

Parenting Styles and Student Resilience: The Role of Religiosity as a Mediator

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Abstract

As one of the age groups vulnerable to depression, resilience is an essential aspect to consider among university students. Parenting styles are thought to play a role in the development of resilience; however, research findings on the relationship between these two variables remain inconsistent. In addition to parenting styles, religiosity has also been found to correlate with resilience. Religiosity is suspected to act as a mediator in the relationship between parenting styles and resilience. The role of religiosity as a mediator is important to examine, given that religiosity is a significant element in the lives of Indonesians. This study aims to investigate whether religiosity mediates the relationship between parenting styles and resilience. The instruments used in this study include the Parental Authority Questionnaire (PAQ) ($\alpha = 0.783$ for the authoritarian parenting scale, $\alpha = 0.617$ for the permissive parenting scale, and $\alpha = 0.830$ for the authoritative parenting scale), the Centrality of Religiosity Scale (CRS) ($\alpha = 0.888$), and the Connor-Davidson Resilience Scale (CD-RISC) ($\alpha = 0.920$). A total of 412 university students in Indonesia participated in this study. Data analysis using GLM Mediation Analysis revealed that religiosity mediates the relationship between permissive parenting and resilience. Religiosity also mediates the relationship between authoritative parenting and resilience. A direct relationship between authoritative parenting and resilience was also identified. However, religiosity does not serve as a mediator in the relationship between authoritarian parenting and resilience. The implications of this study are discussed at the end of the article.

Keywords: Parenting styles, religiosity, resilience, university students, mediation.

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Introduction

Students in the young adult developmental stage are often more vulnerable to stress due to the various challenges that arise during the transition from adolescence to adulthood. They face demands for independence, the pursuit of personal goals, academic stress, anxiety about the future, and financial issues (Musabiq & Karimah, [2018](#); Rosyidah, [2020](#)). The ability to navigate these challenges largely depends on the level of resilience, which is the capacity to recover from adversity.

Resilience refers to the ability to endure, overcome difficulties, and bounce back after experiencing pressure or challenges. It encompasses an individual or group's ability to adapt, manage stress, and learn and grow from difficult experiences (APA, 2024; Connor & Davidson, 2003; Masten, 2001). Factors influencing resilience include (1) personal competence, self-confidence, and persistence, (2) tolerance for negative affect, (3) acceptance of change, and secure relational support, (4) a sense of control, and (5) spiritual influence. These factors contribute to enhancing an individual's capacity to manage stress and respond positively to challenges (Connor & Davidson, 2003). Resilience is also affected by an individual's ability to assess pressure, regulate emotions, and choose effective coping strategies (Fletcher & Sarkar, 2013).

Studies indicate that many students exhibit suboptimal levels of resilience (Amelia et al., 2014; Pautina et al., 2022; Tan et al., 2024), which may impact their ability to cope with life pressures. Low resilience has been associated with an increased risk of mental health issues, such as depression (Connor & Davidson, 2003; Poole et al., 2017). Mental health challenges, including depression linked to high stress levels among students, have been on the rise according to national health reports. Recent data indicate that the prevalence of depression in Indonesia among the 15–24 age group is 2% (Muhammad, 2024), with several suicide cases involving students (Dwi, 2023; Muhammad, 2023).

Therefore, it is crucial to understand the factors that can predict resilience levels, one of which is parenting style. Parenting plays a key role in shaping resilience, as attentive and supportive caregiving allows children to learn how to handle stress and adversity (Buri, 1991; Bornstein, 2019; Walsh, 2005). Research highlights those positive interpersonal relationships within families, such as having supportive parental figures, can enhance a child's ability to withstand life challenges (Walsh, 2005; Nadkarni & Vyas, 2023). Thus, supportive parenting not only fosters resilience but also mitigates the negative impact of stress and promotes the psychological well-being of students.

Parenting Styles and Resilience

Baumrind (1966, 1971, as cited in Szkody et al., 2021; Jannah et al., 2022) categorized parenting styles into three types: authoritative, authoritarian, and permissive. Permissive parents tend to make minimal demands on their children, allowing them to manage their activities as independently as

possible, exerting relatively little control, and applying minimal punishment (Buri, [1991](#)). This parenting style is strongly associated with lower achievement, poor impulse control, and reduced independence in children (Firoze & Sathar, [2018](#)).

Conversely, authoritarian parenting is characterized by being directive and demanding obedience, often lacking warmth towards the child. Authoritarian parents typically avoid verbal discussions with their children and employ punitive measures to control their behavior (Buri, [1991](#)). This parenting style is known to have numerous negative impacts, such as increased rebelliousness in children, low self-esteem, poor adaptability, and various externalizing problems (Maccoby & Martin, 1983, as cited in Firoze & Sathar, [2018](#)).

Both permissive and authoritarian parenting styles are strongly associated with lower resilience levels (Chutia & Swargiary, [2024](#); Devi & Singh, [2021](#); Nadkarni & Vyas, [2023](#); Reyes-Wapano, [2022](#); Rezazadeh et al., [2020](#); Zhong et al., [2016](#)). These parenting styles often fail to meet basic psychological needs, including the need for autonomy, relatedness with others (particularly parents), and competence. The unmet fulfillment of these needs adversely impacts an individual's resilience (Rezazadeh et al., [2020](#)). Supporting this, a parenting style characterized by behavioral strictness and supervision, which aligns with authoritarian traits, does not significantly predict individual resilience (Zakeri et al., [2010](#)).

Authoritative parenting, situated between authoritarian and permissive styles, is characterized by providing clear and firm instructions while maintaining warmth, offering explanations, and engaging in verbal discussions with children (Buri, [1991](#)). Authoritative parenting, which emphasizes acceptance and involvement, has been proven to positively impact children's independence, social responsibility, adaptability, and acts as a predictor of resilience and psychosocial independence (Baumrind et al., [2010](#), as cited in Firoze & Sathar, [2018](#); Zakeri et al., [2010](#)). Parental warmth and support in this parenting style serve as protective factors that enhance children's ability to face life challenges (Chutia & Swargiary, [2024](#); Devi & Singh, [2021](#); Jan et al., [2023](#); Kritzas & Grobler, [2005](#); Nadkarni & Vyas, [2023](#); Pant, [2022](#); Reyes-Wapano, [2022](#); Zhong et al., [2016](#)).

On the other hand, some studies report no correlation between parenting styles and resilience. Pant (2022) highlighted the absence of a correlation between authoritarian parenting and resilience. "No correlation" indicates the lack of a consistent pattern or relationship between these variables. Similarly, Nadkarni and Vyas (2023) found no direct relationship between parenting styles and resilience. However, this does not necessarily imply the absence of any relationship; the connection may be nonlinear or influenced by unmeasured variables. These findings suggest inconsistencies in the relationship between parenting styles and resilience. Such variations raise questions about how to better understand the dynamics of this relationship. If no direct relationship exists, could it be mediated by other variables?

Parenting styles are frequently studied within mediation models to explore mechanisms in their relationship with other variables. For example, parenting styles and eating behavior with the mediator of parenting practices related to children's eating patterns (Lopez et al., 2018), the mediating role of self-efficacy in the relationship between parenting styles and academic performance (Masud et al., 2016), the chain mediation of self-esteem and psychological inflexibility in the relationship between parenting styles and mental health (Peng et al., 2021), parenting styles and social skills with affect as a mediator (Salavera et al., 2022), and motivational orientation as a mediator in the relationship between parenting styles and life satisfaction (Stavrulaki et al., 2020).

Religiosity and Resilience

Apart from parenting styles, religiosity also plays a significant role in supporting resilience, particularly in the context of Indonesia's highly religious society. Religiosity is considered an integral part of Indonesian identity, as reflected in the beliefs or religions embraced by its citizens (Muhsinin, 2017). Researchers have observed that the frequency of prayer and the perceived importance of religion—dimensions of religiosity—are vital components of daily life for Indonesians (Huber & Huber, 2012; Evans, 2024). According to a Pew Research Center survey (Evans, 2024), 95% of Indonesian respondents reported praying regularly, and 98% stated that religion plays a crucial role in their lives. This dominance of religion influences established patterns and structures within Indonesians' religious lives.

Religiosity is often equated with faith or belief, encompassing participation in religious activities such as rituals, beliefs, and organizational membership (Holdcroft, [2006](#); Moberg, [2008](#)). According to Stark and Glock ([1968](#)), religiosity refers to the extent to which individuals or groups exhibit religious characteristics, which can be measured through dimensions such as the centrality, importance, and meaning of religiosity within an individual's personality. Religiosity includes multiple dimensions, such as intellectual, ideological, public practice, private practice, and experiential aspects (Huber & Huber, [2012](#)). In research, religiosity is often studied as an independent or mediating variable, linked to happiness, life meaning, self-concept, self-regulation, and resilience (Fauqiyah, [2010](#); Kusumastuti & Chisol, [2018](#); Aisha & Yuwono, [2014](#)). These findings highlight the critical role of religiosity in influencing various aspects of individuals' lives, both positively and negatively.

In Indonesia, religiosity—including beliefs, rituals, and religious organizational structures—plays an essential role in daily life (Muhsinin, [2017](#)) and influences individual resilience to stress. Previous studies have identified the positive role of religiosity in enhancing resilience among various groups, including cancer patients (Al Eid et al., [2020](#)), medical students (Akbyram & Keten, [2024](#)), and prisoners (Nihayati, [2020](#)). Religiosity can provide strong social support, which is vital during difficult times. Concretely, religiosity can encourage individuals to adopt faith-based coping strategies, such as prayer or meditation, which help manage stress and foster resilience. Religiosity also offers a framework for understanding life's challenges, contributing to the formation of life meaning and purpose. This dynamic reinforces individual resilience (Schwalm et al., [2021](#)).

Religiosity as a mediator has been demonstrated in studies on the relationship between stress and depression (Kirchner & Patino, [2010](#)), the association between the Big Five personality traits and life satisfaction (Szcześniak, [2019](#)), and the relationship between parental control and youth delinquency or political violence (Khoury-Kassabri et al., [2015](#)). These findings suggest that religiosity frequently serves as a mediator. The question arises: Does religiosity also mediate the relationship between parenting styles and resilience?

Research by Smith and Adamczyk ([2021](#)) highlights that authoritative parenting—characterized by high expectations, involvement, warmth, and communication—enables religious parents to pass on

their beliefs to their children. Parents exhibiting moderate levels of control and strong support can facilitate the intergenerational transmission of religiosity (Myers, [1996](#)). Similar studies in Indonesia indicate that parenting styles influence individual religiosity. Khodijah ([2018](#)) demonstrated that religiosity is significantly influenced by authoritative parenting compared to authoritarian parenting. Ariani et al. ([2020](#)) found variations in religiosity levels based on parenting styles, with the highest religiosity observed in individuals with authoritative parenting and the lowest in those with permissive parenting. These studies indicate a relationship between parenting styles and religiosity.

Drawing from these studies on the three variables and addressing inconsistencies in prior research, this study aims to examine whether religiosity can mediate the relationship between parenting styles and resilience among university students. Previous literature reviews have identified several mediating variables in the relationship between parenting styles and resilience, such as error monitoring (Ding et al., [2023](#)), self-esteem (Nadkarni & Vyas, [2023](#); Emilia et al., [2021](#)), and positive and negative affect (Nikmanesh et al., [2020](#)). However, the role of religiosity as a mediator in this context has not been explored. Therefore, this study seeks to analyze whether religiosity serves as a mediator in the relationship between parenting styles and resilience among university students.

The researchers propose the following hypotheses:

- **H1:** Religiosity mediates the relationship between permissive parenting and resilience.
- **H2:** Religiosity mediates the relationship between authoritarian parenting and resilience.
- **H3:** Religiosity mediates the relationship between authoritative parenting and resilience.

Method

Design

This study employed a survey research design to provide a numerical or quantitative description of the attitudes or opinions of a population through a representative sample (Creswell, [2014](#)). The study involved three variables: parenting style as the independent variable, religiosity as the mediator variable, and resilience as the dependent variable. Controlled variables included age and gender, as



both have been identified as predictors influencing individual resilience (Erdogan et al., [2015](#); Sun & Stewart, [2007](#)).

Participants

The population for this study consisted of university students in the early adulthood developmental stage, aged 18 to 25 years, residing in Indonesia. Participants were selected using a non-probability or convenience sampling method, where participants were chosen based on their availability and willingness to participate (Creswell, [2014](#)). The total number of participants in this study was 412. Before participating, prospective participants were provided with information regarding the study, including its purpose, potential risks, anonymity of data collection, the right to voluntary participation, the right to withdraw from the study at any time without consequences, and data confidentiality. After reviewing this information, prospective participants were given the option to consent or decline to participate. All participants in this study voluntarily agreed to participate.

Measurements

The study employed three measurement tools: the Parental Authority Questionnaire, the Centrality of Religiosity Scale, and the Connor-Davidson Resilience Scale (CD-RISC). Permission for the use and translation of these scales was obtained prior to their implementation. The scales were translated using the back-translation method to ensure that the items aligned with the characteristics of the target population, namely university students in Indonesia. The reliability of the instruments was assessed using Cronbach's alpha internal consistency through a pilot test involving 125 participants. The validity of the instruments was examined based on content validity, assessed through expert judgment. The experts included three researchers with relevant educational backgrounds and practical experience. These experts engaged in discussions, providing feedback and evaluations on the wording of the items, instructions, response options, and scale presentation format.

Parenting Style

Parenting style was measured using the Parental Authority Questionnaire (PAQ) (Buri, 1991). The PAQ consists of three dimensions of parenting styles: authoritarian, permissive, and authoritative, comprising a total of 30 items. The PAQ uses a 5-point Likert scale, with scores ranging from 1

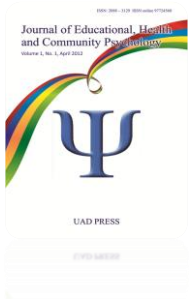
("strongly disagree") to 5 ("strongly agree"). Each parenting style dimension includes 10 items. Examples of items include: for authoritarian parenting, "As I was growing up, my parents did not allow me to question any decisions they had made"; for permissive parenting, "As I was growing up, my parents seldom gave me expectations and guidelines for my behavior"; and for authoritative parenting, "As I was growing up, my parents considered my preferences when making family decisions, but they did not decide on things simply because I wanted them." Reliability testing on a sample of 125 participants yielded reliability coefficients of $\alpha = 0.783$ for the authoritarian scale, $\alpha = 0.617$ for the permissive scale, and $\alpha = 0.830$ for the authoritative scale.

Religiosity

Religiosity was measured using The Centrality of Religiosity Scale (CRS) (Huber & Huber, [2012](#)). This scale is multidimensional, consisting of five dimensions with a total of 15 items. Examples of the items include: "How often do you think about religious issues?" (intellectual dimension), "How certain are you that God or something divine exists?" (ideological dimension), "How often do you take part in religious services?" (public practice dimension), "How often do you pray?" (private practice dimension), and "How often do you experience situations in which you feel that God or something divine is present in your life?" (experience dimension). Generally, responses are provided on a scale ranging from "never" (score 1) to "very often" (score 5). However, for items related to participation in religious services, response options range from "never" (score 1) to "more than once a week" (score 5), while for items related to prayer frequency, responses range from "never" (score 1) to "several times a day" (score 5) (Huber & Huber, [2012](#)). The reliability test of the scale yielded a reliability coefficient of $\alpha = 0.888$.

Resilience

Resilience was measured using the Connor-Davidson Resilience Scale (CD-RISC) developed by Connor and Davidson ([2003](#)), which consists of 25 items. The scale identifies five factors that reflect resilience. The first factor represents personal competence, high standards, and tenacity (e.g., "strive to achieve goals"). The second factor pertains to trust in one's instincts, tolerance of negative affect, and strengthening effects of stress (e.g., "act on a gut feeling"). The third factor relates to positive



acceptance of change and secure relationships (e.g., "adapt to change"). The fourth factor concerns control (e.g., "maintain control of your life"). The fifth factor addresses spiritual influences (e.g., "sometimes fate or God can help"). Responses on this scale range from "not true at all" (score 1) to "true nearly all the time" (score 5). The reliability test of the scale yielded a reliability coefficient of $\alpha = 0.920$.

Data Analysis

Data analysis in this study utilized GLM Mediation Analysis, conducted using the Jamovi software version 2.3.28.0.

Result

The results of this study are presented in three sections. The first section covers the demographic data of the participants. The second section provides descriptive data of the participants, and the third section presents the results of the hypothesis testing. The first section is as follows:

Table 1.

Demographic Data of Participants (n=412)

Age	Frequency	Percentage
18	17	4%
19	107	26%
20	110	27%
21	82	20%
22	55	13%
23	31	8%
24	9	2%
25	1	0,2%
Gender		
Male	181	44%
Female	231	56%

[Table 1](#) indicates that the participants of this study were predominantly students aged 20 years, comprising 110 participants (27%). The smallest number of participants was recorded among 25-year-old students, with only 1 participant (0.2%). Furthermore, the study's participants were also predominantly female, accounting for 231 participants (56%).

The second section presents descriptive data, illustrating the distribution of the 412 participants across each variable, namely parental parenting styles, religiosity, and resilience. The following is the first part of the results section of this study.

Table 2
Parenting Style Data

Parenting style	Min	Max	Mean	SD	Category				
					Very weak	Weak	Moderate	Strong	Very strong
Permissive	11,000	50,000	32,369	5,362	25 (6,1%)	76 (18,4%)	178 (43,2%)	101 (24,5%)	32 (7,8%)
Authoritarian	12,000	49,000	27,648	6,451	35 (8,5%)	103 (25,0%)	147 (35,7%)	93 (22,6%)	34 (8,3%)
Authoritative	12,000	50,000	36,920	7,077	31 (7,5%)	62 (15,0%)	164 (39,8%)	127 (30,8%)	28 (6,8%)

The data in [Table 2](#) indicate that, among the 412 participants, the majority perceived their parents as adopting a relatively strong permissive parenting style, accounting for 178 participants (43.2%). Regarding the authoritarian parenting style, most participants perceived their parents as implementing a relatively strong authoritarian approach, with 147 participants (35.7%). Similarly, the authoritative parenting style was also perceived as relatively strong by the majority of participants, totaling 164 participants (39.8%). The category of "relatively strong" for each parenting style tended to dominate participants' perceptions compared to other categories.

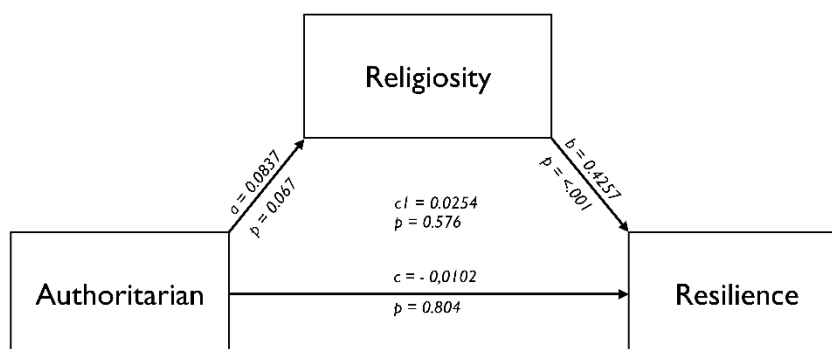
Table 3.

Data on Religiosity and Resilience

	Min	Max	Mean	SD	Category				
					Very low	Low	Moderate	High	Very high
Religiosity	24,000	75,000	61,391	8,999	35 (8,5%)	67 (16,3%)	181 (43,9%)	122 (29,6%)	7 (1,7%)
Resilience	38,000	125,000	100,223	14,884	36 (9,0%)	92 (22,3%)	152 (36,8%)	114 (27,6%)	18 (4,4%)

The results in [Table 3](#) indicate that the majority of participants exhibited a moderate level of religiosity (181 participants) and a moderate level of resilience (152 participants). Only a small number of participants demonstrated very high levels of religiosity (7 participants) and resilience (18 participants).

The third section of the research findings pertains to hypothesis testing. Prior to conducting hypothesis testing, the researcher performed assumption tests for residual normality and heteroscedasticity. The Kolmogorov-Smirnov residual normality test indicated that the data were normally distributed, with a p-value of 0.849 ($p > 0.05$). The Goldfeld-Quandt heteroscedasticity test produced a p-value of 0.483 ($p > 0.05$), while the Harrison-McCabe test yielded a p-value of 0.501 ($p > 0.05$). These results demonstrate that the data did not exhibit heteroscedasticity.



[Figure 1.](#) Mediation test of authoritarian parenting, religiosity, and resilience

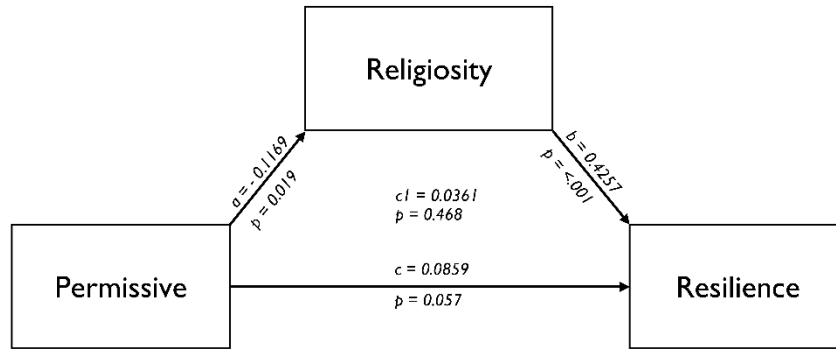


Figure 2. Mediation test of permissive parenting style, religiosity, and resilience

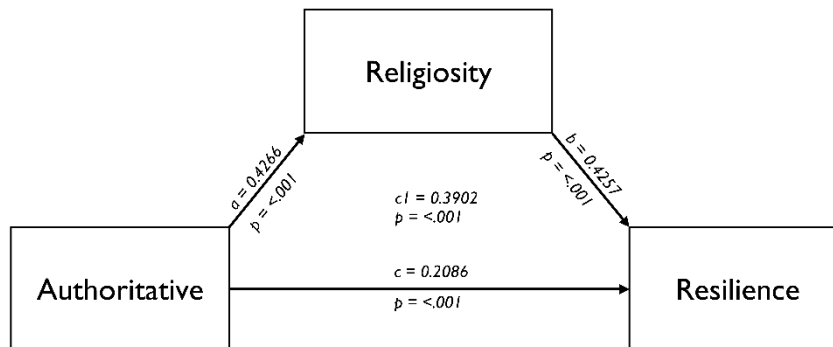


Figure 3. Mediation analysis of authoritative parenting, religiosity, and resilience

Mediation Test

The results of the mediation test, as presented in Figure 1, indicate that authoritarian parenting style does not have a direct effect on student resilience ($\beta = -0.0102$; $p = 0.804$). Religiosity also does not mediate the relationship between authoritarian parenting style and student resilience. Although religiosity positively influences resilience ($\beta = 0.4257$; $p < .001$), authoritarian parenting style appears unrelated to religiosity ($\beta = 0.0837$; $p = 0.067$).

Similar to authoritarian parenting, the mediation test results in Figure 2 reveal that permissive parenting style does not directly affect student resilience ($\beta = 0.0859$; $p = 0.057$). However, in contrast to the findings regarding authoritarian parenting, religiosity negatively mediates the relationship between permissive parenting style and student resilience. Strong permissive parenting leads to decreased religiosity among students ($\beta = -0.1169$; $p = 0.019$), and lower religiosity, in turn, reduces resilience ($\beta = 0.4257$; $p < .001$). These findings demonstrate full mediation in the relationship between permissive parenting style and resilience, with religiosity acting as the mediator.

In contrast to the findings on authoritarian and permissive parenting styles, religiosity positively mediates the relationship between authoritative parenting style and student resilience. As shown in [Figure 3](#), a strong authoritative parenting style fosters greater religiosity ($\beta = 0.4266$; $p < .001$), and greater religiosity is associated with higher resilience ($\beta = 0.4257$; $p < .001$). Unlike the authoritarian and permissive styles, authoritative parenting also has a direct effect on student resilience ($\beta = 0.2086$; $p < .001$). Thus, the study reveals partial mediation in the relationship between authoritative parenting style and resilience, with religiosity as the mediator.

Discussion

The findings of this study indicate that religiosity does not mediate the relationship between authoritarian parenting style and resilience. As illustrated in Figure 1, although religiosity positively explains resilience (path b), authoritarian parenting style does not show a relationship with religiosity (path a). Authoritarian parenting style also does not directly influence student resilience (path c).

Boyatzi et al. ([2006](#)) suggest that parental disciplinary practices can serve as a means to foster religious traditions. Moral development may occur when rules and boundaries are established through effective communication between parents and children about these rules and boundaries. Through such communication, children understand the meaning behind the rules and boundaries, and parents are more open to revising the rules as needed. This process contributes to the development of religiosity in children.

While setting rules and boundaries is a common practice in authoritarian parenting, this style does have potential to foster religiosity. However, the lack of clear structure in rule-setting does not support children's moral development. Parents with authoritarian parenting styles often enforce rules and boundaries without providing clear reasons, which ultimately leads to lower self-control and social responsibility in children (Damon, [1999](#)). This lack of clarity and communication hampers the development of moral values in children.

Authoritarian parenting also does not have a direct effect on students' resilience. These findings are consistent with the studies conducted by Khalid and Aslam ([2012](#)) and Khosla et al. ([2021](#)), which focused on adolescents aged 15–20 years and demonstrated that authoritarian parenting is not associated with individual resilience. One factor contributing to the development of resilience is good self-control (Connor & Davidson, [2003](#)). However, authoritarian parenting does not facilitate the development of good self-control in children (Damon, [1999](#)). Therefore, authoritarian parenting does not contribute to the development of children's resilience.

On the other hand, as shown in [Figure 3](#) (path ab), this study found that religiosity serves as a partial mediator in explaining the relationship between authoritative parenting and resilience. Religiosity has a positive mediating effect on the relationship between these two variables. This implies that strong authoritative parenting fosters religiosity in students, which in turn enhances their resilience. Religiosity can improve the resilience of individuals raised with authoritative parenting. Authoritative parenting offers involvement and warmth (Zakeri et al., [2010](#)). Through such parenting, parents may socialize religiosity by engaging in dialogues about questions related to religious beliefs and practices (Assor et al., [2005](#)). Parents also have the opportunity to demonstrate the intrinsic values embedded

in religious beliefs and practices through modeling (Assor et al., [2005](#)). Additionally, parents may provide opportunities for individuals to critically reflect on various religious practices and beliefs (Assor et al., [2005](#)). According to self-determination theory, these actions fulfill individuals' basic needs for connectedness, competence, and autonomy, thereby stimulating intrinsic motivation to develop religiosity. In turn, this developed religiosity serves as a significant source of support during challenging times (Schwalm et al., [2021](#)).

Furthermore, [Figure 3](#) (path c) also indicates that authoritative parenting directly influences students' resilience. The findings of a direct relationship between authoritative parenting and resilience are consistent with the study by Mishra and Sethi ([2024](#)), which identified a positive correlation between authoritative parenting and resilience among university students in Delhi, as well as the study by Khosla et al. ([2021](#)), which found a positive relationship between authoritative parenting and resilience in adolescents aged 16–20 years in India. Thus, the findings of this study confirm previous results across different populations, thereby extending the generalizability of the research findings.

A slightly different result was found regarding permissive parenting. As shown in [Figure 2](#), religiosity serves as a full mediator in explaining the relationship between permissive parenting and resilience (path ab). This means that permissive parenting does not have a direct effect on resilience (path c). This finding confirms the study by Khosla et al. ([2021](#)), which found an insignificant relationship between permissive parenting and resilience in adolescents aged 16–20 years. This study demonstrates that permissive parenting does not directly determine resilience among university students; rather, religiosity acts as a mediating factor. Specifically, this research found that religiosity has a negative mediating effect on the relationship between permissive parenting and resilience in university students. Permissive parenting is negatively associated with religiosity, and religiosity is positively associated with resilience. This implies that stronger permissive parenting leads to lower religiosity among students, which ultimately decreases their resilience.

Permissive parenting is characterized by warmth but involves predominantly one-way communication from child to parent (Niaraki & Rahimi, [2012](#)). Parents who adopt permissive parenting often fail to set clear expectations and rarely instill disciplinary practices (Niaraki & Rahimi, [2012](#)). Such parenting

styles fail to accommodate the development of religiosity in children. This is because the development of religiosity requires processes of introduction, belief indoctrination, and dialogue about religious issues that typically arise as questions or concerns among children, which are facilitated through two-way communication. Additionally, fostering religious traditions necessitates the practice of discipline (Boyatzis et al., [2006](#)). Furthermore, Dolcos et al. ([2021](#)) found that an individual's religiosity plays a role in reframing events and enhancing self-efficacy in addressing problems. This contributes to managing emotional stress, leading to adaptive behavioral responses and ultimately greater resilience. Thus, permissive parenting weakens individual religiosity, which in turn undermines individual resilience.

Practically, the implications of this study suggest two approaches to fostering resilience. First, authoritative parenting can directly shape resilience. In authoritative parenting, parents demonstrate clear demands and expectations while maintaining warm interactions. This parenting style provides children with opportunities to face and overcome difficulties and stressors, which subsequently enhances their capacity to cope with adverse conditions and thereby become more resilient (Zakeri et al., [2010](#)). When individuals are raised by authoritative parents, they tend to approach problems with effective problem- and emotion-focused coping strategies. They also develop a sense of coherence (the perception that life is comprehensible, manageable, and meaningful), which is indicative of strong resilience (Kritzas & Grobler, [2005](#)).

The second practical implication is that parents employing an authoritative parenting style can indirectly foster resilience through the development of religiosity. Myers ([1996](#)) found that a quality parent-child relationship influences parents' ability to transmit religious values and beliefs to their children. Smith & Adamczyk ([2021](#)) also discovered that authoritative parenting, which combines clear expectations and involvement with warmth and good communication, helps parents instill religiosity in their children. Through religiosity, individuals gain a framework for interpreting life challenges (Schwalm et al., [2021](#)) and strategies for problem-solving when facing difficult situations, trauma, or stress, thereby building resilience (Kasen et al., [2012](#)).

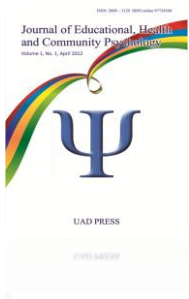
The third practical implication is that permissive parenting indirectly reduces children's resilience by weakening their religiosity. Dollahite and Marks (2005, as cited in Boyatzis et al., [2006](#)) proposed that the development of religiosity in children can occur through parental teaching and modeling. Meanwhile, permissive parenting is often referred to as neglectful or uninvolved parenting (Niaraki & Rahimi, [2012](#)). Consequently, this parenting style fails to facilitate the process of modeling religious behavior from parents for the development of individual religiosity (Nelson, as cited in Barry & Zena, [2014](#)). This is due to the absence of a consistent role model for the individual.

Based on the practical implications of the study, several recommendations can be made. In general, parents should adopt a more authoritative parenting style to enhance resilience. Parents who tend to be permissive need to increase intensive interactions to serve as role models for the development of their children's religiosity, which, in turn, can enhance their resilience. Individual religiosity can also be cultivated through formal education, such as schools, or through religious communities. Therefore, these institutions need to design structured programs to foster individual religiosity, which subsequently contributes to strengthening resilience. Counselors addressing resilience issues among students can also stimulate the development of religiosity by integrating religious aspects into their counseling practices.

The findings regarding the indirect relationship between authoritative parenting and resilience, as well as between permissive parenting and resilience through the mediating variable of religiosity, have theoretical implications. These findings provide a deeper and novel understanding (Ding et al., [2023](#); Nadkarni & Vyas, [2023](#); Emilia et al., [2021](#); Nikmanesh et al., [2020](#)) of the mechanisms underlying the relationship between parenting styles and individual resilience.

Conclusion

This study found that religiosity serves as a mediator in the relationship between authoritative and permissive parenting styles and resilience. In the relationship between authoritative parenting and resilience, religiosity acts as a partial mediator. This is because the relationship between authoritative parenting and resilience can also occur directly. In contrast, religiosity acts as a full mediator in the relationship between permissive parenting and resilience, as there is no direct relationship between



permissive parenting and resilience. Religiosity does not function as a mediator in the relationship between authoritarian parenting and resilience.

This study provides new insights into religiosity as a mediator, a variable that has not been previously studied in the context of parenting styles and resilience. Several practical implications of this study include the following: authoritative parenting can contribute to the development of resilience by enhancing religiosity, but it can also directly promote resilience. Secondly, permissive parenting weakens individual resilience through the weakening of religiosity.

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Conflict of Interest

The authors declare that there is no conflict of interest.

Author Contribution

All authors have contributed equally to the study's conceptualization, interpreting data, reviewing, and editing the manuscript.

Data Availability

Data can be provided upon request to the author.

Declarations Ethical Statement

The study followed the guidelines of the Declaration of Helsinki.

Informed Consent Statement

Informed consent was obtained from all persons involved in the study.

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