

Perception of Traditional Parenting on Adolescents' Psychological Well-Being: The Value of "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*"

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Abstract. This study aims to explore the influence of traditional parenting styles based on the local cultural value of "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*" on the psychological well-being of adolescents. This value emphasizes balance in social relationships and serves as a fundamental principle in traditional parenting practices in *Ogan Komering Ulu Timur*. The sample consisted of 118 adolescents aged 12–21 years, selected using purposive sampling techniques. The instruments used included the Parental Authority Questionnaire (PAQ) and Ryff's Psychological Well-Being Scale. Data were analyzed using simple linear regression JASP software. The results showed a significant influence of traditional parenting styles on psychological well-being. Proportional implementation of traditional parenting styles can improve dimensions of positive relationships with others and self-acceptance. This study provides important insights into parenting practices within the context of local culture, serving as a reference for developing interventions to enhance adolescents' psychological well-being and contributing to the cross-cultural psychology literature.

Keywords: *traditional parenting style, psychological well-being, adolescents*

Introduction

Ogan Komering Ulu Timur Regency is a region located in South Sumatra Province with Martapura as its capital. The regency was established under Law Number 23 of 2003 (Suarmini, Rai, & Marsudi, 2016). Covering an area of 3,370 km², in 2003 the regency consisted of 16 districts with a total population of 575,410 people. As of 2022, the average population density in Belitang District reached 107 people/km² (Badan Pusat Statistik, 2022). The regency is home to a variety of cultural backgrounds, including Komering, Jawa, Sunda, Batak, Bali, Minangkabau, and Palembang cultures. Despite this

cultural diversity, the people live harmoniously and side by side (Suarmini, Rai, & Marsudi, 2016).

The people of Ogan Komering Ulu Timur are known for their rich traditional values, which are still upheld in daily life (Lidiawati, 2017). These values are instilled through parenting practices that emphasize discipline, responsibility, and social harmony (Suarmini & Marsudi, 2016). The community has a unique cultural identity, one of which is reflected in the value of *"Mon Niku Kawai Handak Nyak Kawai Handak Munih,"* which emphasizes the importance of balance between obedience, social responsibility, and collective awareness within the family. Children are raised to understand boundaries, respect their parents and others, and fulfill their social roles within the family and the community. Traditional parenting in this community is based on this value, so that parenting practices tend to instill obedience, maintain harmony, and emphasize a sense of shame as a form of behavioral control. This value not only serves as a guide for community life but also influences how parents educate their children through traditional parenting (Lidiawati, 2017). This parenting style contrasts with Western parenting concepts that tend to emphasize individuality, freedom of choice, and two-way communication in the parent-child relationship. In the local context, children obey not out of fear of punishment, but out of a sense of responsibility to uphold the family's honor and maintain social harmony. This is what distinguishes traditional parenting from rigid Western authoritarianism.

In the era of globalization, many traditional values are at risk of fading due to the influence of modernization, presenting new challenges for the implementation of parenting—especially in traditional contexts (Fitriani & Abdullah, 2021). Previous research shows that traditional parenting is often rooted in customs and traditions passed down from generation to generation (Solihat, Ruqayah, & Elisna, 2023). Traditional parenting often reflects characteristics similar to authoritarian parenting, which is identified as a parenting style that emphasizes strict discipline and child obedience to parents (Baumrind; Santrock, 2019). Traditional parenting is believed to have complex effects on children's psychological development, particularly their psychological well-being.

A study conducted by Azzahra et al. (2020) revealed that in Asian cultures, traditional parenting is often characterized by strict control, an emphasis on obedience, and high levels of discipline. For example, the concept of tiger parenting in Chinese culture illustrates how parents place strong demands on family responsibility and children's academic achievement (Arafat et al., 2020). Similar parenting patterns are also found in Tamil, Sri Lanka, and Kenya, where parents apply authoritarian approaches by emphasizing obedience, using physical punishment, and limiting two-way communication with their children (Arafat et al., 2020). These parenting characteristics, which are rooted in local cultural values, generally align with the authoritarian parenting category described in Baumrind's theory (Arafat et al., 2020).

According to Baumrind (1966), authoritarian parenting is a restrictive and punitive parenting style. Authoritarian parents demand that their children obey and respect their commands; children must follow the rules that have been set and are not given the opportunity to question them. In studies by Francis et al. (2020) and Cynthia & Basaria (2023), it is explained that authoritarian parenting applied by parents can influence adolescents' psychological well-being. Adolescents raised with authoritarian parenting tend to experience reduced autonomy. Positive parenting styles lead to higher psychological well-being in adolescents, whereas negative parenting can diminish their psychological well-being (Arafat et al., 2020).

The theory of psychological well-being developed by Ryff (1996) identifies six core dimensions, including self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. In the context of parenting, previous research has shown that authoritarian parenting may have a positive impact on certain dimensions such as discipline, but may also restrict other aspects such as the child's autonomy (Triani, 2021). However, studies linking parenting styles based on local cultural values with psychological well-being remain very limited, especially within the context of Indonesia and its local cultures.

Jannah and Satwika (2021) explain that adolescence is a crucial developmental phase for individuals. During this stage, adolescents face an identity crisis that requires adaptation to navigate the transition successfully. This process supports their physical,

mental, and emotional development. At this phase, individuals experience various changes and have a strong drive to shape their identity, ego, and personality. Adolescents tend to undergo multiple personality changes throughout their development (Untari & Hafiduddin, 2018). According to Utami and Hidayati (2020), the integration of local cultural values into parenting can strengthen adolescents' interpersonal relationships with their social environment, although their study did not comprehensively examine the impact. Furthermore, Dewi et al. (2020) found that parenting based on local cultural values may influence self-acceptance and interpersonal relationships in adolescents, though the study only covered a small population within the Javanese cultural group. Research conducted by Francis et al. (2021) revealed that local cultural values often function as mediators in fostering harmonious relationships between parents and children; however, their specific impact on psychological well-being has not been widely explored.

Previous studies have largely focused on parenting styles in Western cultures, which tend to be more egalitarian (Lamborn et al., 1991), whereas parenting in Indonesian society—particularly those based on local cultural values such as in Ogan Komering Ulu Timur—has not been widely examined in depth. The lack of research on traditional parenting in OKU Timur makes this study one of the initial efforts to bring local cultural values into the context of adolescent psychological development in Indonesia. A study by Wulandari (2019) shows that local cultural values have the potential to moderate the relationship between parenting style and psychological well-being, but the research remains limited to specific regions.

This study aims to address the existing research gap by exploring the influence of traditional parenting based on the cultural value of *"Mon Niku Kawai Handak Nyak Kawai Handak Munih"* on the psychological well-being of adolescents, and by providing insights into the importance of local cultural values in supporting adolescent well-being in Ogan Komering Ulu Timur. Using a quantitative approach, this study seeks to contribute new perspectives on how traditional value-based parenting can support or hinder various dimensions of adolescent psychological well-being. It is expected that this research will contribute to the cross-cultural psychology literature and promote the

preservation of traditional values in raising future generations. The findings are also expected to serve as a reference for parents, educators, and practitioners in designing parenting approaches that are not only effective but also aligned with local cultural values.

Method

This study employed a quantitative approach. Quantitative research focuses on gathering factual information and conducting systematic analysis to understand the relationships between variables that differ in terms of quantity, such as amount, size, duration, frequency, and categorical variations in frequency (Gravetter, Forzano, & Rakow, 2020). Data in quantitative research are generally in the form of numbers or numerical scores, which are then analyzed using statistical methods (Gravetter, Forzano, & Rakow, 2020).

The sample in this study consisted of 118 adolescent respondents residing in Ogan Komering Ulu Timur, aged between 12 and 21 years. The sampling technique used was non-probability sampling, specifically purposive sampling, which is a method of selecting participants based on specific considerations. This means that the researcher selected participants according to certain characteristics or criteria relevant to the objectives of the study (Gravetter, Forzano, & Rakow, 2020). Data collection was carried out using Google Forms as the tool to gather responses from the selected sample.

The instruments used in this study included the Psychological Well-Being Scale developed by Ryff (1996), which measures dimensions such as autonomy, positive relations with others, and self-acceptance. This instrument was adapted and translated into Indonesian by Purba (2023), with a minor adjustment to one item to better suit the context of this study. It consists of 12 items and is measured using a 1-5 point likert scale (strongly agree, agree, neutral, disagree, strongly disagree). Meanwhile, the Parental Authority Questionnaire (PAQ) developed by Buri (1991) was used to assess parenting styles based on Baumrind's classification: authoritarian, authoritative, and permissive. However, this study focused only on the authoritarian parenting style. The PAQ was adapted and translated into Indonesian by Pratama (2023). This instrument consists of

20 items and is also measured using a 1-5 point Likert scale (strongly agree, agree, neutral, disagree, strongly disagree). Then, the quantitative data were analyzed using a simple linear regression method based on the scores obtained from the Psychological Well-Being Scale and the Parental Authority Questionnaire (PAQ). To examine the influence between traditional parenting and psychological well-being, a linear regression analysis was performed. Additionally, the normality of the data was tested using the Shapiro-Wilk test.

Result

The data analysis using JASP software showed a significant relationship between adolescents' perception of traditional parenting and their psychological well-being. This was indicated by a correlation analysis with a correlation coefficient of $r = .251$ and a significance level of $p = .006$. Furthermore, a simple linear regression analysis was conducted with the perception of traditional parenting as the predictor variable and psychological well-being as the dependent variable. The regression test results indicated that the perception of traditional parenting significantly predicted adolescents' psychological well-being. The regression model was statistically significant, with a p-value of 0.006, indicating that the alternative hypothesis (H_1) was accepted. Thus, it can be concluded that the perception of traditional parenting significantly predicts the variation in adolescents' psychological well-being within the regression model used.

These findings indicate that adolescents' perception of traditional parenting may be one of the factors associated with their level of psychological well-being. The more positively adolescents perceive the traditional parenting they receive, the more likely they are to have higher levels of psychological well-being. Conversely, negative perceptions of traditional parenting tend to be associated with lower levels of psychological well-being.

In addition, the normality of the data was tested using the Shapiro-Wilk test, and the results showed that the data were normally distributed ($p > .05$). Outlier analysis also indicated the absence of extreme values (outliers). Therefore, the simple linear regression analysis could be validly performed.

Table 1.
Normality Test Results

| Variable | Parenting Style | Psychological Well-Being |
|----------|-----------------|--------------------------|
| | <i>p-value</i> | <i>p-value</i> |
| | .960 | .950 |

The normality test results indicated that the data for both psychological well-being and parenting style variables were normally distributed. Based on the Shapiro-Wilk values, the data met the assumption of normality, as the p-values were close to .05 (Creswell, 2018). In addition, the distribution graph showed a pattern that approximated a normal curve.

Table 2.
ANOVA Test Results

| Model | F | Sig. (p) |
|--|-------|----------|
| Traditional Parenting Style → Psychological Well-Being | 7.736 | .006 |

The ANOVA test results indicated that the simple linear regression model for predicting psychological well-being based on parenting style was statistically significant ($F = 7.736$; $p = .006$). This suggests that the parenting style variable can statistically explain the variation in psychological well-being.

Table 3.
Simple Linear Regression Test Results

| Independent Variable | Dependent Variable | B | SE B | Beta | t | Sig. (p) |
|-----------------------------|--------------------------|------|------|------|-------|----------|
| Traditional Parenting Style | Psychological Well-Being | .095 | .034 | .251 | 2.781 | .006 |

Simple linear regression analysis showed that traditional parenting had a significant effect on psychological well-being ($B = .095$; $SE = .034$; $Beta = .251$; $t = 2.781$; $p = .006$). This indicates that the better the traditional parenting received, the higher the

individual's level of psychological well-being. Conversely, the worse the traditional parenting received, the lower the psychological well-being.

Discussion

Based on a study involving 118 respondents residing in Ogan Komering Ulu Timur, the data analysis using a simple linear regression test yielded a significance value of .006 ($p < .05$). These results indicate a significant influence of traditional parenting on adolescents' psychological well-being in the Ogan Komering Ulu Timur region. The local cultural value "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*" serves as a core principle in this traditional parenting approach. This suggests that the better the traditional parenting practices applied, the higher the level of adolescents' psychological well-being. Conversely, the less favorable the traditional parenting, the lower the level of psychological well-being.

These findings are consistent with previous research, such as that by Cynthia & Basaria (2023), who stated that the higher the quality of parenting provided by parents, the higher the level of an individual's psychological well-being, and vice versa. Fitriani & Abdullah (2021) also emphasized that psychological well-being is a crucial aspect of individual development, especially during adolescence. This stage is characterized by various physical, emotional, and social changes that can be influenced by parenting practices.

Traditional parenting in Ogan Komering Ulu Timur, which is rooted in the local cultural value "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*," shares characteristics with the authoritarian parenting style described by Baumrind and Santrock (2019). This value literally means that if someone behaves inappropriately or violates social norms, they will feel ashamed not only for themselves but also for bringing dishonor to their family's name. In parenting practices, this value is implemented by fostering a sense of collective awareness in children to uphold the family's reputation, obey their parents, and fulfill their social roles. This parenting model emphasizes collective responsibility and moral boundaries within the family system. Such approaches are commonly observed in collectivist cultures, where obedience and

family reputation are deeply interconnected. In this context, parenting is not merely a set of rules, but a vehicle for cultural transmission across generations. For example, children are trained to help with household chores, refrain from talking back to their parents, and uphold polite manners.

The uniqueness of this parenting style lies in how parents instill the values of obedience and social responsibility through the reinforcement of family norms and expectations. Children's obedience does not merely arise from fear of punishment but rather from a desire to uphold the family's honor and to meet the social expectations present in their environment. However, in practice, obedience can also stem from fear of parental anger, concern about causing disappointment, and reluctance to embarrass the family by acting against cultural values. This is what characterizes traditional parenting based on local cultural values in OKU Timur. This discussion underscores the importance of recognizing cross-cultural parenting patterns, rather than generalizing all parenting styles through a Western lens.

This parenting pattern has the potential to influence dimensions of psychological well-being, particularly positive relations with others and self-acceptance (Ryff, 1996). Parents who apply this style tend to emphasize obedience and provide limited space for children to express their opinions or emotions (Martinez et al., 2021). As a result, children raised under such conditions tend to experience anxiety, fear, and stress when under parental pressure (Lutiyah et al., 2023).

Research by Francis et al. (2020) and Cynthia and Basaria (2023) highlights that parenting style has a strong relationship with psychological well-being. Psychological well-being is defined as an optimal state in which individuals feel satisfied with their daily functioning and activities. This is particularly important during adolescence, which is typically divided into three developmental stages: early adolescence (12–15 years), middle adolescence (15–18 years), and late adolescence (18–21 years) (Untari & Hafiduddin, 2018). In each stage, adolescents undergo significant changes in identity, ego, and personality, which are heavily influenced by the quality of parenting they receive in the context of daily life. According to Ryff (1996) and Utami and Hidayati

(2020), parenting plays a central role in shaping adolescents' psychological adjustment and social development.

This study is the first to examine traditional parenting based on the local cultural value "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*" in Ogan Komering Ulu Timur and its relationship with adolescents' psychological well-being. It offers a new contribution to the cross-cultural psychology literature, particularly within the Indonesian context. The findings of this study are supported by assumption testing. Based on the normality test, the data for both the parenting and psychological well-being variables were normally distributed. Additionally, the outlier analysis indicated no extreme values affecting the statistical results. Therefore, the findings of this study are considered valid and relevant to serve as a reference for future research.

This finding is especially important given the lack of studies that specifically address traditional parenting rooted in local cultural values in the OKU Timur region. As such, this study serves as an initial contribution in enriching cross-cultural literature in the field of adolescent developmental psychology in Indonesia. Furthermore, this research highlights the limitations of authoritarian parenting in holistically supporting psychological well-being. While such parenting may enhance certain aspects like discipline and obedience, its impact on autonomy and identity development tends to be negative. This underscores the importance of balancing traditional values with more democratic approaches to support adolescents' overall psychological development.

Conclusion

This study revealed that traditional parenting based on the local cultural value "*Mon Niku Kawai Handak Nyak Kawai Handak Munih*" has a significant influence on adolescents' psychological well-being in Ogan Komering Ulu Timur Regency. Traditional parenting, measured through the authoritarian parenting approach, reflects characteristics of control and restriction, emphasizing obedience and high discipline. The findings indicate that traditional parenting can positively contribute to aspects such as interpersonal relationships—one of the key dimensions of psychological well-being—and self-acceptance, provided it is applied proportionally. Conversely, when applied

excessively, such parenting tends to lead to stress and anxiety in adolescents. This study offers a new contribution to the field of cross-cultural psychology, particularly in understanding the role of traditional values-based parenting in supporting adolescent psychological well-being. As the first study in Ogan Komering Ulu Timur to examine traditional parenting rooted in local cultural values, it provides a valuable foundation for future research in similar cultural contexts.

Suggestion

Based on the findings of this study, it is recommended that parents continue to uphold local cultural values in their parenting practices, while also considering a more flexible approach, such as allowing space for open dialogue with their children. This approach is intended to minimize the potential negative effects of overly restrictive parenting styles. Additionally, for educators and psychology practitioners, the results of this study can serve as a basis for designing programs that support adolescents' psychological well-being through culturally respectful methods that remain adaptive to the developmental needs of children. Furthermore, this study encourages future research to explore other dimensions of traditional parenting that may influence psychological well-being over the long term. Longitudinal studies could provide deeper insights into how traditional parenting values evolve and impact adolescent development across various stages of life. Investigating factors such as socio-cultural shifts, generational differences, or the role of extended family could further enrich the understanding of traditional parenting in the context of local Indonesian cultures.

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