

The Effect of Strength-Based Parenting, Religious Commitment, Demographic Factors Mediated by Positive Affect on Students' Character Strength

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Abstract

This study aims to determine the effect of strength-based parenting and religious commitment on students' character strengths mediated by positive affect. This study uses quantitative methods. The sampling technique was a non-probability and purposive sampling technique. The subjects of this study were 484 students of Senior High School X. The scale used is VIA-72, SBP scale, MUDRAS, and NAPAS. Data were analyzed by path analysis technique using Lisrel 8.80. Based on the results of the analysis showed that the model "the influence of strength-based parenting and religious commitment on the strength of students' character is mediated by positive affect" fits the data. Positive affect acts as a mediator for the dimensions of strength-based parenting use, engaging in bodily worship of Allah, and recommended acts except for strength-based parenting knowledge and sinful acts. Parents can start bonding-based parenting by keeping a diary of the strengths their children use on a daily basis, mapping out the strengths of each family member, and asking questions about the strengths their children have.

Keywords: positive affect, religious commitment, strength-based parenting, strength of character

Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh pola asuh berbasis kekuatan dan komitmen beragama terhadap kekuatan karakter siswa yang dimediasi oleh afek positif. Penelitian ini menggunakan metode kuantitatif. Teknik pengambilan sampel adalah teknik non-probability dan purposive sampling. Subyek penelitian ini adalah 484 siswa SMA X. Skala yang digunakan adalah VIA-72, skala SBP, MUDRAS, dan NAPAS. Data dianalisis dengan teknik analisis jalur menggunakan Lisrel 8.80. Berdasarkan hasil analisis menunjukkan bahwa model "pengaruh pola asuh berbasis kekuatan dan komitmen agama terhadap kekuatan karakter siswa yang dimediasi oleh afek positif" sesuai dengan data. Afek positif bertindak sebagai mediator untuk dimensi penggunaan pengasuhan berbasis kekuatan, terlibat dalam ibadah tubuh kepada Allah, dan tindakan yang dianjurkan kecuali untuk pengetahuan pengasuhan berbasis kekuatan dan tindakan dosa. Orang tua dapat memulai pola asuh berbasis bonding dengan membuat catatan harian tentang kekuatan yang digunakan anak mereka sehari-hari, memetakan kekuatan setiap anggota keluarga, dan mengajukan pertanyaan tentang kekuatan yang dimiliki anak mereka.

Kata kunci: afek positif, kekuatan karakter, komitmen beragama, pengasuhan berbasis kekuatan

Introduction

Individuals who study science are expected to be able to benefit themselves, others, and the environment. Individuals who study science without being accompanied by positive character and attitude will use their knowledge to satisfy their ego (Muslim et al., 2020). Therefore, it is essential to understand how to instill and develop good character in students.

A good character in individuals is a unity of positive traits, although it can be seen at different levels. Good character is a multidimensional attribute, which in positive psychology is known as a character strength. Each individual already has a unique strength profile, some being more developed and others less (Great Good in Education, 2019; Niemiec & Pearce, 2021). In general, parents and educators value character strengths as essential and try to develop them in children and adolescents to be ready to live a life that is constantly undergoing various changes. Martínez-Martí and Ruch (2014) believe that character strength can help individuals adapt to different stages of life.

Character strength is a positive quality each individual possesses, as reflected through their thoughts, feelings, and actions to improve their well-being and that of others. An oriented movement uses psychological tools not only to identify and correct problems but also to recognize and cultivate and develop positive qualities in order to achieve optimal conditions for individuals (Demirci et al., 2021; Fahmi & Ramdani, 2016; Great Good in Education, 2019; Romero et al., 2018).

Character strength possessed by individuals can be formed and enhanced through external intervention or self-willed (Hudson & Fraley, 2015). More fully, several studies address internal factors that can affect a person's character strength, for example, age, gender, class, and profession (Guo et al., 2015; Zubair et al., 2018), big five personality (Dametto & Noronha, 2020; Merino et al., 2020; Noronha & Zanon, 2018), mindfulness (Güldal & Satan, 2020), psychological well-being (Brdar & Kashdan, 2010; Gustems & Calderón, 2014), flourishing and self-compassion (Jafari, 2020), religious faith and commitment (Wnuk, 2021), emotional intelligence and positive affect (Ros-Morente et al., 2017), and life satisfaction (Romero et al., 2018).

External factors that can influence are family support (Noronha et al., 2019), family civic (Shubert et al., 2019), parental attachment, and friend attachment (Idriyani, 2018), parenting (Asbari et al., 2019), career happiness plan (Prasetyo & Ratnaningsih, 2019), Duha prayer (Wiguna et al., 2020), 21st-century school (Lavy, 2020), service leadership (Shek & Yu, 2015), peer acceptance (Wagner, 2019), mindfulness-based psychoeducation program (Güldal & Satan, 2020), culture (Zubair et al., 2018), strength-based parenting (Waters, 2015; Waters, 2018; Waters & Sun, 2016).

Positive affect is not only a factor that affects character strength but can also be a mediator. This is based on the results of research conducted by Ros-Morente et al. (2017), which showed that positive affect makes it possible to become a mediator between emotional intelligence in predicting character strengths, especially temperance, and humanity. Positive affect is known to be influenced by parenting (Nikmanesh et al., 2020; Roman et al., 2015), religious commitment (Hicks & King, 2008), gender, satisfaction in friendships and cultural or ethnic identity (Diwan et al., 2004).

Students who show positive affect will be enthusiastic and optimistic, so students are willing to be actively involved in learning. This active involvement of students is desirable because it shows that students have a positive attitude toward learning. Hammill et al. (2020) revealed that student engagement could be increased through strength-based interventions by schools, teachers, and parents. In other words, strength-based parenting increases students' positive affect. Positive affect is felt more for individuals who have a high religious commitment because individuals feel more optimistic, hopeful, and grateful (Wnuk, 2021).

According to Ahmed (2009), religious commitment is one of the factors that can prevent individuals from approaching risky behavior because of meaningful interpersonal relationships. So religious commitment can help students to appreciate better and interpret the knowledge learned so that it can be a means to increase faith and piety and be applied to benefit. A good life is achieved through a long

process, through various situations and trials which require positive qualities. Therefore, individuals with a more religious orientation show positive traits because they always feel hopeful, more grateful, and easy to forgive.

The family is an important activity center for various aspects of student life because it is able to provide space to develop character strengths by providing social interaction, support, protection, and affection. The role of the family is very important, especially parents have the opportunity to teach knowledge, values, religion, and morals through parenting style. The research of Noronha et al. (2019) stated that there needs to research on the influence of parenting patterns on character strength. Parenting as an intervention from the outside relates to developing students' character strengths. Parenting is proven to improve character, spirituality, and religious commitment in adolescents. In addition, parenting positively affects self-esteem, self-efficacy, and achievement motivation (Asbari et al., 2021; Dwisarini, 2020; Giesbrecht, 1995; Susanti & Tarigan, 2021). So we need proper parenting to help promote the strength of the child's character.

There is a parenting pattern capable of developing character strengths, namely character-based parenting (strength-based parenting). Character-based parenting is parenting that focuses on building what has gone well in children before focusing on fixing what is wrong. Parents help children to maximize and utilize the unique talents and characters they already have to develop and improve weaknesses (Waters, 2015; 2018).

Character-based parenting is known to be a factor that can prevent anxiety, depression, stress, and negative emotions, as well as a factor that can increase life satisfaction, self-confidence, well-being, positive emotions, and academic values in children (Waters et al., 2019). Character-based parenting can encourage individuals to develop and use their strengths (strength-use) (Jach et al., 2018), so character-based parenting can encourage the development of character strengths to impact student learning persistence. Based on the background related to the data and phenomena that have been described, this study will examine the influence of religious commitment as an internal factor and strength-based parenting as an external factor mediated by a positive affect on character strength.

Methods

This study uses quantitative methods. The sampling technique is a non-probability and purposive sampling technique. The subjects of this study were 484 students of Senior High School X. The scale used is VIA-72 (strength of character) by (Peterson & Seligman, 2004), MUDRAS (religious commitment) by (Olufadi, 2017; Suryadi et al., 2020), and NAPAS (positive affect) by (Mroczek & Kolarz, 1998). Data were analyzed by path analysis technique using Lisrel 8.80.

Results and Discussion

The model test results were proven to be fit by obtaining RMSEA = .59578, CI = .0 - .098, and probability RMSEA = .77. Based on the results of the model fit test shows that the model influence of religious commitment is mediated by a positive affect on the strength of the student's character fits the data. In the next stage, the researcher looks at each of the direct impact path coefficients between variables, which are shown in **Table 1**.

Table 1. Coefficient of Direct Impact

| Direct Impact | Path Analysis | Std. Error | T-value | Conclusion |
|---|---------------|------------|---------|-----------------|
| Strength Based Parenting Knowledge → Character Strength | .32 | .041 | 7.76 | Significant |
| Strength Based Parenting Use → Character Strength | .058 | .039 | 1.47 | Not Significant |
| Engaging in bodily worship of Allah → Character Strength | .13 | .048 | 2.66 | Significant |
| Recommended acts → Character Strength | .14 | .043 | 3.16 | Significant |
| Sinful acts → Character Strength | .20 | .042 | 4.69 | Significant |

Based on **Table 1**, it can be seen that:

1. The results of the analysis test show that the strength-based parenting knowledge of the strength-based parenting variable has a significant effect on character strength. This can be seen from the t-value of 7.76 (> 1.96).
2. The results of the analysis test show that the strength-based parenting use dimension of the strength-based parenting variable does not have a significant effect on character strength. This can be seen from the t-value of 1.47 (< 1.96).
3. The results of the analysis test show that the dimensions of engaging in bodily worship of Allah from the religious commitment variable have a significant effect on character strength. This can be seen from the t-value of 2.66 (> 1.96).
4. The results of the analysis test show that the recommended acts dimension of the religious commitment variable has a significant influence on character strength. This can be seen from the t-value of 3.16 (> 1.96).
5. The results of the analysis test show that the sinful acts dimension of the religious commitment variable has a significant influence on character strength. This can be seen from the t-value of 4.69 (> 1.96).

The researcher saw the indirect effect of strength-based parenting variables and religious commitment through positive affective mediators. Based on **Table 2**, it can be seen that:

1. The analysis test results show that the strength-based parenting knowledge dimension of the strength-based parenting variable has a significant influence on Character Strength indirectly through positive affect mediators, this can be seen from the t-value of 4.37 (> 1.96).
2. The analysis test results show that the strength-based parenting use dimension of the strength-based parenting variable has a significant effect on Character Strength indirectly through positive affective mediators, this can be seen from the t-value of 2.78 (> 1.96).
3. The results of the analysis test show that the engaging in bodily worship of Allah dimension of the religious commitment variable has a significant influence on Character Strength indirectly through positive affective mediators, this can be seen from the t-value of 6.47 (> 1.96).
4. The results of the analysis test show that the recommended acts dimension of the religious commitment variable has a significant influence on Character Strength indirectly through positive affective mediators, this can be seen from the t-value of 5.61 (> 1.96).

5. The analysis test results show that the sinful acts dimension of the religious commitment variable has no significant influence on Character Strength indirectly through positive affective mediators, this can be seen from the t-value of -1.39 (<1.96).

Table 2. Coefficient of Indirect Impact

| Indirect Impact | Path Analysis | Std. Error | T-value | Conclusion |
|--|---------------|------------|---------|-----------------|
| Strength Based Parenting Knowledge → Positive Affects → Character Strength | .21 | .049 | 4.37 | Significant |
| Strength Based Parenting Use → Positive Affects → Character Strength | .13 | .048 | 2.78 | Significant |
| Engaging in bodily worship of Allah → Positive Affects → Character Strength | .36 | .056 | 6.47 | Significant |
| Recommended acts → Positive Affects → Character Strength | .28 | .051 | 5.61 | Significant |
| Sinful acts → Positive Affects → Character Strength | -.072 | .052 | -1.39 | Not Significant |

The research results show that positive affect acts as a mediator for the dimensions of strength-based parenting use, engaging in bodily worship of Allah, and recommended acts except for strength-based parenting knowledge and sinful acts.

Strength-based parenting, also known as strength-based parenting (SBP), is a parenting style developed to help children use their strengths to grow during bad times, as well as help children thrive during good times (Waters, 2017). In this study, it was found that strength-based knowledge was able to affect the Character Strength of students directly. By recognizing their strengths, individuals will know and focus more on developing these strengths so that their strengths develop more optimally. In addition, according to Govindji & Linley (2007), the more individuals understand their strengths, the more confident they will be to use them.

The effect of strength-based use on Character Strength becomes significant when through positive affect, in other words, parental support so that children can use strength (strength use), children will feel positive things in themselves which will help develop their strengths. Duan et al. (2018) stated that strength use has a stronger relationship with positive affect when compared to the relationship between strength knowledge and positive affect.

Based on the findings in this study and the results of previous studies, according to the researchers, both strength-based parenting knowledge and strength parenting use need to be owned by parents to support the development of children's character strengths more optimally. Waters (2015), in his research on the relationship between strength-based parenting knowledge and strength-based parenting use with children's strengths in terms of knowledge and use. The more individuals understand their strengths (knowledge), the individuals will be more confident to use their strengths (use). When an individual uses his power (use), the individual feels good about him (Govindji & Linley, 2007). So Character Strength will be more developed if individuals often practice using it with encouragement and understanding from parents.

This study found that the three dimensions of the variable of religious commitment, namely engaging in bodily worship of Allah, recommended acts, and sinful acts, could have a direct positive influence on the Character Strength of students with Significant. The three dimensions of religious commitment are related to the purpose in life (Olufadi, 2017). According to Niemic (2020), using their strengths will help individuals find more purpose in life. Engaging in bodily worship of Allah, recommended acts, and sinful

acts can directly affect the Character Strength of students by encouraging students to use their Character Strengths to achieve their goals in life.

Religious commitment reflects individual religiosity, where religiosity supports individuals to commit to religion (Ashfaq, 2022). The results of research conducted by Ashfaq (2022) show that religiosity plays a significant role in promoting student character strength, which means that increased religiosity leads to higher student character strength.

The results of research conducted by Ahmed (2009) revealed that Character Strength was higher in religious individuals. Similar results were obtained from the research conducted by Berthold & Ruch (2014), finding that individuals practicing religious teachings have higher scores on several character strengths.

The influence of engaging in bodily worship of Allah and recommended acts is more substantial when mediated by positive affect on character strength. Previous research conducted by Olufadi (2017) found that engaging in bodily worship of Allah and recommended acts has a positive and significant relationship with life satisfaction, where positive affect is an aspect of it. Engaging in bodily worship of Allah and recommended acts can influence the Character Strength of students indirectly, through the positive affect that students feel related to how much involvement in physical worship or rituals to God and how much to do good things recommended in Islam.

However, the influence of sinful acts on Character Strength becomes negative and not significant when through positive affect. In religious commitment, sinful and recommended acts are polar opposite aspects (Suryadi & Hayat, 2021). Permiakova and Vindeker (2021) explain the results of their research, namely, individuals with high levels of happiness comply with norms related to prohibited things, such as avoiding jealousy, laziness, and wrath.

Conclusion

Based on the results of path analysis and discussions that have been carried out in this study, there are several conclusions as follows:

1. Model the influence of strength-based parenting, religious commitment, and demographic factors mediated by positive affect on the Character Strength of students fit with the data.
2. There is a direct effect of the strength-based parenting knowledge dimension of the strength-based parenting variable on the Character Strength of Senior High School X students.
3. There is an indirect effect of the strength-based parenting knowledge dimension of the strength-based parenting variable mediated by a positive affect on the Character Strength of Senior High School X students.
4. There is no direct influence of the strength-based parenting use dimension of the strength-based parenting variable on the Character Strength of Senior High School X students.
5. There is an indirect effect of the strength-based parenting use dimension of the strength-based parenting variable mediated by a positive affect on Character Strength in Senior High School X students.
6. There is a direct influence of the engagement in bodily worship of Allah dimension from the religious commitment to Character Strength variable in students.
7. There is an indirect effect of engaging in bodily worship of Allah dimension from the variable of religious commitment mediated by positive affect on Character Strength in students.
8. There is a direct influence of the recommended acts dimension from the variable of religious commitment to Character Strength in students.
9. There is an indirect effect of the recommended acts dimension from the variable of religious commitment mediated by a positive affect on Character Strength in students.

10. There is a direct influence of the sinful acts dimension from the variable of religious commitment to Character Strength in students.
11. There is no indirect effect of the sinful acts dimension from the variable of religious commitment mediated by a positive affect on Character Strength in students.

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