

Religious Tolerance and Its Association with Perceived Parenting Style: Investigating from Four Dimensions

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Abstract

Religious tolerance is fundamental part for Indonesia, a country with diversity in religions and beliefs. As an attempt to serve social, political and cultural stability among groups in Indonesia, Indonesians are agreed to live together in harmony through the Pancasila where all religions and beliefs must be honored. Therefore, specific belief and attitude in how we live as Indonesia must be addressed since the early childhood through education in school, public and family. Parenting style becomes one of the significant issues which affecting the life span development of children so that they can be an excellence as the future generation. This argument is constructed based on the previous studies that parenting style affects perception and behavior of the children. Therefore, the aim of this study is to examine the connection between parenting style and religious tolerance as dependent variable. Result shows that based on four dimensions of parenting style, participants with authoritative style shows higher score in religious tolerance scale, whereas participants with neglecting style tends to have lowest score in religious tolerance. This result reveals that parenting might be considered in child development and the fulfillment of child rights.

Keywords: Parenting, style, dimension, religious, tolerance

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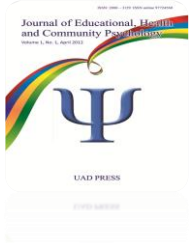
Introduction

Religious tolerance (RT) is a significant prerequisite for multi-ethnic and multi-religion country like Indonesia where people in Indonesia must live in diversity. In Indonesia, RT is embedded in the constitution of Indonesia where all freedom in religion is assured by the Government, including religious activities according to the

regulation. The fact that Indonesia adopts the basic principle of RT according to the constitution is unique even though Indonesia is stated as the most populous Muslim country in the world where approximately more than 80% are Muslim (Nugraheny, 2021). Even though the fact mentioned that Muslim is most Indonesian citizens, other groups who lived across islands in Indonesia hold various belief and cultural activities and the basic principle for all Indonesians is to appreciate other cultural belief beside the majority. This situation may affect how regional government in each district forming policies. For example, the policy regarding alcoholic drink for industry. In Bali, an island where most of the people are Hindu, alcoholic drink is allowed due to its function as the material to support religious procession. However, in West Java, the situation may be vice versa for many provinces. Based on this fact, RT might be fundamental to be embedded to avoid social conflict among different social groups.

Even though, the basic principle of RT had been integrated in Indonesia's constitution, named as *Pancasila*, it can be shown that social conflicts due to religion are inevitable for Indonesia. Few cases had occurred in Indonesia, for example conflicts in Aceh (Amindoni, 2019); Poso (Adryamarthanino, 2021) and Tanjung Balai (Monza, 2018). All of these involved groups of people and demolition of religious temples (e.g., Mosque and Church) and brought significant lost for both groups. Currently, these conflicts are already solved towards the support from the Government and local authorities, but prejudice and discrimination are two aspects that needs to be considered in post-conflict situation. From the perspective of social psychology, prejudice can be defined as a set of belief which categorized two groups, in-group, the group who favor with them and out-group, a group who has different set of norms and belief (Paluck, Porat, Clark & Green, 2021). This perspective is derived from a theory named as *social identity theory* (SIT; Billig & Tajfel, 1973). The aim of this theory tries to explain that social conflict not only occur due to scarcity of resource, but also different social perception between groups (in-group and out-group).

As an attempt to overcome the challenge on religious conflict and prejudice among groups, clear awareness of RT might be important, particularly for a diverse country like Indonesia. RT may become a variable that should be primarily addressed by the Government of Indonesia (GoI) to create and maintain stability in various aspects, including economy, social and political. Moreover, the importance of RT should be considered since children through education, whether it is formal or even non-formal education. In Indonesia, many schools have been created basic education to promote RT through various subjects. For example, multiculturalism to create awareness on diversity in many aspects of Indonesia, including how children should appreciate others who are different in religion (Zainiyati, 2007; Jati, 2014). Education is very important to deliver positive values to the children, however, as a complementary, social environment might bring another influence for children



to learn, for example peer group (Narr, Allen, Tan & Loeb, 2019) and parenting style (Moghaddam, Validad, Rakhshani & Assareh, 2017; Cobb-Clark, Salamanca & Zhu, 2019). For children, the role of parent is significant for their development physically and psychologically. How parents share values, ideas and rules in family, which represented in parenting style as variable, influence the development of children. Various studies have confirmed the positive correlation between parenting style and academic performance (Checa & Abundis-Gutierrez, 2018) and children's adjustment (Kaufmann, Gesten, Santa Lucia, Salcedo, Rendina-Gobioff & Gadd, 2000), also negative correlation with substance abuse (Baumrind, 1991). In conclusion, education in family (parenting) might be significant in predicting behavior of children, including how they appreciate others who have different in religion (RT).

From the definition from Baumrind (1971), parenting style refers to typical ways of parents think, feel and behave in terms of child-rearing. From this definition, Baumrind defines parents as two components, father and mother, however there is no fix definition where father and mother should be biological. In specific, Baumrind (1968; 1991) argues that parenting style could be understood through two poles in vertical and horizontal direction, named as *demandingness* (DM) and *responsiveness* (RP). DM refers to an attempt of how parents manage and control the behavior of their children by setting up rational standards for their behavior, whereas RP can be seen as how parents share love and affection to understand child's point of view towards the world. Example of DM can be seen from parents who set standard for academic achievement in school for children, whereas in RP it can be described with the behavior where parents see child's perspective as an important aspect for their children. Therefore, balancing DM and RP sometimes becomes a challenging task for parents, however imbalance between these two aspects may cause negative consequences for the psychological development of children. As an attempt to clearly understand parenting style, Diana Baumrind constructs four dimensions of parenting style which is derived from the crossing of two poles, DM and RP. Those four dimensions are authoritative, permissive, authoritarian and *laissez-faire* or neglectful parenting. As it can be seen from Figure 1, every dimension is constructed based on different degree of DM and RP.

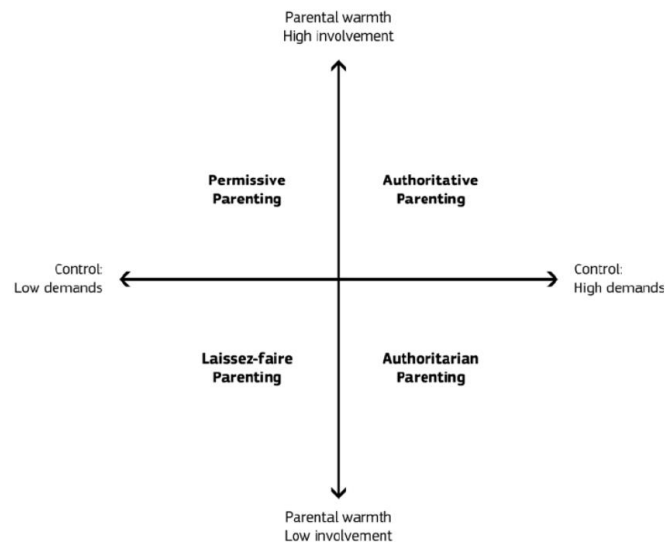


Figure 1. Four Dimensions of Parenting Style (Baumrind, 1991)

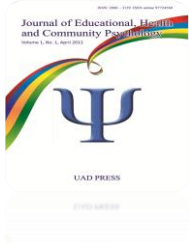
Using the framework of four dimensions parenting style, various studies can confirm the effect of parenting style towards various behavior. For example, how authoritative parenting style may decrease the degree of juvenile delinquency and crime victimization (Xiong, Li & Xia, 2020) and how neglectful parenting may correlate with marijuana use and abuse (Freisthler, Gruenewald & Wolf, 2015). In accordance with Indonesian context, parenting style has become a good starting point in many studies, such as psychology and educational science for example a study conducted by Utami and Raharjo (2019) through qualitative interview which points out that effective parenting may influence on how children commit juvenile delinquency and crime among children in correctional facility for children in Bandung, Indonesia. In specific, result shows that participants share stories that their parents often neglect their needs of love, affection and attention. For example, one participant told that run away from home because of family condition is a common behavior for him. Another study which conducted in Indonesia regarding authoritarian parenting also notes that this style is positively correlated with aggressive behavior in junior high school in Medan, North Sumatera. These studies show that parenting and development of children are two connected variables.

Aside from the issue of child development, parenting style is also correlated with the fulfillment of child rights which ratified by the United Nations in 1989 through *International Convention of Children Rights* (UN General Assembly, 1989). Several countries across the world have agreed to appreciate children as an independent human with universal rights as a human. The basic principle of child right is derived from the universal declaration of human right where all human being in this world has the basic rights in terms of various aspects,

such as economy, social, law & justice, politics and socio-cultural. Related to this, child who is defined as an individual under 18 years old should be guaranteed by the nation in terms of education, economy, social and even political rights. Indonesia as one of countries which supported the implementation of the international convention had ratified this principle into a formal regulation through child protection regulation number 35 (2014) to protect all Indonesia children from discrimination in various aspects so that they might obtain proper education, health coverage up to freedom to speak which may affect their future. There are many challenges occur related to child rights issues in Indonesia and some of them are related to parenting and basic issues, such as birth registration (Bennouna, Feldman, Usman, Adiputra, Kusumaningrum & Stark, 2016); juvenile delinquency (Indrijati, 2017; Erdianti & Al-Faith, 2019) up to child terrorism (Setiawan, Wardianti, Yusuf & Azikin, 2020). A study conducted by Duff, Kusumaningrum and Stark (2016) describes that one of causes that child is not registered through formal registration and obtain birth certificate is due to illegal marriage in some of districts in Indonesia. Unregistered children may cause several challenges for them, such as absence in educational facilities from the state up to health coverage that may be important for their future.

Related to issues of child rights and child protection, parenting style can be suggested as one psychological aspect that may support the equality between children and adults in society. Baumrind and Thompson (2019) argued that parenting is an attempt to fulfill the *norm of reciprocity* where it defines as the balance of interactive system such that each party has both rights and duties. Through two poles of parenting style, children will be taught to understand respect and commitment from their own perspective and other perspective (parents). Therefore, norms that related to equality and appreciate others point of view will be understood. One of the variables that also related to equality and respect is RT. For Indonesia, a country with multi-diverse situation where ethnicity and religions are different across islands, RT is embedded in Indonesia's constitution, where belief in universal God or in Indonesia it is named as *Yang Maha Esa*, is agreed in the first clause in *Pancasila*. From the historical perspective, this clause is developed based on political negotiation before Indonesia's independence where Soekarno acted the first President of Indonesia realized that Indonesia as the biggest island country consist of different religious groups and all of them contributed in pursuing the independence, even though Muslim was the dominant group at that time (Burlian, 2020). This situation remarks the importance of RT as an attitude that should be internalized from the childhood and one of the instruments to grow this influenced by parenting style.

As an attempt to investigate how different perceived parenting style affecting RT, authors conduct a non-experimental comparison study to investigate the relationship between variables. This study will support as an empirical evidence and complement other studies in the field of parenting study and positive attitudes, such as



body appreciation (Chen, Hei, Cai & Fan, 2020) and behavioral adjustment (Slicker, 1998) which show the importance of parenting style for children and teenager. Through this framework, authors divided participants to four groups based on the highest score group in each dimension of parenting style using Baumrind's framework (1971) and Maccoby and Martin (1983) where the decision was based on two components, father and mother. After authors divided four groups, statistical analysis using independent analysis of variance (ANOVA) is conducted to examine if there is a significant difference of RT scores in four groups. The hypothesis of this study is authoritative parenting style has the highest score among other styles due to the balance between DM and RP will affect the point of view of children for equality and reciprocity. The balance between DM and RP may encourage children to think on equal perspective that others who have different religious belief are the same.

Method

Overview of method & data collection

This study utilizes quantitative method design with self-report instruments to measure Baumrind's parenting style and RT. Data from this study are collected from online panel (*gform*) where participants can access the link anytime and anywhere. The link for the questionnaire is shared through social media and communication platforms, such as *Whatsapp* and *Telegram* to our networks.

There are three sections in the platform, section I is related to demographic information which may capture the overall information of our participants. The next two sections focused on the primary scales to measure the perceived of parenting style and the degree of RT among participants. Both sections, demographic information and our instruments are required for all participants, and they could not log out from the platform until all items completed.

Sampling

This study applied non-random sampling technique where there is no existing database used for this study. Specifically, authors applied the principle of purposive sampling where the characteristics of the sample is decided at the beginning of the study. In this study, we focus on university students as our sample due to (1) their characters as a teenager where parenting is still fundamental for them to guide their behavior and decision (Chan & Koo, 2011) and (2) accessibility of participants.

Instruments

Demographic questions and two primary scales are involved in this study. In demographic questions, we asked participants about their gender, educational background, ethnicity, biological age, religion, date of birth, domicile and we also asked them with attitudinal scale from 0 (not related) to 5 (very related) regarding their perspective about the importance of religious belief for them. In order to measure parenting style to categorize participants using four dimensions developed by Diana Baumrind, authors utilize Scale of Parenting Style (SPS) developed by Gafoor and Abidha (2014) based on the perspective of Baumrind's framework which categorized parenting style into four dimensions through two poles, DM and RP. The scale consists of 38 items where each dimension is represented with 19 items and all the items are related with three aspects of child-rearing, social, educational and personal. Participant must response the items from the scale 1 (strongly disagree) to 5 (strongly agree) twice for each aspect, father and mother. Table 1 shows the example of items which represent two poles, DM and RP.

Table 1
Example of Items in SPS (Gafoor & Abidha, 2014)

Dimension	Item	Scale
DM	<i>Advice me</i>	Two aspects, father and mother for each item with attitudinal scale from 1 to 5
	<i>Organize time for my play</i>	
	<i>Punishes for my mistake</i>	
RP	<i>Points out my mistake in the manner that I understand</i>	
	<i>Discusses the benefits and detriments of my learning topic</i>	
	<i>Helps me in studying</i>	

As an attempt to measure RT, authors decided to construct a measurement scale with two dimensions, formal and material. Formal tolerance refers to a set of belief to see other religious perspectives, if it is not disrupting to grow and exist in society, whereas material tolerance can be defined as a recognition towards positive insights which is derived from other religious beliefs (Yewangoe, 2009). The perspective of RT from two dimensions can answer the question of how Indonesian shows the attitude of RT. Basically, two dimensions of RT stated by Yewangoe (2009) is derived from the concept of pluralism and harmony, two fundamental principles for multicultural country like Indonesia where appreciation of differences must be kept. Even though,

Indonesia has a ministry to manage religious belief and relation between religious groups, but only 6 religions are acknowledged by Indonesian Government. Considering the demographic situation of Indonesia, there are more beliefs that exist across hinterland of Indonesia. Regarding to this, the concept of RT for Indonesia should be constructed in general point of view and do not point out only specific and formal religious beliefs. Table 2 shows some items which created by authors to measure the degree of RT through two dimensions where participants must response each item with attitudinal scale from 0 (very unlikely) to 5 (very likely).

Table 2.
Example of Items in Indonesia RT Scale (IRTS)

Dimension	Item	Scale
<i>Formal tolerance</i>	I do not have any objection if my neighbor makes a religious event	Attitudinal scale from 0 to 5
	I am willing to make friends with other who has different religious belief	
<i>Material tolerance</i>	I see all religious beliefs do have positive insight for human being	
	I congratulate my friends who celebrate their religious holiday	

Data analysis

All quantitative data which collected from two instruments are statically analyzed with analysis of variance (ANOVA) to answer our hypothesis. At first, authors categorized participants into four dimensions of parenting style according the two poles developed by Maccoby and Martin (1983). The categorization of participants follows the empirical scoring of SPS by considering median as the cut-off score of two poles, DM and RP. Scores which categorize below the median is categorized as low in each dimension and vice versa. From this categorization, authors can code four dimensions of parenting style according to Baumrind's framework on each participant using Figure 1.

As for the second step, after categorization of parenting style is completed, authors examine RT score from Indonesian RT Scale in each dimension and compare it to answer proposed hypothesis from the beginning. As an attempt to make an empirical comparison, ANOVA one way is conducted in this phase where this statistical method can describe whether there is a significant difference in variance between each group using *F* (Cardinal & Aitken, 2013).

Result and discussion

Demographic information

In total 311 participants are involved in this study, however due to some errors and missing data, authors did the data cleaning process to eliminate some of missing data. At the end, after the data cleaning process, authors obtain 269 participants to be analyzed for this project. In terms of demographic, most of participants are university students with the age range from 18 (30,8%); 19 (29,4%) and 21 (25,7%) years old. Around more than 58% are Javanese and others are from Kalimantan, East Timor, Chinese (*Tionghoa*) and Sumatera. Related to gender, most of participants are dominated with female (77,3%) and male (22,7%). In terms of religions, participants in this study are mostly Islam (34,9%), followed by Catholic (30,85); Christian (26,3%); Buddhist (6,3%) and Hindu (1,11%). In this study, we also asked some of demographic questions that related to the importance of religions on participant's daily life using six items from the scale of 0 (very irrelevant) to 5 (very relevant), with the median 2,5. Table 3 describes demographic questions about overall perspectives on religions of participants where item number 1,2,3,4 and 6 are located above the median. It is shown that religion and religious teaching are important for participants as their guiding principle.

Table 3

Demographic Information on Participants Regarding Religious Perspective

Items	Median
1. Religion is the most important thing in life for me	4
2. For me, all religions are guidance for our behavior	4
3. I think my religion is the most correct taught among all	3
4. I am discipline in keeping guidance of my religion	3
5. For me, all people should have religion	2
6. Sacred text in religion is a moral guidance that must be kept along the way	4

Perceived parenting style and RT

From 269 participants who are involved in this study, authors categorized their parenting style based on four dimensions of Baumrind's framework where participants in each group remain different based on scoring categorization from SPS. From 4 categories, permissive parenting is the most dominant style that adopted by participant's parent (n=134), followed by authoritative (n=100), neglectful (n=99) and authoritarian (n=35). After the categorization process is completed, authors analyze the different of RT score by comparing scores that derived from IRTS in each group (Table 4). We calculate mean scores from three dimensions, formal, material and total score (formal + material). As for the analysis and hypothesis testing, authors utilize total

score to compare within groups. Table 4 shows the mean score of RT in total version in each group where mean score in authoritative parenting is the highest among all.

Table 4
Comparison of RT among Four Parenting Styles

Parenting style	RT	F	η^2
<i>Authoritative (n=100)</i>	M = 92,21 SD = 8,72	$F(3,265) = 7,25$ $p < .01$.076
<i>Permissive (n=35)</i>	M = 87,14 SD = 11,82		
<i>Neglectful (n=99)</i>	M = 85,22 SD = 12,73		
<i>Authoritarian (n=35)</i>	M = 88,37 SD = 8,23		

Statistical comparison using ANOVA one way shows that there is a significant difference in RT score among four different groups which categorized based on parenting style with $F(3,265) = 7,25$; $p < .01$; $\eta^2 = .076$). F score indicates that variance scores among four different groups are different based on empirical pattern rather than coincidence. Empirical pattern in this study refers to parenting style which may contribute to how children perceive and realize that RT is valuable taught that must be adopted in society. Based on the result in Table 4, it is shown that our alternative hypothesis is confirmed where RT score in group where authoritative parenting is dominant has the highest score. This result can be explained through the degree of DM and RT, where both aspects are high. Thereby, children with authoritative parenting tend to obtain balance perspective from their self and from their parents. There will always a space for discussion and improvement between the needs of children and the demand from parents. In addition, this process is also valuable to form the perception of reciprocity where other's perspective (father and mother) should also be considered in decision making of children. Aside from this confirmed hypothesis, Table 4 also describes a result that the lowest RT score is positioned in a group where neglectful parenting is obtained by children where DM and RT are positioned low. Low DM and RT will encourage children to be ignorant and less appreciate to others due to low demand from parents and low affection and love as well, where these are the key components of RT.

Table 5

Effect size and Post Hoc Comparison

Comparison between parenting style	Cohen's d	p Tukey
Authoritarian – neglectful	-.268	.443
Indulgent – neglectful	.154	.799
Authoritative – neglectful	.641*	<.001
Indulgent – authoritarian	-.121	.964
Authoritative – authoritarian	.446	.265
Authoritative – indulgent	.527	.078

Due to significant result in comparing RT between four different parenting groups, authors conducted post-hoc comparison using Tukey HSD. Result shows only one comparison reveals significant result (authoritative – neglectful) with medium effect size ($d=.641$) based on the categorization from Cohen's d as the effect size estimation (Sawiloswsky, 2009). Therefore, we may conclude that authoritative parenting style does significant impact to RT when it compares with neglectful parenting.

Perceived parenting style and the perspective towards religion

Previous result has shown that perceived parenting style influenced participants to shape their perspective towards other religions. In this sub-section, authors try to investigate if there is any other explanation that can be constructed from demographic variables to support the correlation between perceived parenting style and RT. Therefore, we test item No. 3 (“*I think my religion is the most correct taught among all*”) in our demographic variables related to the perception of participants in seeing the importance of their religious belief based on each dimension of perceived parenting style. Result in Table 6 shows that participants with authoritative perception have the lowest score when they were being asked related to their stance on their religious belief as the truest teaching among all, compared to other three styles. Even through ANOVA test does not show significant result [$F(3,265)=.74, p>.05$] in performing group comparison, different mean score can be a psychological cue to understand how perceived parenting style affects individual to be more tolerance for others who have different religions. This result also can be analyzed with social identity theory (Tajfel & Turner, 2004) where participants who tend to appreciate other religious belief tend to see others with different religion not as their out-group.

Table 6
Analysis of Demographic Question No. 3 and Perceived Parenting Style

Parenting style	<i>I think my religion is the most correct taught among all</i>
<i>Authoritative (n=100)</i>	M = 2,78 SD = 1,60
<i>Permissive (n=35)</i>	M = 3,20 SD = 1,53
<i>Neglectful (n=99)</i>	M = 2,98 SD = 1,62
<i>Authoritarian (n=35)</i>	M = 3,09 SD = 1,70

Conclusion and suggestions

Statistical calculation has shown that parenting style may have any influence in how participants see other with different religious belief. Participants who are perceived authoritative as their dominant style of parenting tend to have higher score in RT compare with others. Moreover, in terms of their perception regarding religions, they tend to see their own religious belief not as the truest belief among all. This study can be valuable for practitioners, counselor, psychologist and even policy makers which may be related to create better environment for family. Although this study shows a significant result, follow up study with more representative samples should be conducted in the future to construct regression model to test whether there is an interaction between perceived parenting style and how individuals see their religious belief to guide them and how they positioned their own religious belief with other existing belief.

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