

The Role of Families in Cultivating Children's Personality Values: An Analysis of Social Psychology Education

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Abstract

The purpose of this study was to analyze the role of the family in cultivating value for children. In addition, it is also used to analyze the effect of values on children's attitudes, beliefs and behavior in the family. Furthermore, it aims to analyze the role of value education in reducing stress levels. This research applies a combination of survey and qualitative research. Both approaches were chosen because when analyzing and understanding the process by which a family instills values in children, we cannot rely on written questions and answers—we also need structured interviews that can solicit data that would be unobtainable through surveys. This research was conducted in the city of Kediri over a 14-month period from January 2019 to March 2020, and it involved 300 informants. Results show that the key to successful value cultivation is indeed family. The family can act as a vehicle for the process of seeding and applying values. The cultivation of values, however, is not limited to the parents—it can extend to other adults who live with their children, such as grandparents. A well-internalized value can improve the welfare of all family members, and the process of instilling values in children can improve their attitudes. In addition, a child's self-confidence and behavior can also improve. Children can also exploit these internalized good values when dealing with stress.

Keywords: family, social psychology, value planting

Introduction

In the family, the emotional bond between parents and children is a very close one. This closeness may arise from problems faced by these family members. In a traditional family (Islami, 2014), the social and emotional relationship between a father and mother is something that will be imitated by a child if he or she perceives it as something good. When children judge that the relationship between their parents is not good, however, they will try to build good communications while still referring to values they believe to be good.

Unfortunately, with the existence of social enterprises brought by technological change, families face increasingly complex challenges in functioning as the basic unit that is responsible for specific goals and processes (Schwab et al., 2002). Children's very intense interaction with digital devices reduces the time they spend with their families cultivating values (Carvalho et al., 2015). This is backed up by the findings of Jago, Edwards, Urbanski, and Sebire (2017), who found that

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much of children's free time is spent on activities involving their digital devices, thereby diminishing the normal functioning of the family and consequently the value-planting process. According to Valdemoros et al. (2017), it is a challenge for parents to avoid being swallowed up by the times and maintain the normal family function.

In the value-planting process, the family's function is described as a very multidimensional construct that reflects the extent to which the interaction between family members helps enhance the welfare of all family members (Ryan et al., 2005). Furthermore, Schwab et al. (2002) explain that family function is closely related to the family's role in developing and maintaining family members both socially (i.e., the social relationships between family members), psychologically (i.e., the value-planting process), and biologically (i.e., ensuring physical wellbeing).

In reality, together with the level of activity between the parents, the value-education process within the family has been neglected. For example, in the morning, everyone is busy preparing to go to work or school. During the day, there is no direct communication between family members. In the evening, both parents return from work late, so there is little time for them to impart values to family members.

The relationship between family members is very important at every stage of life, and for younger family members, these relationships are an important foundation for forming social relationships throughout their lives. This accords with the opinion of Umberson et al. (2010), who states that there is nothing more important to social relations than the relationship between family members. Likewise, Umberson, Crosnoe, and Reczek (2010) also state that the better the family relationships, the higher the level of welfare is for family members. Umberson and Montez (2010) argue that social relationships consistently and greatly affect the welfare of all family members.

Hartwell and Benson (2007) explain in detail that a harmonious family relationship can provide meaning and purpose, as well as real social resources for realizing welfare. In their words, family connections can provide greater meaning and purpose, as well as tangible social resources that benefit the wellbeing of each family member. Quality family relationships, according to Kawachi and Berkman (2001), are not limited to providing social support, however. They can, for example, also supply love, advice, and attention, but they can also cause tension (e.g., through arguments, criticism, excessive demands), and this can affect welfare in psychosocial, behavioral, and physiological ways.

Social psychologists like Grundy (2005) argue that children can learn moral values and social conventions through the socialization process that comes through the parenting process within the family. While inculcating these values, a two-way process occurs that involves a complex interaction between evolutionary trends and genetic and sociocultural factors. According to Grusec (2011), socialization occurs in different domains marked by different aspects, both from the parent–child relationship and from different fundamental mechanisms. Each domain requires different parenting actions that must match the milieu in which the child operates in order to produce suitable results for the child. These domains include protection, reciprocity, control, guided learning, and group participation. The same thing was stated by Robert et.al (2019) that citizenship education is able to instill good values for children.

Merz et al. (2009) explain that during the process of cultivating values, children and parents tend to stay in close contact with each other throughout the course of their lives, and the quality of intergenerational relationships is very important for the welfare of both generations. Polenick et al. (2016), meanwhile, explain that the quality of the relationship between a child and father will always be improved when they desire greater welfare. Recent research has also shown the importance of relationships with grandchildren to aging adults, and their existence can increase the closeness of the relationships between other family members (Mahne & Huxlold, 2015).

They further explain that grandparents can also instill good and bad values, manners, character, and morals in their grandchildren and children. In addition, the level of welfare for parents, adult children, and grandparents can improve when they get together. Grandparents often pay attention to a child at different points than their parents, so grandchildren have a better value-based experience during their lives' journeys, and this can contribute to social support, help deal with stress, and provide social control mechanisms. All of these, according to Nomaguchi and Milkie (2003) and Reczeck et al. (2014) can influence health and wellbeing in an important way over the course of life.

Garnier and Stein (1998) argue that traditional values generally help protect adolescents from problematic behavior. Humane and egalitarian values can protect adolescents from delinquency but also increase the risk of drug use. However, mothers can play a role in protecting adolescents

from drug use. Low family values often lead to problematic adolescent behavior, which is often marked by drug use, delinquency, dropping out of school, and sexual behavior.

Hwang (2002) emphasizes the need to study cultural heritage values from the existential phase of moral reasoning in Confucian society and ethics in order to distinguish the important features of Confucian ethics by referring to the difference between positive and negative, as well as perfect or imperfect, duties. The features of Confucian wisdom were further analyzed in terms of Schwartz's (2003) work to distinguish between rationally defensible moral codes.

Thomas, Liu, and Umberson (2017) explain that good and bad values from family relationships play a central role in shaping individual wellbeing throughout life. From the perspective of family life, the marital relationship is one of the most important relationships influencing the context of life, and this in turn affects the wellbeing of individuals throughout adulthood. Marriage relationships that result in children also act as a vehicle for instilling values in children and future grandchildren (Umberson & Montez, 2010). Nursalam (2020) states that even though traditional values seem local, they have global meanings, because good values are recognized by all people in the world.

Getting married, especially when the union results in a happy family, not only improves mental and physical health—it also acts as a seed for cultivating values in all family members (Umberson et al., 2015). The strong effect of marriage on children's health and successful value education is related to the sacrifices of each party (Sbarra, 2009). Several studies have shown that individuals with better health tend to be married. With a happy marriage that results in children, the internalization of values can occur (Lipowicz, 2014).

Values are concepts and beliefs that act as guiding principles in life. They represent an orientation that is determined by a person's awareness of something he or she is facing based on whether he or she has made a positive or negative assessment of that particular entity or situation (Paoli, 2002).

Values are instilled in a family by parents in the hope that their children will become good adults who will benefit the community (Paoli, 2002). Indeed, family is very important in the physical, emotional, spiritual, and social development of children. Research shows that each family is unique, but all have the same potential strengths. We must remember, however, that: 1) family is

a source of love, protection, and identity for its members; 2) all families have their strengths, but many now face extraordinary challenges; and 3) family is the backbone of the community (Islam, 2014). Islam (2014) further explains that family values are traditional or cultural values that have been passed down from generation to generation, and they are related to structure, function, role, beliefs, attitudes, and ideals.

Paola Cubas Barrag'n (Islam, 2014) found that value education does have a positive impact on children's welfare. He showed that this occurs because a value is a positive self-quality that can be useful in certain situations. Islam (2014) explains that a traditional family where the father acts as the breadwinner and the mother has limited employment or focuses on maintaining the home is able to cultivate better values than a family that leaves their children in other people's care. Islam (2014) says that in social science, sociologists use the term traditional family to specifically refer to the child-rearing environment that was previously called "the norm" by sociologists. This traditional family comprises a breadwinner father and a homemaker wife who raises her biological children. Any deviation from this model is considered an untraditional family.

In modern reality, most families in urban areas follow the modern model, where both parents have little time to cultivate values in their children and other family members. Some strategy is therefore needed to revitalize the value-planting process, even though families are very busy. For example, activities could take place in the morning, weekends, and public holidays.

Research Questions

The research questions of this study are developed as follows:

- 1) Is there any influence between the cultivation of values by the family on the understanding of the values controlled by the child and all other family members?
- 2) Is the cultivation of values able to improve individual attitudes, beliefs (self-confidence), and behavior?
- 3) Is the cultivation of values able to reduce the stress of family members in the midst of the hustle and bustle of work, study, and other activities?

Conceptual Framework

The Concept of Value Education

The social psychologist Kluckhohn (1951) explains that value is an explicit or implicit conception of “the desired.” This conception of desirability characterizes groups as well as individuals. It reconnects the psychological study of value with its sociological roots and draws attention to the influence of social experience and the importance of values.

Islam (2014) explains that values can be defined as broad preferences for an appropriate action or outcome. Values therefore reflect a person’s feelings about right and wrong, such as ideas about what ought to be, equal rights, what is worthy of admiration, and how people should be treated with dignity and respect.

Furthermore, Rokeach (1973) formally defines a value as a persistent belief that a certain personal or social form of behavior is preferable to another form of behavior. By referring to values as beliefs about modes of behavior and preferable outcomes, Rokeach conceptualizes values as forming a hierarchical system of thinking in terms of good, medium, and bad.

Values tend to influence attitudes and behavior (Donohue, 2020). Personal values provide internal references for what is good, beautiful, useful, constructive, important, desirable, and so on. They trigger behaviors and help solve the shared human goal of survival with comparative value ratings, thus explaining why people do what they do. Personal values exist in relation to cultural values, with them agreeing or disagreeing with the prevailing norms (Islam, 2014)

Allport and Vernon (1931) offer four points for assigning values in personality studies, especially in relation to the role of the family in cultivating personality values. First, they assert that measuring isolated traits, capacities, and other specific constructs yields understanding. They believe that personality is the overall structure that defines these elements.

Second, they argue that each personality is a unique system, and they are not directly comparable with one another. Third, a construct that is suitable for investigating personality must be able to describe each individual as a coherent system rather than in terms of a number of isolated personality aspects. Fourth, value constructs must meet the requirements for etymologizing the value generated by children’s thoughts after they conduct an assessment.

Values play an important role in all institutional arrangements. These standards are largely derived from society, studied, and then internalized. Schwartz (2011) says that a value (a) is a concept or belief; (b) is a desired final state or behavior; (c) goes beyond certain situations; (d) guides the selection and evaluation of behaviors and events; and (e) is sequenced based on relative importance. Family values involve enduring beliefs about the importance of family and who should play the key roles in it (e.g., raising children, taking care of the home, and earning a living).

For example, first, a gold ring has a dominant value, and someone might perceive it as a shiny object. This aesthetic evaluation process indicates good value. Second, rings are objects made of certain metals, and this is a form of theoretical evaluation, namely that gold can be turned into an attractive ring. Third, rings have a certain market value, and this is a form of economic evaluation, so the ring has a high economic value. Fourth, a ring is a symbol of love and loyalty, and this is a form of social evaluation. Fifth, a ring can symbolize certain rights and obligations, so there is a political evaluation process about the rights and obligations of its wearer. Sixth, a ring can have sacred or mystical value, and this is a form of religious/spiritual evaluation.

The Role of Value Education in Cultivating Personality

Rokeach (1973) also conceptualizes values within the framework of personality theory. He views personality as a concentric subsystem of beliefs arranged from the most central to the most peripheral. At the core of personality lies a set of beliefs about oneself, with the next layer of beliefs being values. A person's personality is therefore very dependent on the values he or she believes in.

For Rokeach (1973), each person has a unique combination of values, and people differ in how they associate the relative importance to the same limited set of values in their value hierarchy. In other words, while values guide all people, their preferences may differ. There are those who adhere closely to the prevailing values, while others may disregard these values. This is where the differences in people's values begin.

Culture is a social system that embodies a common set of values, and these values enable social expectations and a collective understanding of what is good, beautiful, constructive, and so on. Values relate to cultural norms, but they are more global and abstract than norms (Berges Puyo,

2020). Norms provide rules for behavior in certain situations, while values identify what should be judged as good or bad. While norms represent standards, patterns, rules, and guidelines for expected behavior, values are abstract concepts of what is important and valuable. For example, flying the national flag on holidays is a norm, but it reflects the value of patriotism. Likewise, wearing dark clothes and appearing somber at a funeral is a normative behavior by showing respect. Different cultures reflect values in different ways and at different levels of emphasis (Islam, 2014). Rokeach (1973) attempted to formulate a value catalog through the Value Survey (RVS) measurement process, which comprises two lists, one of terminal values and one of instrument values. The respondents rated 18 values on each list from most to least important as guiding principles in their own lives. (See table 1).

Table 1

The ten basic values of the individual

Basic Value	Motivational core goals
Universalism	Understanding, appreciation, tolerance, and protection for the wellbeing of all people and nature
Virtue	Preservation and enhancement of the wellbeing of those with frequent personal contact
Tradition	Respect for, commitment to, and acceptance of the customs and ideas that a person's culture or religion applies to individuals
Conformity	Restraint in actions, inclinations, and impulses that may irritate or harm others and violate social expectations or norms
Security	Security, harmony, and stability of society, relationships, and oneself
Power	Social status and prestige, control or domination over people and resources
Achievement	Personal success by showing competence according to social standards
Hedonism	Pleasure and sensual pleasure for oneself, stimulation, excitement, novelty, and challenges in life
Self-direction	Independent thought and action in choices, creations, exploration

Source: Schwartz, S.H., 1992. *Universals in the content and structure of values: theoretical advances and empirical tests in 20 countries*. In: Zanna, M. (Ed.), *Advances in Experimental Social Psychology* (Vol. 25, pp. 1–65). Academic Press, London.

The Role of Family in Cultivating Values

Social (family) psychologists argue that marriage has different meanings and dynamics across socioeconomic statuses (SES) and racial–ethnic groups due to varying social, economic, historical, and cultural contexts (Edin & Kefalas, 2005). There are two theoretical models to explain why marital relationships influence wellbeing: 1) the marital resource model and 2) the stress model (Waite & Gallagher, 2000). First, the marital resource model asserts that marriage promotes wellbeing through increased access to economic, social, and health resources (Camarero-Figuerola

et al., 2020; Umberson et al., 2013). Second, the stress model proposes that an unhappy family can be a source of stress, but this stress gradually diminishes as the relationships between family members improve, because each family member can then apply good social values in interactions with fellow family members (Umberson et al., 2013).

With regard to gender, Revenson et al. (2016) explain that men receive more physical health benefits from marriage than women, while women are more psychologically and physiologically susceptible to marital stress than men. In a happy marriage, women tend to receive more financial benefit from their male partners, who often earn more than they do, while men generally receive more health-promoting benefits, such as emotional support and encouragement for healthy behavior, from marriage than women do (Liu & Waite, 2014). This likely arises because in traditional marriages, women tend to be more responsible for maintaining social relationships with family and friends, so they are more likely to provide emotional support to their husbands, whereas men are more likely to receive emotional support and enjoy the benefits of these social relationships. Social networks can also improve the husband's health and wellbeing (Revenson et al., 2016).

Becoming a parent in a family that already has children can generate respect for being a good parent, but it can sometimes be stressful when a child gets involved in juvenile delinquency, illegal drug use, alcohol abuse, and other illegal activities. This emphasizes the importance of the family's role in instilling values in children, so they do not adopt unwanted behaviors (Umberson et al., 2010).

Being a parent can limit free time, generate stress, and reduce wellbeing, especially when children reach adulthood because they already have their freedom, and if they have not adopted good values, this will generally increase parental stress (Nomaguchi et al., 2005). However, being a parent can also increase social integration, which in turn leads to greater emotional support and a sense of belonging and meaning as a parent who is able to raise better offspring (Berkman et al., 2000), and this has positive consequences for the welfare of all family members for which they are responsible.

Studies show that adult children play an important role in the social networks that their parents have nurtured throughout life. Such family relationships can be continued by adult children. Of

course, when parents have successfully instilled good values in their children, these will be more meaningful (Umberson et al., 2010). The effects of parenting on health and wellbeing become increasingly important at an older age, because adult children are one of the main sources of care for aging adults, especially when parents have succeeded in instilling good values in their children (Seltzer & Bianchi, 2013). The norm of adult children being obliged to care for their aging parents is a form of social capital that can be accessed by parents when the need arises. Indeed, when their health declines, care from adult children will be needed (Silverstein et al., 2006). Reading all the above theories, we can understand the importance of both parents, as well as grandparents, for instilling values in children. In addition to being an asset for the family, this can also act as social capital for parents in maintaining social relations with their relatives.

Methods

Design

This study used a case study design and applied qualitative approach to analyze data (Creswell, 2014, Yin, 2014). Basically, this study applied a mixed methodology over two stages, namely a survey with a closed questionnaire and a structured interview (Iliadis et al., 2019). Data of this study are analyzed using qualitative approach implementing a case study suggested by Yin (2014).

Sample

The population for this study comprised people living in the city of Kediri who were married and had families or already had children and grandchildren. There are 32,096 such heads of families (KK) in Kediri (Central Statistics Agency, Kediri City, 2020). The purposive sampling technique was used to determine the number of participants, which was 10 times the number of indicators. As the number of indicators in the instrument lattice was 30, the desired sample size was 300 people.

Over the study period, 290 complete responses were solicited from respondents, and these were young couples with one child (n=85), young couples with two children (n=70), families from a previous marriage (n=25), families with a single female parent (n=25), families with a single male parent (n=30), polygamous couples (n=10), couples with one to two grandchildren (n=35), and couples with three or more grandchildren (n=20). See table 2.

Table 2*Characteristic of sample*

No	Family category	F	%
1	young couples with one child	85	29
2	young couples with two children	70	24
3	families from a previous marriage	25	8
4	families with a single female parent	25	8
5	families with a single male parent	30	11
6	polygamous couples	10	3.2
7	couples with one to two grandchildren	35	12
8	couples with three or more grandchildren	20	6
	Total	290	100

Research Instrument

This research instrument is in the form of closed questions, developed by researchers based on existing theories. The questionnaire for the cultivation of values variable consisted of eight questions, the children's attitudes variables consisted of seven questions, the understanding of value variable consisted of eight questions, and the children's stress level variable consisted of seven questions. Before using the instrument, it was tested on thirty respondents to see its validity and reliability. Based on the results of the product-moment correlation test analysis, all instrument items are valid and based on the results of the reliability analysis, all instruments are reliable. See table 3.

Table 3*The results of the reliability test of the role of family education in cultivating values*

Reliability statistics			
Variable	Cronbach's alpha	Cronbach's alpha based on standardized items	No. of items
Cultivation of values	.804	.872	30
Children's attitudes	.706	.814	30
Understanding of value	.824	.894	30
Children's stress level	.783	.821	30

Source: Data analysis by SPSS 19.0, 2020

The Cronbach's alpha are greater than 0.60, so it can be concluded that the 4-variable (30 item) questionnaire are reliable and consistent. To determine the normality of the sample compared to the population, the researcher performed the Kolmogorov–Smirnov test. The results of this showed that the sample did not significantly differ from the population.

Data Collection Techniques

The questionnaire was developed based on the theory used, and then an operational definition was formulated before the dimensions and indicators were determined. After these three steps, a research instrument grid was compiled. The second stage of structured interviews asked survey participants to elaborate on their responses to the questionnaire. The two stages are discussed in more detail below.

Stage 1: The research survey used research instruments compiled by the researcher with reference to the most up-to-date and relevant theories. The responses from the survey participants could be obtained in a timely manner because the researcher directly asked each informant, item by item, the questions in the research instrument. This was followed up with a structured interview to collect further responses from the participants.

Stage 2: Structured interviews were conducted with some of the respondents to the survey. Only those interested in participating in follow-up interviews took part. The researcher deliberately chose the interview sample to achieve maximum variation in terms of (a) length of the marriage, (b) number of children, and (c) number of grandchildren. These interviews provided insight into the main trends found in the survey data.

In-depth structured interviews were the mainstay of the stage 2 research. Both stages 1 and 2 resulted in primary data. In this study, primary data play an important role in answering the formulated research questions, more so than secondary data would have. That said, secondary data were also gathered from various official government official documents, the literature, and the results of various relevant research studies. The survey was conducted between January 2019 and March 2020 in the city of Kediri, both in the city center and the suburbs. This included elite housing, moderate housing, and densely populated housing, including illegal residential areas (i.e., illegal housing), communities around markets, places of worship, school environments, *pesantren*, riverbanks, and other marginal locations.

Data Analysis

The mean difference analysis (t-test) was used in this study to analyze the data (Ghozali, 2016). The qualitative interview data that had been collected was reduced so that only valid data would

be analyzed. All this valid data were classified according to typology in accordance with the uniqueness of the data obtained before proceeding to draw conclusions. The conclusions drawn were inductive in nature, starting in a specific field and then generalizing them in a wider scope. The survey participants were recruited through a door-to-door approach, both in the city center and the suburbs. Houses were visited in turn according to predetermined criteria, so the target sample size could be achieved. To increase the effectiveness of the research, the researcher consulted the head of the neighborhood unit (RT), the head of the Rukun Warga (WR), the head of the village, and the *Lurah* at the village level. This was to obtain permission from them, as well as to get them to accompany the researcher in the community, thus reassuring the residents. The completion of the questionnaire was always guided by the researcher, so there could be no misinterpretation or misunderstanding. If participants encountered problems or did not understand a question, they could ask the researcher for clarification. The questionnaire also requested the email address and telephone number of the respondent, so if there were any missing or ambiguous responses, the researcher could contact the relevant participant. Although this approach has its limitations (Westbrook & Saperstein, 2015), it facilitated the acquisition of a fairly representative sample in terms of age, length of marriage, single/multiple parents, number of children, and number of grandchildren.

The research also included people who had been divorced, whether they were still single or had remarried, as well as men with more than one wife. The study also included elderly couples who had grandchildren. It observed and interviewed men as the heads of families, mothers, married and unmarried children, and adult grandchildren who lived with their parents or grandparents.

Results

Prior to the analysis, normality test was conducted to see whether the data were normally distributed as seen in Table 4.

Table 4

Data normality test results

Description	Unstandardized residual
No.	300
Kolmogorov–Smirnov Z	.861
Asymp. Sig. (2-tailed)	.449

Source: Analysis Data by SPSS 19.0, 2020

The results of the one-sample Kolmogorov-Smirnov normality test showed a significant Asymp. Sig. (2-tailed) value of 0.449, which is greater than 0.05, so the Kolmogorov–Smirnov normality test for the data from 300 participants was found to be normally distributed.

RQ 1: What Is the Role of Family in Installing Values in Children?

The results of the data analysis that answer the role of family in installing values for children appear in Tables 5 and 6.

Table 5

The results of the R test for the role of the family in children adopting values

Model summary				
Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	.898 ^a	.806	.791	2.314

a predictors: (Constant), Children adopting values

Source: Analysis Data by SPSS 19.0, 2020

Table 5 shows that determination coefficient of the role family adoption can explain values by children with an adjusted r^2 of 0.791 or 79.1%. The remaining contribution can be explained by other variables is 79,1% and not included in the research model (20,9%). This means that the better the process for instilling values in children, the better the children's mastery of values will be.

Table 6

The results of the t-test for the role of the family in children adopting values

Coefficients ^a					
Model		Unstandardized coefficients		Standardized coefficients	Sig.
		B	Std. error	Beta	
1	(Constant)	10.528	1.292		.000
	Role of the family adoption	.132	.024	.303	.000

a. Dependent Variable: children adopting values

Source: Analysis Data by SPSS 19.0, 2020

From table 6, the model regression that can be formed are:

$$Y = 10,528 + 0,132 X + e$$

Based on the above equation, it can be interpreted as follows:

- 1) The constant value of 10.528 means that if the variable of role of the family are noting, the children adopting values will be 10.528.
- 2) The coefficient value of role of the family of 0.132 is positive, meaning that if role of the family has increased by 1 point, the children adopting values will increase by 0.132 points. The better the role of the family, the better the children adopting values

Table 6 shows that the role of the family affects the children adoption values a t-value of 5.482 with a sig. of 0.000. This shows that the family makes a significant contribution to the adoption of values by children. It means the proposed hypothesis is accepted

RQ 2: How Do Values Affect Attitudes, Beliefs, and Individual Behavior?

The results of the data analysis relating to effect of values on individual attitudes, beliefs, and behavior can be seen in Tables 7 and 8.

Table 7

R Test results for the effect of values on attitudes, beliefs, and individual behavior

Model summary				
Model	R	R square	Adjusted R square	Std. error of the estimate
1	.653 ^a	.427	.425	1.712
2	.632 ^a	.399	.397	1.753
3	.721 ^a	.519	.514	1.573

a. Predictors: (Constant), attitudes, beliefs, and individual behavior

Source: Analysis Data by SPSS 19.0, 2020

Table 8

The results of the t-test for the effect of value on attitudes, beliefs, and individual behavior

Coefficients ^a						
Model		Unstandardized coefficients		Standardized coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	2.129	1.077		1.977	.049
	Attitude	.063	.018	.146	3.513	.001
	Beliefs	.315	.043	.393	7.301	.000
	Individual behavior	.141	.022	.346	6.463	.000

a. Dependent variable: Attitudes, beliefs, and individual behavior

Source: Analysis Data by SPSS 19.0, 2020

Table 7 shows that the effect of value (X) on attitude (Y1) is 0.427 with a t-value of 3.513 with a significance of 0.000. This means that children's attitudes toward socializing in family, school,

and society contribute 42.7% toward their attitudes during the learning process and their inculcation of values .

The effect of value (X) on children's self-confidence (Y2) is 0.399 with a t-value of 7.301 and a significance of 0.000. This means that value contributes 39.9% to beliefs during the learning process and the inculcation of values in children. The effect of value (X) on good individual behavior (Y3) is 0.519 with a t-value of 6.463 and a significance of 0.000. This means that value contributes significantly (51.8%) to individual behavior. The remaining 48.2% of contribution came from other variables not considered in this study.

RQ 3: What Is the Role of Value Education in Reducing Stress Levels?

The results of the data analysis for the role of education in reducing the stress levels of family members can be seen in Tables 9 and 10.

Table 9

R test results for the effect of value education on stress levels

Model summary				
Model	R	R square	Adjusted R square	Std. error of the estimate
1	-.303 ^a	.092	.089	2.155

a. Predictors: (Constant), stress levels

Source: Analysis Data by SPSS 19.0, 2020

Table 10

The results of the t-test for the effect of value education on stress levels

Coefficients ^a						
Model		Unstandardized coefficients		Standardized coefficients		
		B	Std. error	Beta	T	Sig.
1	(Constant)	12,428	1,381		7,342	,000
	Stress levels	,143	,026	,303	6,334	,000

a. Dependent variable: stress levels

Source: Analysis Data by SPSS 19.0, 2020

Table 9 shows that value education has a negative effect on the stress level of all family members with an r^2 of 0.092 and a t-value of 6.334 with a sig. of 0.000. This shows that value education in the family makes a significant (9.2%) contribution to reducing stress levels, with the remainder being explained by other variables not included in our research model. This means that a better value-planting process results in lower levels of stress, all else being equal. Conversely, when

value education with the family fails, this leads to increased levels of stress not just for the child but also other family members.

Discussion

Deriving the research questions of the study, the recent research obtains that values cultivation was rooted in the family environment. Evidences show that the family represents as a vehicle for the process of seeding and applying values. The cultivation of values include also adults who live with their children, such as grandparents. A well-internalized value can improve the welfare of all family members, and the process of instilling values in children can improve their attitudes. In addition, a child's self-confidence and behavior can also improve. Children can also exploit these internalized good values, dealing with stress. To provide more elaborated features, discussion is addressed the results of the study.

The Role of Family in Instilling Values in Children

Although many factors influence a person's behavior, values are often a very important contributing factor. For values to be associated with behavior, they must be regarded as being relevant to the person's culture. However, values are inherently abstract, so their relevance to certain situations is often unclear and only applicable to some cultures and not others. As such, the values that apply to the people of Kediri did not necessarily resemble those that apply in other regional cultures, let alone those of other countries. However, some universal values apply to all cultures, and these are more manifest than other abstract values.

As Maio (2010) notes, someone may see equality, for example, as relevant to situations of ethnic or gender diversity, but the same person may fail to perceive societies that regard women as more dignified than men. He proposes that abstract values relate to behavior, which is a "concrete example" of these values, if they can be expressed in real-life situations. Maio (2010) summarized a series of experiments that showed how values influence behavior more when people have thought about the real applications of these values.

The people of Kediri consider values as abstract, but they can easily exemplify them in everyday life starting with the family, work, and community environments. The values that apply to the people of Kediri are similar to those generally present in Indonesia, such as respecting older family and community members, those who are more accomplished in academia, and those with a higher

rank and social position. In practice, not everyone respects the richer members of society or those with great social titles, because a person's level of wealth or achievement is relative. The Kediri people say that above the sky, there is yet more sky. As such, people who have a high social position do not necessarily receive the respect of people with an even higher social position. Here, values that initially seemed concrete start to become rather vague.

Family plays an important role in instilling values in children, so they always respect concrete values and recognize them as something that should be upheld and not left behind. This accords with the opinion of Bardi and Schwartz (2003), who state that several mechanisms link value to behavior (Schwartz, 2009). First, values influence choices, because people act to achieve, affirm, or defend goals according to their most important values. For example, parents emphasize the importance of maintaining household harmony and preserving close ties with the family. If this is not done by the family, including among the Kediri people, then according to the opinion of Caprara et al. (2006), this situation will threaten the achievement and preservation of these values. In other words, a person's values determine the importance that people ascribe to the consequences of any action. Actions are more attractive and subjectively more positive if they promote the achievement of a worthy goal. Value-based judgments about potential options usually derive from awareness. Values enter the consciousness when actions are considered to have conflicting implications for different cherished values. In the Kediri community, parents still very strongly expect their children to always maintain household harmony, because they want to be able to live side by side with their children and their children's grandparents.

Second, values influence behavior. The greater the priority attributed to a value, the more likely people will formulate a plan of action that will lead to its expression. Planning focuses people on the pros of the desired action rather than the cons. This increases people's confidence in their ability to achieve worthy goals, their persistence in the face of obstacles and distractions, and belief in their desire to achieve goals. By promoting planning, the importance of value encourages behavior that is consistent with the relevant values (Caprara et al., 2006).

In the Kediri community, many household heads, especially Muslim ones, always pray at night and follow various fasts in order to create a happy family, not just for themselves but also for all

family members, including their grandchildren. The various “concerns” of parents can be better understood as an effort to improve the family’s common welfare.

Third, values influence behavior via their influence on attention, perception, and interpretation in some situations. People pay more attention to those aspects of a situation that offer opportunities for achieving something in line with the values they uphold. For example, someone may think that not returning to his or her hometown during Eid is something that will threaten their value of friendship. Someone else might interpret returning to the home village as an opportunity to meet up with family members and old friends. Every perception or value-based interpretation can show that a value can be realized through real action.

Several mechanisms in family life link values to behavior, as stated by Bardi and Schwartz (2003) and Schwartz, (2009). In Kediri society, values influence choices because people act to achieve, affirm, or maintain some goals that express their important values. Thus, when a family applies values, they have a noble goal in mind, namely to improve the inner and outer welfare of all family members.

The approaches discussed above treat value as an individual characteristic, thus placing value theory in mainstream psychology. Value priorities are also used to describe and compare societies and cultures. In the Kediri community, social or cultural values usually combine the individual values of family members in order to achieve above-average happiness. This accords with the opinion of Inglehart and Baker (2000), who opine that cultural values lie in the minds of the individuals.

The opinion above is also corroborated by that of Hofstede (2000), who states that the function of family and community institutions in instilling values in the younger generation is a tangible manifestation of the physical and psychological wellbeing of the wider society. In his research, Schwartz (2011) also found an influence of cultural values on the individual attitudes, beliefs, and behaviors of all family and community members. All of these relate to cultural values and the characteristics of groups and communities (e.g., influence, social policies, socioeconomic change, etc.).

The explanation above can be drawn from an understanding that the family plays a very large role in instilling values in children, not just through their parents but also through the grandparents who live with them. This study therefore has some novelty when compared to previous studies in that the process of cultivating values can be carried out by other family members close to the child and not just the parents.

The Influence of Value on Attitudes, Beliefs, and Individual Behavior

The explanation above implies that family is the most important vehicle for instilling values in children. The family takes the values that apply in society and encourages children to internalize them from the age of three. From that point on, children can be taught about values that will increase their future happiness.

This study has succeeded in investigating the influence of cultural values on attitudes, beliefs, and individual behaviors in the Kediri community and their relationship with the cultural values that have developed in the Kediri community itself. Another characteristic of family members, especially the children of families in Kota Kediri, is that it seems clear that children born into married families received better lessons about values from their parents. The existence of the family as a vehicle for developing values can also help improve the welfare of all members of the family.

This accords with the opinion of Hughes and Waite (2009) in that married people, in general, enjoy better mental and physical health and have a longer life expectancy than people who are divorced or separated, widowed, or unmarried. A similar opinion was also expressed by Simon (2002), who said that the health of married people has increased in the last few decades. Thoits (2010), meanwhile, believes that the welfare of married people can be improved through increased self-esteem, which involves adopting a more positive view of oneself. They can also instill good values in their children, so the welfare of all family members improves (Fukukawa et al., 2000)

Children and other family members in Kota Kediri receive support from each other and consequently feel a greater sense of self-worth, and this increase in self-esteem can be a psychological resource for developing optimism, positive influence, and better mental health

(Symister & Friend, 2003). Under such conditions, the process of instilling values in children can be directly applied as part of social life and the results enjoyed immediately.

Here, the influence of values on the attitudes, beliefs, and behaviors of individuals in Kediri families manifests in real life in the community, and the community can assess the results of the ongoing process of value cultivation in the family in particular and wider society in general. With these values, the attitude of all family members toward society will be enhanced. The sense of self-confidence that society will accept all family members increases, and ultimately, the individual behaviors of all family members will also be accepted by all of society. Family members in the Kediri community can also regulate each other's behaviors, namely through social control and by providing guidance and encouragement in behaving in a more appropriate manner and being more effective at applying the values that have been learned, followed, and practiced in the family and society.

This agrees with the opinions of Cohen (2004) and Reczek et al. (2014), who state that the whole process of cultivating values that has been carried out by parents will be repeated in real life society by their children. Williams and Umberson (2004) conclude that marriage is able to mold values about life and everything that may affect the welfare of family members. A first marriage can improve psychological wellbeing and reduce depression. The value-planting process in this situation is much more effective than before (Frech & Williams, 2007). Likewise, Musick and Bumpass (2012) state that although the benefits of remarriage (second and so on) may not be as great as those from the first marriage when they have offspring, the process of instilling values in the children can still be carried out effectively.

In the Kediri community, couples can encourage those closest to them to engage in behaviors that further improve health. They will try to instill values in the family in order to achieve peace and prosperity in life, and these efforts contribute to better health outcomes for the entire family. This accords with the opinion of Umberson et al., (2010), who state that the family contributes to the process of cultivating values and can therefore improve the health and wellbeing of family members, both physically and psychologically. The discussion above leads to the conclusion that cultural values that are instilled in children and other family members basically go on to influence individual attitudes, beliefs, and behaviors in society. The better the process for instilling values

in the family, the better the attitudes, beliefs, and behaviors of family members will be, including in the wider community.

The Role of Value-Building in Reducing Family Stress

Most Kediri people believe that marital relations can indeed cause stress, and this can even break the marriage bond itself, ultimately damaging the welfare of all family members. However, with a successful process for instilling values in the family, stress levels can be reduced, thus also reducing the high number of family conflicts and divorces. This agrees with the opinion of Williams and Umberson (2004) in that the stress model shows that negative aspects of marital relationships, such as marital tension and breakup leading to stress and damaging wellbeing. The positive aspects of the community's marital relationships in Kota Kediri encourage social support, increase self-esteem, and promote healthier behaviors in general and for dealing with stress.

Marriage-based relationships also tend to become more prominent with age. Families are also able to provide social support when one family member experiences stress. The process of handling stress can also apply values that are recognized as being faithful and effective. For example, if a child is being bullied by a peer and experiences stress, the parents can encourage the child to apply the values of feeling self-confident, not taking revenge, not being hurt, always forgiving, and so on.

If stress is not dealt with through good values, stress can harm mental health, although social support can serve as a source of protection. Stress is detrimental to health and wellbeing. This is where the family's role in protecting all family members from stress through values is considered a valuable approach. As stated by Thoits (2010), stress can be overcome through a discussion process within the family. Stress can also be handled well when parents have directed their children to apply values. Stress can also lead to behaviors that endanger health, such as coping mechanisms for dealing with stress (Ng & Jeffery, 2003).

This is also consistent with the opinion of Graham et al. (2006) in that stress caused by strained relationships can result in physiological processes that impair immune function, affect the cardiovascular system, and increase the risk of depression. Therefore, the application of values in dealing with stress is very useful. Parents are the most instrumental resource in training children

to apply values to deal with stress. A happy family life can help relieve stress. Moreover, children can apply values to every problem that arises. Therefore, all families should be able to practice and apply values in the lives of their children, starting from the moment when they begin to understand what life is like. Socializing with playmates can also cause stress, but when children have an understanding of values, they will be able to overcome such problems and not feel stressed.

A wise parent who is bound in marriage is able to protect family members and provide emotional support by applying good values. Indeed, the example of a parent leaves a deep mark on a child. This accords with the opinion of William (2003), who states that close relationships have a stronger impact on welfare because children are able to apply their values from a narrow family setting to a broader community one. Adult children, especially those who receive a good education in values, provide benefits for the welfare of their parents. Children will always be devoted to both parents, as well as grandparents, because the values that have been instilled in them by their parents have flourished. This agrees with the opinion of Merz et al. (2010), who say that receiving social support from adult children is related to welfare. An identity of independence and usefulness can also offset some of the benefits of receiving support from adult children.

Older parents are also very likely to provide instrumental or financial support to their adult children, often contributing more than they receive and providing emotional support to their adult children, and this is linked to greater wellbeing for parents (Grundy, 2005; Thomas, 2010). If adult children are unable to apply good values in interactions with their parents, the quality of the relationship will be bad, thus damaging the welfare of the parents. Tension between parents and adult children also deteriorates cognitive health. This agrees with the opinion of Thomas and Umberson (2017), who state that children who fail to apply values will cause tension with their parents and affect their welfare. When values are successfully instilled in children, adult children can take on caring roles for their older parents. This concurs with the opinion of Pinquart and Soerensen (2007), who opine that even though children have busy work lives, they can still care for their aging parents. Adult children often experience competing pressures from working, looking after their own children, and caring for older parents (Evans et al., 2006).

There is a positive contribution to family functioning in many domains of individual development and wellbeing, namely physical development (El-Sheikh & Kelly, 2017). The family plays a very big role in the psychological development of children, so the children do not experience stress

(Halliday, Palma, Mellor, Green & Renzaho, 2014). The family also plays a role in cultivating values, so that all family members have good mental health and happiness (Botha & Booysen, 2014). Psychological health should be another fulcrum for family roles (Evans, Cowlshaw, Forbes, Parslow & Lewis, 2010). Furthermore, family functioning is a key indicator and a basic element of family stability and resilience. O'Neal et al. (2018) conducted research on the families of soldiers who had been posted far from the family, and he found that more intense communication was needed for household affairs to still run effectively. This means that an adequate quality of interaction is needed for a family to survive in difficult situations. In such situations, the process of cultivating values in the family can still be carried out by those family members who are still present among children and other family members. The above description gives us the understanding that the successful cultivation of values can reduce stress in the family and in society. Stress can therefore be relieved by adopting constructive, healing values. The successful instilling of values in family members can reduce stress, and even when there is stress, it can always be overcome with good values. This study implies that values cultivation derives from the family and they are represented by the adults in the family. Schools should collaborate with parents to cultivate the values at homes, society and daily environments.

Conclusion

Drawing the results in mind, we can conclude that the family plays a very big role in the process of instilling values in children. Families who actively instill values in children find that their children and other family members can guide their behavior toward loftier goals. When a family does not teach values, however, the mastery of values in family members becomes weak. The process of cultivating values is not only carried out by both parents but also other adults in the family, such as grandparents. A successful process for instilling values results in being able to influence individual attitudes, beliefs, and behaviors. Children who understand these values have better attitudes, greater self-confidence, and better individual behaviors within the family and society. The successful planting of values also improves the welfare of children and other family members. Children can control stress, manage it during challenges, and take opportunities to manage stress effectively. When children master good universal values, they solve problems that cause stress by always applying the values they already hold. In essence, when a person has mastered universal values, then every step of his or her actions, words, and attitudes is always

framed in the light of good values. They do not act arrogantly or selfishly, they can respect others, and they can accept suggestions or criticisms from others.

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