also found that fathers' religiosity had a significant relationship with adolescent social responsibility ( $r = 0.13$ ,  $p < 0.01$ ). The positive correlation coefficient indicates that an increase in the score for both mothers' and fathers' religiosity is followed by an increase in the adolescents' social responsibility scores. It could be interpreted that adolescents who perceived their parents as a religious person were more likely to be a socially responsible person. The findings of study thus, support the H1a and H1b.

**Table 2.** The relationship between parental religiosity and adolescent social responsibility

| Variable             | r      | p    |
|----------------------|--------|------|
| Mothers' Religiosity | 0.10*  | 0.04 |
| Fathers' Religiosity | 0.13** | 0.01 |

\* $p < 0.05$ , \*\* $p < 0.01$

Results of the study support past research findings which revealed that both religious mother and father contributed to development of elements of social responsibility such as empathy, self efficacy, altruism (Abar, Carter, & Winsler, 2009; Park & Bonner, 2008; King, 2003; Regnerus, 2003; Wilcox, 2002; Gunnoe, et al., 1999; Brody, et al. 1996). In other words, parents' religiosity was consistently found to have a positive impact on adolescent social outcomes including social responsibility.

As explained in the literature above, religious parents encourage their children to obey rules and God's command about particular normative ideas of what is right and wrong. Parents share these religious teaching and supervise their children's behavior, and subsequently, avoid them to be involved in destructive behavior. Further, parents who are manifested religious teaching in their life are actively involved in doing some charities, giving of alms to the poor which are shaped by religious moral orders. In this context, parents act as role models for adolescents by providing examples of social responsibility practices. When parents and adolescents participate in these social activities such as charity and service to others will give more experiences to adolescents that allow them to develop a sense of awareness and empathy to others which contribute to the development of social responsibility (Smith, 2003).

As for additional analysis, this study also identified the patterns of parental religiosity and adolescent social responsibility. Data indicated that a large proportion of adolescents in this study reported their parents as moderately religious (90%). Only a small percentage (mother=3.3% and father=3.95) of adolescents perceived their parents as a religious person. Similar to the pattern of parents' religiosity, a majority of adolescents (92.1%) had moderate scores in social responsibility scale. It demonstrates that most of the adolescents in the current study are moderate in their attitude and responsibility toward issues in the community. Meanwhile, an only a small percentage of adolescents (5.1%) reported themselves as a high socially responsible person.

## CONCLUSION

The current study supports the notion that parent is still a significant agent for adolescent development. Specifically, findings from the study provided evidence that

parental religiosity plays a significant role in shaping social responsibility on adolescence. It indicates that parents are capable of promoting social skill and offer the best protection for their adolescents from engaging in destructive behaviors. Parental religiosity encourages adolescent social responsibility by internalizing religious teaching about moral values, providing examples and experiences through charities or social service activities. From the practical perspective, results of the study may imply that any effort in helping parents and adolescents' development would be more effective when religion is taken into consideration.

## REFERENCES

- Abar, B., Carter, K. L., & Winsler, A. (2009). The effects of maternal parenting style and religious commitment on self-regulation, academic achievement, and risk behavior among African-American parochial college students. *Journal of Adolescence*, 32, 259-273.
- Ahmed, A. S. (2001). *Islam today: A short introduction to the Muslim world*. London: I.B. Tauris.
- Anderson, V. D. (2005). *Religiosity as it shapes parenting processes in preadolescence: A contextualizes process model* (Doctoral Dissertation). Available from Proquest Dissertations & Theses database. (UMI No. 3231775).
- Azimi, H., Turiman, S., Sidek, M. N., Rumaya, J., Abdul-Lateef, A., & Jamiah, M. (2006). *Muslim religiosity and personality indexing: Implications for nation building*. Kuala Lumpur: Ampang Press.
- Badan Narkotika Nasional Indonesia. (2009). *Data kasus tindak pidana narkoba*. Retrieved from <http://www.bnn.go.id>
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: Freeman
- Barnow, S., Shultz, G., Lucht, M., Ulrich, I., Preuss, U.W., & Freyberger, H.-J. (2004). Do alcohol expectancies and peer delinquency/substance use mediate the relationship between impulsivity and drinking behavior in adolescence?. *Alcohol & Alcoholism*, 39(3), 213-219.
- Berman, S. (1997). *Children's social consciousness and the development of social responsibility*. New York. State University of New York Press.
- Berman, S. (1990). Educating for social responsibility. *Educational Leadership*, 48(3), 75-80.
- Brody, G. H., Stoneman, Z., & Flor, D. (1996). Parental religiosity, family processes, and youth competence in rural, two-parent African-American families. *Developmental Psychology*, 32(4), 696-706.
- Carlo, G., McGinley, M., Heyes, R., Batenhorst, C., & Wilkonson, J. (2007). Parenting styles or practices? parenting, sympathy, and prosocial behaviors among adolescents. *The Journal of Genetic Psychology*, 168(2), 147-176.
- Conrad, D., & Hedin, D. (1981). *Instruments and scoring guide of the experiential education evaluation project*. Minnesota: University of Minnesota, Center for Youth Development and Research.
- Dollahite, D. C., & Thatcher, J. Y. (2007). How family religious involvement benefits adults, youth, and children and strengthens families. In L. D. Wardle & C. S. Williams (Eds.), *Family law: Balancing interests and pursuing priorities* (pp. 427-436). Buffalo, NY: William S. Hein.
- Ford, M. E., Wentzel, K. R., Wood, D., Stevens, E., & Siesfeld, G. A. (1989). Processes associated with integrative social competence: Emotional and contextual

- influences on adolescent social responsibility. *Journal of Adolescent Research*, 4(4), 405-425.
- Foshee, V.A., & Hollinger, B.R. (1996). Maternal religiosity, adolescent social bonding, and adolescent alcohol use. *The Journal of Early Adolescence*, 16(4), 451-468.
- French, D.C., Eisenberg, N., Vaughan, J., Purwono, U, & Suryanti, T.A. (2008). Religious involvement and the social competence and adjustment of Indonesian Muslim adolescents. *Developmental Psychology*, 44(2), 597-611.
- Gunnoe, M. L., Hetherington, E. M., & Reiss, D. (1999). Parental religiosity, parenting style, and adolescent social responsibility. *Journal of Early Adolescence*, 19(2), 199-225.
- King, V. (2003). The influence of religion on fathers' relationships with their children. *Journal of Marriage and Family*, 65(2), 382-395.
- Krause, N. (2008). The social foundation of religious meaning of life. *Research on Aging*, 30(4), 395-427.
- Lees, J., & Horwarth, J. (2008). Religious parents, just want the best for their kids: Young people's perspectives on the influences of religious beliefs on parenting. *Children and Society*, 23(5), 364-376.
- Mahoney, A., Pargament, K. I., Jewell, T., Swank, A. B., Scott, E., Emery, E., et al. (1999). Marriage and the spiritual realm: The role of proximal and distal religious constructs in marital functioning. *Journal of Family Psychology*, 13(3), 321-338.
- Manlove, J., Logan, C., Moore, K.A., & Ikramullah, E. (2008). *Perspective on Sexual and Reproductive Health*, 40(2). 105-117.
- Mawdudi, S. A. (1992). *Towards understanding Islam*. Kuala Lumpur: A.S. Noordeen.
- Merrill, R.M., Folsom, J.A., & Christopherson, S.S. (2005). The influence of family religiosity on adolescent substance use according to religious preference. *Social, Behavior, and Personality*, 33(8), 821-836.
- Merrill, R.M., Salazar, R.D., & Gardner, N.W. (2001). Relationship between family religiosity and drug use behavior among youth. *Social Behavior and Personality*, 29(4), 347-358.
- Mohamed Ali, M. (1990). *The religion of Islam*. USA: Ahmadiyya Anjuman Isha'at Islam.
- Nakamura, M., & Watanabe-Muraoka, A. M. (2006). Global social responsibility: Developing a scale for senior high school students in Japan. *International Journal for the Advancement of Counselling*, 28(3), 213-226.
- Nurdeng Deuraseh. (2009). *Preservation of health in Islamic law*. Malaysia: IIUM Press.
- Nurdeng Deuraseh. (2004). The role of Islamic family law in preserving children's health and well-being. *The Yale Journal for Humanities in Medicine*.
- Otsuki, T. A. (2003). Substance use, self-esteem, and depression among Asian American adolescents. *Journal of Drug Education*, 33(4), 369-390.
- Park, H. S., & Bonner, P. (2008). Family religious involvement, parenting practices and academic performance in adolescents. *School Psychology International*, 29(3), 348-362.
- Reed, V. A., Jernstedt, G. C., Hawley, J. K., Reber, E. S., & Dubois, C. A. (2005). Effects of a small-scale, very short-term service-learning experience on college students. *Journal of Adolescence*, 28, 359-368.
- Regnerus, M. D. (2003). Religion and positive adolescent outcomes: A review of research and theory. *Review of Religious Research*, 44(4), 394-413.
- Scales, P. C., Blyth, D. A., Berkas, T. H., & Kielsmeier, J. C. (2000). The effects of social learning on middle school students' social responsibility and academic success. *Journal of Early Adolescence*, 20(3), 332-354.



- Smith, C. (2003). Religious participation and parental moral expectations and supervision of American youth. *Reviews of Religious Research, 44*(4), 414-424.
- Wilcox, W. B. (2002). Religion, convention, and paternal involvement. *Journal of Marriage and Family, 64*(3), 780-792.
- Wray, L. D., & Flanagan, C. A. (2007). *Value development and civic engagement*. Retrieved from <http://www.apa.org/pi/cyf/fall05.pdf>.
- Youniss, J., McLellan, J. A., & Yates, M. (1997). What we know about engendering civic identity. *American Behavioral Scientist, 40*(5), 620-631.
- Zimmer-Gembeck, M. J., Hunter, T. A., & Pronk, R. (2007). A model of behaviors, peer relations, and depression: Perceived social acceptance as a mediator and the divergence of perceptions. *Journal of Social and Clinical Psychology, 26*(3), 273-302.