



A COMPARATIVE ANALYSIS OF THE RELATIONSHIP BETWEEN PARENTING STYLES AND STUDENTS' MORALITY

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Abstract: This study aimed to analyze the influence of parenting styles on student morality at Madrasah Mu'allimin Yogyakarta, addressing the gap in empirical research regarding the causal relationship between parental approaches and moral development in Islamic educational settings. Employing a comparative quantitative design, the research compared the effects of democratic, authoritarian, and permissive parenting styles on the moral character of 12th-grade students. Data were collected through standardized questionnaires and analyzed using descriptive statistics, normality and homogeneity tests, one-way ANOVA, and Tukey HSD post-hoc analysis. The findings revealed that students raised with a democratic parenting style exhibit the highest mean moral scores, followed by those with authoritarian and permissive backgrounds. Statistical analysis confirmed a significant difference in moral outcomes between democratic and permissive parenting styles ($p < 0.05$), while differences between democratic-authoritarian and authoritarian-permissive styles were not statistically significant. The democratic style's effectiveness was attributed to its balance of emotional support and rational behavioral expectations, fostering internalization of moral values and student autonomy. Conversely, permissive parenting correlated with weaker moral boundaries, and authoritarian approaches rely on obedience without deep moral comprehension. These results underscored the critical role of parenting in shaping student morality, highlighting the democratic style as the most conducive to moral development. Implication of this study that parents and educational institutions prioritized democratic parenting strategies to nurture morally upright future generations, with implications for policy and parental education programs in Islamic schools.

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INTRODUCTION

The family serves as the first and foremost institution responsible for shaping a child's moral foundation (Vertel et al., 2024). It is within the family environment that children first experience emotional attachment, social learning, and behavioral modeling that form the basis of moral reasoning (Sugiarti et al., 2022). Parents act as the earliest moral educators by demonstrating acceptable norms and setting behavioral boundaries that children later internalize (Khaeriyah & Natsir, 2025). Parenting style, which included patterns of communication, supervision, and value transmission, therefore played a crucial role in constructing a child's moral identity and ethical awareness (Kosasih & Ritonga, 2024). The quality of parental interaction not only influenced how children distinguish between right and wrong but also determines the consistency with which these moral standards were applied in daily life (Zatihulwani, 2025).

Moral education takes on an even more comprehensive meaning that integrates spiritual, emotional, and intellectual growth (Surbakti et al., 2024). Parents are expected to nurture not only their children's cognitive and academic development but also their religious commitment and moral sensitivity. In Islam, the family is regarded as the first school that teaches *akhlaq al-karimah*, or noble character, from an early age (Bustamam, 2024). Consequently, the effectiveness of moral education in formal institutions such as madrasahs is inseparable from the moral climate established at home (Faujian et al., 2025; Subroto, 2021; Wiyanto & Herpratiwi, 2024). The parent-child relationship thus becomes the primary arena where empathy, discipline, and moral reasoning are cultivated, forming the basis for later social and spiritual behavior (Zubaili, 2023).

Preliminary observations at Madrasah Mu'allimin Yogyakarta reveal that students often receive limited parental attention and supervision in both academic and non-academic activities. Many parents delegate moral education entirely to schools, assuming that religious instruction alone is sufficient to build moral character. However, this assumption neglects the fact that children internalize moral principles most effectively through daily interactions within the family environment. The inconsistency between theoretical expectations and practical realities demonstrated a clear gap in parental understanding of effective moral guidance. Furthermore, parenting styles, whether authoritarian, permissive, or democratic, are frequently applied without sufficient awareness of their long-term psychological and behavioral consequences. Academically, students who lack moral discipline often exhibit lower motivation, poor concentration, and limited academic achievement. The impact of declining moral standards among students was multidimensional and extends beyond individual behavior. Within schools, the learning atmosphere became less conducive as moral lapses manifest in conflicts such as bullying, discrimination, and lack of cooperation.

Although the topic of parenting has been extensively discussed in educational and psychological literature, empirical studies that specifically explore its causal influence on student morality remain relatively scarce.

Previous research had largely and just focused on descriptive or qualitative approaches, providing valuable insights but offering limited statistical generalization. For instance, Mailandari & Sutarman (2024) examined the role of parenting through a qualitative lens, highlighting important behavioral patterns within families but without quantitative verification. Likewise, Jayadi et al. (2025) conducted a meta-analysis on environmental and parental influences; however, their study did not incorporate contextual field data from Islamic educational institutions, leaving an important gap in understanding how cultural and religious settings mediate the relationship between parenting and morality.

This gap underscored the need for more rigorous quantitative studies capable of examining specific differences in moral outcomes among students raised under different parenting styles. This study provided valuable comparative evidence relevant to the Islamic educational environment, demonstrating that authoritative parenting not only aligns with Islamic moral teachings but also contributed empirically to students' moral formation within the Indonesian cultural and religious framework. The main contribution of this study lied in strengthening the empirical basis connecting modern parenting theories with contextual Islamic educational values. Furthermore, this study expanded the study of student morality by presenting statistically testable quantitative data, thus complementing the dominance of normative and qualitative approaches in previous studies. These findings also provide practical implications for parents, educators, and Islamic educational institutions in designing more effective and evidence-based parenting and character development patterns. Thus, this research will contributed to the development of an integrative moral education model between developmental psychology perspectives and Islamic values in the Indonesian context.

Therefore, this study aimed to analyze the influence of parenting styles, namely authoritarian, democratic, and permissive, on students' moral development at Madrasah Mu'allimin Yogyakarta. It employed a comparative quantitative design using standardized moral assessment instruments to ensure validity and reliability. Two hypotheses were proposed: first, that parenting style significantly affects student morality; and second, that there are measurable differences in moral outcomes among students exposed to different parenting styles. Thru this research, it was expected to identify which parental approach best fosters moral integrity, thereby providing valuable insights for educators, policymakers, and parents seeking to nurture ethically responsible future generations.

RESEARCH METHOD

This study used a comparative quantitative design to compare the effects of three parenting styles (democratic, permissive, and authoritarian) on the morality of students at MA Muallimin. An explanatory approach was applied using survey methods and inferential statistical analysis, such as ANOVA. The research site was MA Muallimin as an educational institution, with the subjects

being 12th-grade students who lived with their parents. The variables included the independent variable (parenting style) and the dependent variable (student morality), both measured through specific indicators. The primary source of information was the student respondents, selected randomly using random sampling or stratified random sampling techniques (based on class level).

Data collection was conducted through a questionnaire consisting of two instruments: (1) a Parenting Style Questionnaire (adapted to measure democratic, permissive, and authoritarian styles), and (2) a Likert scale to assess students' moral levels based on the indicators from MA Muallimin's curriculum. Secondary observation of students' behavioral grades is also used as supplementary data. The research procedure began with obtaining permission from MA Mu'allimin, conducting a pilot study on 30 students to test the instruments, distributing the questionnaires, and processing the data. Ethical considerations were upheld through written informed consent and respondent anonymity. Data was analyzed using SPSS through three main stages: data reduction (outlier removal), data presentation (frequency distribution tables and charts), and hypothesis verification. Statistical analysis includes descriptive tests (mean, percentage), validity testing (Confirmatory Factor Analysis), reliability testing (Cronbach's Alpha ≥ 0.7), and one-way ANOVA to compare moral differences across parenting style groups. If ANOVA results were significant, a Post-Hoc Test (Tukey HSD) was conducted, or a non-parametric Kruskal-Wallis test was used if ANOVA assumptions were not met.

RESULT AND DISCUSSION

Result

Group Descriptives

Descriptive statistical analysis at the initial stage provided an overview of data distribution, central tendency, and value variation within each group. Understanding these basic data characteristics was a crucial step before proceeding to more in-depth inferential statistical analyzes, such as tests of differences between groups. Based on this objective, this section presented the results of descriptive analysis for three groups of parental parenting styles.

Table 1. Group Descriptives

	Parenting Style	N	Mean	SD	SE
Moral's	Authoritarian	30	38,0	5,68	1,038
	Democratic	30	40,3	4,99	0,910
	Permissive	30	36,0	4,33	0,790

Based on the results of descriptive statistical analysis in Table 1, the distribution of moral values across the three parenting styles showed interesting variations for further analysis. The democratic parenting style scored the highest average moral score of 40.3, followed by the authoritarian style with an average of 38.0, and the permissive style with an average of 36.0. These findings indicated that the democratic parenting style tends to be associated with

higher levels of morality compared to the other two styles. This can be interpreted as meaning that the balance between parental control, emotional support, and open communication played an important role in the formation of students' moral character.

From the perspective of data variation, the authoritarian parenting style showed the highest standard deviation of 5.68, indicating a wider range of moral values among students in this group. This variation was likely due to differences in how parents apply discipline and firmness within the family environment. Conversely, the permissive style had the lowest standard deviation of 4.33, indicating a relatively high uniformity of moral values, but at a lower level. The democratic style was in the middle with a standard deviation of 4.99, reflecting a balance between consistency and flexibility in instilling moral values.

Overall, the low standard error value ($SE \leq 1.04$) indicated that the sample mean is close to the population mean, so the estimation results can be considered quite accurate. Thus, the difference in average moral scores among parenting styles observed at this descriptive stage provided a strong foundation for subsequent inferential analysis using ANOVA tests to determine the statistical significance of these differences.

Normality Test

Normality testing is conducted to ensure that the data distribution aligns with the normal distribution pattern, which is a prerequisite for parametric statistical analysis. Meeting this assumption was crucial for the test results to have high validity and be interpreted accurately. If the data distribution deviated from the normal pattern, alternative analysis methods more suitable for the data characteristics must be used. The results of the normality test were presented in Table 2.

Table 2. Results of the Normality Test

	W	P
Moral's	0,982	0,268

Based on the results of the Shapiro-Wilk normality test, the W value obtained was 0.982 and the p-value was 0.268. Since the p-value (0.268) was greater than the significance level of 0.05, it can be concluded that the moral variable data is normally distributed. The Shapiro-Wilk test was considered one of the most reliable methods for testing data normality, especially for sample sizes under 200, as it can assess the extent to which the observed data conforms to a theoretical normal distribution. The statistical value of W falls within the range of 0 to 1, where a value approaching 1 indicated a high degree of conformity to a normal distribution. Therefore, a W value of 0.982 suggested that the distribution of moral scores had an excellent fit with the pattern of a normal distribution, meaning the data was evenly distributed around the mean value without significant skewness or kurtosis.

Homogeneity Test

The variance homogeneity test was conducted to ensure that the distribution of data variance is uniform or homogeneous across all groups. This assumption was a crucial basis for the validity of using parametric statistical tests such as ANOVA, as non-homogeneity of variance can affect the accuracy in interpreting the results of the analysis. The results of the homogeneity test were presented in Table 3.

Table 3. Results of the Homogeneity Test

	F	df1	df2	P
Moral's	1,02	2	87	0,367

Based on the results of the Levene's test for homogeneity, the F value obtained was 1.02 with $df1 = 2$ (between groups), $df2 = 87$ (within groups), and a p-value of 0.367. Since the p-value (0.367) was greater than the significance level of 0.05, it can be concluded that the data variance between groups is homogeneous or that there was no significant difference in variance between groups. In other words, the data for the three parenting styles had relatively similar levels of dispersion. An F value close to 1 also indicated that the variation within groups was almost comparable to the variation between groups, thus reinforcing the conclusion that the assumption of homogeneity of variance has been met. The value of $df1 = 2$ indicated that there were three groups being compared in this analysis, while $df2 = 87$ indicates a total of 90 observations.

One Way ANOVA Test

Before conducting the ANOVA test, a crucial step in parametric statistical analysis was to verify that the underlying assumptions are met. The results of the normality test (Shapiro-Wilk) and homogeneity test (Levene's) indicated that the data were normally distributed and have homogeneous variances. Therefore, the requirements for applying ANOVA were satisfied, allowing the analysis to proceed validly and reliably. The ANOVA test results were presented in Table 4.

Table 4. Results of the One Way ANOVA Test

	F	df1	df2	p
Moral's	5,50	2	87	0,006

Based on the results of the One-Way ANOVA (Fisher) test on the moral variable, an F-value of 5.50 was obtained with degrees of freedom $df1 = 2$ (between groups) and $df2 = 87$ (within groups), as well as a p-value of 0.006. The relatively high F-value (>1) indicated that the variation between groups was significantly greater than the variation within groups. This indicated that the differentiating factor between groups, namely parenting style, had a significant influence on students' moral variables.

The value of $df1 = 2$ indicated that there were three groups being compared in this analysis: democratic, authoritarian, and permissive parenting styles. Meanwhile, $df2 = 87$ reflects the adjustments made in the Fisher ANOVA test to anticipate the possibility of non-homogeneity of variance between groups, ensuring that the test results remain valid and reliable. A p-value smaller than

the significance level (0.05) indicated that there is a statistically significant difference in the average moral scores among the three parenting styles tested. Thus, these results reinforced the finding that parenting styles applied by parents played a significant role in determining the level of morality among students at Madrasah Mu'allimin Yogyakarta.

Post-Hoc Tests

After obtaining ANOVA results showing significant differences between groups, the next step was to perform a post-hoc test to identify which pairs of groups have statistically significant differences. In this study, Tukey's HSD (Honestly Significant Difference) method was used as a post-hoc test. The selection of this method was based on two main considerations: a balanced sample size in each group and the fulfillment of the homogeneity of variance assumption. Thus, the use of Tukey's HSD test was considered appropriate because it was able to minimize the likelihood of type I errors in multiple comparisons. The results of the post-hoc test were presented in the following table.

Table 5. Results of the Post-Hoc Test

		Authoritarian	Democratic	Permissive
Authoritarian	Mean Difference	—	-2,37	1,93
	p-value	—	0,168	0,301
Democratic	Mean Difference		—	4,30
	p-value		—	0,004
Permissive	Mean Difference			—
	p-value			—

Based on the results of the Tukey HSD post-hoc test presented in Table 5, the comparison between authoritarian and democratic parenting styles showed a mean difference of -2.37 with a p-value of 0.168. These results indicated that there was no significant difference between the two parenting styles. The negative average value suggested that the average moral score of students raised with an authoritarian parenting style was lower than that of students raised with a democratic parenting style, although this difference was not statistically significant.

The comparison between authoritarian and permissive parenting styles showed an average difference of 1.93 with a p-value of 0.301. This result also indicated that there is no significant difference between the two parenting styles. The positive average value suggested that the moral scores of students with authoritarian parenting are slightly higher than those of students with permissive parenting, but this difference was not statistically significant.

Meanwhile, a comparison between democratic and permissive parenting styles showed an average difference of 4.30 with a p-value of 0.004. This result indicated a highly significant difference between the two parenting styles. These

findings indicated that students raised with a democratic parenting style had significantly higher moral scores compared to students raised with a permissive parenting style. Therefore, it can be concluded that a democratic parenting style had a stronger influence on the development of students' morality than a permissive parenting style.

Discussion

Based on the results, a significant difference was found in the average moral scores among the democratic, authoritarian, and permissive parenting styles. The highest average moral score was observed in the democratic group, followed by the authoritarian group, with the lowest in the permissive group. This finding supported the hypothesis that parenting style played a crucial role in shaping students' moral development, with the democratic approach being the most effective. These results aligned with the theoretical assumptions that moral values were most effectively internalized when children experience both affection and structured guidance from their parents. Within the democratic parenting framework, communication, negotiation, and emotional warmth coexist with clear expectations, allowing children to understand the reasoning behind moral norms rather than simply obeying them. Consequently, moral behavior was not only practiced externally but also internalized as part of the student's value system.

The Tukey HSD test results showed that statistically significant differences only occurred between democratic and permissive parenting styles. These findings indicated that differences in the level of parental control and involvement between the two styles contribute significantly to variations in students' moral outcomes (Lubis & Nashrillah., 2024; Malikh., 2024; Almeida & Santos, 2024; Kurniyawan et al., 2021). Democratic parents generally engaged in consistent supervision, open dialogue, and rational explanations, which help adolescents form a solid moral compass and intrinsic motivation to behave ethically (Han et al., 2022). On the other hand, permissive parents often prioritized emotional closeness while avoiding confrontation or discipline, which can result in weak moral boundaries and a lack of self-regulation in children (Tripon, 2024; Vasiou et al., 2023; Hou, 2023; Marks & O'Connell, 2023; Mat Daud et al., 2023). The gap in moral outcomes revealed in this study suggested that freedom without moral structure can hinder the internalization of ethical principles, even when parental affection was abundant.

Furthermore, students accustomed to democratic family communication tended to demonstrate better moral reasoning skills and greater empathy towards others, which are essential traits for maintaining harmony in educational and social environments (Mogeni, 2025; Aritonang & Lekawael, 2022; Bandhu et al., 2024; Egele et al., 2025). The democratic parenting style is considered superior because it combines emotional support with rational behavioral expectations (Romero-Acosta et al., 2021; Fathirah (2021). These characteristics facilitate the internalization of moral values through two-way dialogue and critical reasoning, while also promoting students' independence

and sense of responsibility (Padilla Walker et al., 2020; Williams & Ciarrochi., 2020; Richardo et al., 2022). Further reinforces these findings by showing that democratic parenting is also associated with better emotion regulation and increased prosocial behavior, two essential components of moral decision-making (Faidah et al., 2024; Putri et al., 2024). A study by Purboningsih et al. (2025), when children are given opportunities to reason and express opinions, they not only learn social empathy but also develop metacognitive skills that enable them to anticipate the moral consequences of their actions. This process differs fundamentally from the authoritarian and permissive approaches, where either excessive control or excessive leniency impedes the development of internalized moral reasoning.

On the other hand, the authoritarian parenting style did not show a significant difference in the internalization of moral values, as it emphasizes fear-based obedience rather than long-term value comprehension. Although authoritarian parents tended to enforce strict discipline, their approach often relies on punitive control rather than rational explanation, causing children to obey rules out of fear rather than conviction. Nevertheless, in certain cultural or religious contexts, particularly within collectivist societies such as Indonesia, the authoritarian style can sometimes be perceived as providing a “beneficial” disciplinary structure. This perception stemmed from traditional beliefs that equate respect with obedience and moral virtue with conformity. Even so, such compliance is often superficial and lacks the depth of moral reflection necessary for genuine ethical maturity.

This discrepancy may stem from the socio-cultural context of Madrasah Mu'allimin Yogyakarta, which places strong emphasis on communal religious practices and moral discipline. In such environments, institutional and peer influences may compensate for deficiencies in certain parenting styles, creating a more uniform moral outcome among students. It was also possible that the school's moral environment acts as a moderating variable, reducing the distinct impact of authoritarian parenting observed in other contexts. This approach might create a comfortable emotional climate, but without structure and accountability, children often struggle to understand the consequences of their actions or to control impulses that conflict with moral expectations. As a result, permissive parenting can lead to an overreliance on personal feelings as the basis for moral decisions, producing what psychologists describe as “situational morality,” where ethical choices depend on convenience rather than conviction.

Although this study provided valuable insights into the relationship between parenting styles and students' moral development, several limitations must be acknowledged. The cross-sectional design restricted the ability to draw causal conclusions, and the reliance on self-reported data may introduce response bias. Despite these constraints, the findings had important implications for both parents and educators, particularly in emphasizing the importance of democratic parenting as a balanced approach that integrates affection with discipline. Educational institutions, especially Islamic schools, can use these insights to develop parent-training and character-education programs that

reinforce moral values both at home and in school. Scientifically, this research contributed to the limited quantitative literature on parenting and morality within Islamic educational contexts, providing empirical evidence that supported the effectiveness of democratic parenting in fostering students' internalized moral reasoning and ethical conduct.

CONCLUSION

This study demonstrated that parenting styles significantly affect students' moral development, with the democratic style emerging as the most effective in fostering higher moral values compared to authoritarian and permissive styles. The findings highlight that balanced communication, emotional warmth, and consistent discipline contribute to students' internalization of moral values, aligning with Islamic educational principles. Scientifically, this research added quantitative evidence to the understanding of how family dynamics shape moral outcomes in Islamic school contexts. Practically, it offered useful insights for parents and educators to design programs that strengthen democratic parenting practices. However, the study's cross-sectional design and reliance on self-report data limited causal interpretation and generalizability. Future research should adopt longitudinal and mixed-method approaches across diverse settings to deepen understanding of how parenting interacts with cultural and institutional factors in shaping students' morality. The study recommended that parents and educational institutions prioritize democratic parenting strategies to nurture morally upright future generations, with implications for policy and parental education programs in Islamic schools.

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