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TABLE OF CONTENTS

Parenting Style of Indonesian and Malaysian Families: Ecological Context Influences

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ABSTRACT

To begin accounting for contextual factors related to child rearing in Indonesian and Malaysian families, the current study examined parenting practices in two-parent families of Javanese Indonesia (JI), Chinese Indonesia (CI), Malay Malaysia (MM), and Chinese Malaysia (CM) parents. Parents in all groups reported using consistently parenting strategies, between father and mother. Malaysian parents, especially MM, reported greater use of authoritarian practices than Indonesian parents. Meanwhile, Indonesian parents, especially CI, reported greater use of authoritative practices than Malaysian parents. Results suggest that previously found cultural variations in parenting between Indonesian parents and Malaysian parents may be related to the ecological context of Indonesian and Malaysian families. Developmental psychologist should explore the positive qualities of authoritative parenting in the families along with the potential motivations for using authoritarian strategies.

Keywords: parenting style, ecological context

1. Introduction

1.1 Background

During the process of growing up, Bronfenbrenner (1977; 1979; 1986; Sigelman & Rider 2003; Kostelnik, Whiren, Soderman & Gregory 2006; Papalia, Olds & Feldman 2008) describes the models of bioecology development i.e. the environment as a structure that is divided into a series of natural causes (microsystem) that can be released from the role of mesosystem, exosystem, macrosystem and chronosystem. Microsystem, leads to the relationship between the functions of child development with the most important of the environment is family, whether parent or child daycare or grandmother; Mesosystem, made up of a relationship between two or more microsystem, for example, your child has a conflict the family (a microsystem) can make the child withdraw from staff or other children in the custody of the child (other mikrosistem); Exosystem, consisting of the social environment does not cause your child to be directly, but its development children can feel its influence, for example, children are often scolded by his mother because the mother has pressure in her office; Macrosystem the wider cultural context, a combination of microsystem, mesosystem and exosystem. Each culture has a different perspective on the development of human life, such as children need education in order to function in society; Chronosystem add the time dimension: the degree of stability or change in the world of children. This includes family composition, residence, or occupation of parents, as well as major events such as war, economic cycle and migration to another country. Changes

in the family (such as increasing the number of working mothers in industrialized societies and the decline in family functions in the developing world) are all factors of chronosystem.

Bronfenbrenner point of view (1977: 1979: 1986; Sigelman & Rider 2003; Kostelnik, Whiren, Soderman & Gregory 2006; Papalia, Olds & Feldman 2008) that children are influenced by natural factors (microsystem) that can not be released from the role mesosystem , exosystem, macrosystem and chronosystem. Bronfenbrenner (Sigelman & Rider in 2003, Papalia, Olds & Feldman 2006) clarified that individual development is influenced by social environment, so the theory states that the multisystem that contains: individual, family, extended family, friends and close friends, a place worship, social service agencies and other systems that occur. Therefore, look at a family can not be released from the issues of culture, ethnicity and socio-economic, as follows:

1. Culture and ethnicity: culture can influence the values and rules in the family. As expressed by Ruth Chao (cited in Gonzalez-Mena 2006) examine the validity of the Chinese parenting style. He found a paradoxical result. In theoretical, the pattern of authoritarian parenting style predict low grades in school, while the Chinese children of authoritarian parents nurtured by his achievements thus better in school. Chao suggested that the concept of power is dependent on ethnicity and can not be used to explain Chinese parenting style. Authoritarian parenting style in the United States that begins with a description that emphasizes ethics and religion, and even harder to deal with organized children. According to this view have ended two centuries before. After World War II, the parents in the United States became more permissive. The history of power in China is very different. Power in China is not by force but with soft, influenced by Confucian traditions that do not relate to the fate, but with social harmony. Although authoritarian parenting style equated with proximity, between the physical and feelings, for example, a child to sleep with his mother. Mother is very involved in providing successful campaign for his child and is the primary caregiver. The situation is very different from Americans and Europeans who regard freedom and personal character. Train is another concept that is different in culture. According to American and European parents, training in connection with a military nature and stiff. Says it has a negative meaning while Chinese parents are looking to train a positive form of love.

2. Socioeconomic: misery is linked to the issues of homeless, jobless, crime, drug abuse and other. Boyd-Franklin and Bry (2000) says that the issue exacerbated the misery caused by cases of ethnic minority families, but in some families, the relationship between impoverishment and racial problems may lead to very negative consequences. Hill (1997) studied the similarities and differences in achievement between women's socialization of African American working middle class family background and middle class. Women who have a middle class background to say that their parents have high expectations for their children and are involved in the educational process than parents who have a working class background. More middle-class parents expect their daughters could succeed in a career than working class parents.

Occurrence of inter-ethnic relations in Malaysia, are rarely encountered by researchers in Indonesia, specifically in Surabaya, because the language used every day is Indonesia language. Thus, the unity between Malays and Chinese's ethnic over

there in Indonesia, which is more easily found the natives making friends with the Chinese. Things that can not be denied, ethnic unrest also occurred in Indonesia, not only in respect of the Chinese, but also occur between ethnic Madurese and Dayak, Madurese and Malay ethnic groups in Kalimantan (Sarwono, 2007). Living together with the various ethnic groups is not an easy task. The number of Chinese is very limited, especially in Indonesia, only about three percent (Suryadinata, 2004), when compared with the Malay or Javanese. In other words the Chinese as an ethnic minority, but more cases occurred among the ethnic Malay or Javanese and Chinese. This may be because many Chinese have a dominant position in the economy but did not have a position in politics (Tan 2004).

Indonesian Chinese have a different position in society with the Chinese Malaysia. According to Coppel (2004) even speak the Indonesia language and unable to communicate with any Chinese, Indonesian Chinese are not viewed as one of the ethnic groups in Indonesia, so the Chinese Indonesian was not to be "at home" in Indonesia. This situation is different and ethnic immigrant indigenous Iban indigenous Malay people of Malaysia and in Malaysia where they have the same position but are not regarded as immigrants.

Many experts say that the dispute between ethnic groups in Indonesia initiated by the government of the ethnic Dutch colonialism in Indonesia, which is divided into three layers or groups of top European groups, in the middle of the Foreign East (Chinese, Arabic, India) and the bottom one ('class lamb') groups inlanders (natives). All three were living apart from each other in "their world" and also whether the different legal position or function or the degree of economic (Coppel 1983, 1993 and Partha Chatterjee Suryadinata (cited in Coppel 2004).

Coppel (1983) revealed there were nine cases of assault against the Chinese from 1946 to 1985, while Purdey (2006) recorded 46 cases of assault against the Chinese of Indonesia in 1996-1999 that the times ahead of the election and after the elections in Indonesia. Until this information is written, the problem of discrimination in particular the Chinese nationality as Surabaya, Indonesia has never ceased, even at the end of 2008 this has earned the attention of the government. Residents 'stateless' are those who are not recognized as citizens or as citizens of any single state. Impact of living without status, have no right to speak out in the election, can not manage other documents such as a letter drive, can not open bank accounts, difficulties in managing the school, difficulties in finding jobs and can not have a formal letter of marriage (Apriliananda 2007).

Since the passage of time, although the Malaysian government more focused on ethnic Malay Bumiputera, but still provide an opportunity for the Chinese to play a role in maintaining political and cultural. This contrasts with the situation in Indonesia, during the reign of Suharto, ethnic Chinese have no opportunity to engage in politics and is limited to Chinese culture (Suryadinata 2004). As a result, although some ethnic prejudice against the ethnic Chinese to develop Java (using the process of assimilation), but the ban Chinese culture by the Indonesian government must lead the Chinese to use thought processes or adapt accommodation to the culture of Indonesia. Therefore, more accessible Indonesia's ethnic Chinese of Indonesia and fluent use of language can not use the Chinese language, while some ethnic Chinese Malaysians who lack fluency in Chinese, and limited the use of Malaysia language. In addition,

because for 32 years has occurred effort erosion of Chinese culture in Indonesia, the Indonesian Chinese build some not as an ethnic identity but as an ethnic Chinese in Indonesia. However, so far ethnic Chinese in Indonesia have had the opportunity to participate in the political world.

Being a parent is not an easy task, because there is no formal board to educate people to be effective parents. Brooks (2004) show that parenting is a process that contains a series of activities and interactions of parents to shape the development of children. Family is the oldest human institution, and remains, and has a variety of timeless things like wealth, power and political economic system. There are three components in the family system, which attempts to attract, marriage and social organization. Attempts to lure leads to marriage and marriage is a form of family policy. Family is at the heart of the community for providing a social structure that will shape the society, including cultural happening. Family will bring family members into the community and play a role in preserving and making new members to recognize their surroundings, instilling cultural norms associated with expectations, values, knowledge, skills and behaviors during the early life of his family (Saxton, 1990). Cigoli and Scabini (2006) says that the essence of the feeling of kinship care was to grow between family members. Husband and wife can create something in the form of responsibility to their children and build mutual have every member of his family. Belsky (Brooks 2004) reveals three main influences in the process of parenting (1) personal characteristics of children, (2) personal history and psychological parents, (3) the context of pressure and support. Therefore, every parent needs to identify appropriate parenting style that can be used in educating and nurturing children.

In view of the family as a system is usually associated with family counseling, for handling a family member suffering from it is undeniable that the counselor must involve members of the family. Carr (2001) revealed seven confidence to support the family as a system of (1) a family as a system with the ties and organized into subsystems, (2) of each family behavior patterns influenced by the family; (3) the patterns are repetitive and follow a predetermined order in the family; (4) these patterns can guarantee there is appreciation of the interactions that are not reasonable; (5) some of these patterns to avoid the occurrence of changes while others give the campaign against the change; (6) in the feedback system to determine who the decision takers; (7) if the system is not able to adapt to change, one element of the system is not working, which evolved as a symptom.

The definition of a family is more than a person who occupies a physical and psychological space together. A family is a natural social system, with all possessions, there is one that sets the rules, roles, force structure, form of communication, negotiation and how to solve the problem, so a variety of tasks in the family can be met effectively. As in a system, individuals will relate to each other in the adhesiveness emotions, loyalty and power that may vary over time defending enthusiasm for a family (Goldenberg & Goldenberg 2002). This section will describe the concepts and operational definitions, as well as theories about parenting style.

Baumrind (cited in Patterson 2008) to build parents' style of coaching refers to the normal variations of parental efforts to control and socialize their children. There are two things important to understand this understanding. First, parenting style is a tool to describe the normal variations in care. In other words, parenting style typology

Baumrind developed should not be understood to include deviant care, such as family mental torture. Second, Baumrind assumes that normal parental care revolving around issues of control. Although parents may differ in how parents try to control or impart to their children, this may be assumed that the primary role of all parents is to influence, teach and control their children.

Darling and Steinberg (cited in Carr 2001) says that parenting patterns can be divided into two dimensions are either warmth or acceptance and control relationships with children can be seen from the child's present behavior. This explains that there are four types of parenting style can be identified, but in connection with this study, only three types only.

Table 1. Baumrind's Parenting Style

Parenting Style	Characteristics	Effects on children
Authoritarian	Parents more often use the threat of coaching style than other parents. Rules are cultivated without the agreement or settlement. Relationships that occur in nature and lack of physical touching.	Children can not develop a sense of confidence against adults, pulled out and depressed. Children tend to do a physical reaction as an effective way to solve problems.
Authoritatif	Parents using the rules consistently, but believes that the children understand how that does not comply with rules and consequences. Listen to the opinion of the child.	Children tend to be self-sufficient in the opinion, can defend their rights and responsible in dealing with others. They can understand and use problem-solving skills and see the conflict can be resolved without violence.
Permissive	Parents tend to use love as a tool for discipline their son, give attention to excess during the child's behavior a fun show, but pulled out or giving less affection during your child's behavior is not fun. Mocking is also used in an attempt to guard behavior, but parents in general are less consistent with the child.	Children tend to show less mature behavior in relationships with others, to manipulate emotions for profit. Lack of trust in adults.

(Source: Nixon & Aldwinckle, 2003)

Therefore, based upon the opinion of Baumrind, Darling and Steinberg (in Carr 2001), the definition of the concept of parenting style how parents use a combination of warmth and control in the care of children. The study was done by McBride, Schoppe-Sullivan, and Moon-Ho Ho (2005) gave the same results with a study conducted by Baumrind (1971) indicate that parental involvement in education there

are three ways of behavior, cognitive and personal. Behavioral involvement consists of participation in school activities such as participating in the relationship between teacher, parents, and activities at home such as help in doing homework. Cognitive involvement consists of activities encouraging the minds of children like going to the library and discuss any matters related to education. Personal involvement consists of parent involvement in every activity in school children. Father's role in the education of his childhood.

In educating children, parents need to pay attention to how to discipline so that when the child grows, the child can control his behavior. Caughy, Miller, Genevro, Keng-Yen Huang and Nautiyal (2003) have found that there are 12 items that are grouped in two disciplinary orientations: (1) authoritative, (2) to punish. Mother from the United States involved in the Healthy Steps program is using authoritative discipline strategies higher than the mother from the United States in the controlled group. African American and Spanish mother less authoritative discipline compared with the control group. While protective parenting style can influence the development of childhood, such as a study by Bögels and Melick (2004) to 75 subjects aged 9-12 years, found that parents who are too protect the children have contact with children increased the degree of concern children.

Therefore, parenting style must take into account the cultural, economic, and family living environment. Given the previous studies done outside the country, so in this study and therefore want to be sure whether the difference or no difference between the cultural patterns of parenting style from Malaysia and Indonesia.

1.2 The purpose of the study
The purpose of the study to determine differences in parenting style in Malaysia and Indonesia.

1.3 Hypotheses
Past studies have been conducted on parenting style, McBride, Schoppe-Sullivan, and Moon-Ho Ho (2005), Metsäpelto and Pulkkinen (2005), Leibham, Alexander, Johnson, and Reis-Heinrie Neitzel (2005) which saw parenting style of the father and mother to be a parent's perspective. Valiente, Eisenberg, Shepard, Fabes, Cumberland, Losoy and Spinrad (2004) as well as Bosco, Renk, Dinger, Epstein, and Phares (2003) review parenting style from the mother's perspective, whereas (Kurdek 2003) review of only the father's perspective. Past studies done Caughy, Miller, Genevro, Keng-Yen Huang and Nautiyal (2003) found that mothers who from the United States to make greater use of the authoritative parenting pattern compared mother's style from Spain. The study is comparing the Malay and Indonesian culture is still rare. Thus the hypothesis can be constructed as follows.
1. There are different patterns of parenting style between the father and mother as a whole.
2. There are different patterns of parenting style between the father and mother, in Malaysia and Indonesia.
3. There is a difference patterns style between fathers and mothers, ethnic Melayu Malaysia, Chinese Malaysia, Javanese and Chinese Indonesia.

2. METHOD

2.1 Identified variable

Dependent variable: Parenting Style
Independent variable: Two ethnics from Malaysia and Indonesia

2.2 Subject

100 father and 100 mother Melayu Malaysia, 100 father and 100 mother Chinese Malaysia, 100 father and 100 mother Javanese Indonesia, 100 father and 100 mother Chinese Indonesia.

2.3 Methods of data collection

Parental Authority Questionnaire (PAQ) developed by Buri (Reitman, Rhode, Hupp, and Altobello 2002) contains 30 items with three scales that represent authoritative, authoritarian and permissive.

Table 2. Definition of a scale of Baumrind's parenting style

Parenting style	Explanation
Authoritarian	Parents with high control and demand, and given the low response and communications.
Authoritative	Parents with high score in control, giving a response, communications, and claims mature.
Permissive	Parents with low score control and maturity demands, and communications and the provision of response with high score.

2.4 Data Analysis Technique

Data analysis technique use t-test.

3. Results

Table 3.1   Realibility scale of Parenting Scale

Variable	Alpha
Parenting style	
a. authoritarian	0.72
b. authoritative	0.70
c. permissive	0.72

This section displays parenting style arrangements associated with differences in parenting style by the father and mother, the culture of Malaysia and Indonesia, and Malay, Chinese, Malaysian, and Chinese Indonesia, Java to test the hypothesis 1.

1.   Differences parenting style by fathers and mothers as a whole

t test results shown in Table 3.2 shows there is no difference in all authoritarian parenting style, authoritative and permissive fathers and mothers between Malaysia and Indonesia as a whole.

Table 3.2   Differences parenting style

Parenting style	Father & Mother	N	Mean	SD	t
Authoritarian	Father	400	8.45	3.77	0.12
	Mother	400	8.42	3.64	
Authoritative	Father	400	13.68	3.29	0.85
	Mother	400	13.88	3.30	
Permissive	Father	400	7.87	3.61	0.65
	Mother	400	7.70	3.72	

Therefore, hypothesis 1 which says that there are differences in patterns of parenting style between the father and mother as a whole, declined. This means there is no difference between the father and mother in applying pattern analogous parenting style to their children.

2. Parenting style differences according to culture

t tests shown in Table 3.3 shows there are significant differences in parenting authoritarian style father of Malaysian and Indonesian cultures (t = 2.75, p <0.05) as well as authoritative parenting style father (t = 5.24, p <0.05). Min authoritarian father, Malaysia (8.97) is higher than the mean father of Indonesia (7.94). While the mean authoritative parents Indonesia (14:52) higher than the father of Malaysia (12.85). Despite significant differences, but both mean authoritarian father Malaysia and Indonesia are categorized as less daripada10 low, so also to mean permissive parents. While both parents are mean to be authoritative in the high category, because the mean over 10.

Table 3.3   Parenting style differences according to culture

Parenting style	Culture	N	Mean	SD	t
Authoritarian father	Malaysia	200	8.97	3.88	2.75*
	Indonesia	200	7.94	3.60	
Authoritative father	Malaysia	200	12.85	2.99	5.24*
	Indonesia	200	14.52	3.37	
Permissive father	Malaysia	200	8.19	3.93	1.78
	Indonesia	200	7.55	3.24	
Authoritarian mother	Malaysia	200	8.35	3.76	0.39
	Indonesia	200	8.49	3.51	
Authoritative mother	Malaysia	200	14.11	3.28	1.41

	Indonesia	200	13.65	3.32	
Authoritative mother	Malaysia	200	7.54	3.90	0.88
	Indonesia	200	7.87	3.53	

*p < 0.05

Second hypothesis that there are differences in patterns of parenting style between the father and mother, Malaysia and Indonesia, received, therefore parenting style patterns between fathers and mothers, Malaysia and Indonesia are significantly different. However, differences exist only to the father only, min authoritarian father Malaysia was higher than the mean authoritarian father of Indonesia, while the mean authoritative parents Indonesia is higher than the mean authoritative father Malaysia.

3. The difference father and mother parenting style according ethnic

To start with discussing ethnic's father parenting style. Min authoritarian father Malay Malaysia (9.24) is higher than the mean authoritarian father of the father of three other ethnic groups. While ethnic Chinese Indonesia's father has the highest mean (15:16) in authoritative parenting than the mean of the three ethnic groups other parents. Mean permissive parenting style of Chinese Malaysia father highest (8.77) than the three other ethnic groups (Table 3.4). One-way ANOVA test results parenting style parents ethnic shown there is a difference authoritarian parenting style ($F = 3:46$, $p < 0.05$), authoritative ($F = 12.77$, $p < 0.05$) and permissive ($F = 3.29$, $p < 0.05$) significantly by ethnic group.

Table 3.4   Number and mean parenting style of father according ethnic

Parenting style	Ethnic	N	Mean	SD
Authoritarian father	Malay Malaysia	100	9.24	3.74
	Chinese Malaysia	100	8.69	4.01
	Javanese	100	8.28	4.17
	Chinese Indonesia	100	7.58	2.90
Authoritative father	Malay Malaysia	100	13.15	3.05
	Chinese Malaysia	100	12.54	2.91
	Javanese	100	13.87	3.48
	Chinese Indonesia	100	15.16	3.15
Permissive father	Malay Malaysia	100	7.61	4.03
	Chinese Malaysia	100	8.77	3.75
	Javanese	100	7.85	3.47
	Chinese Indonesia	100	7.25	2.98

Post hoc tests are shown in Table 3.5 shows the absolute mean difference of authoritarian parenting parents caragaya Malay Malaysia and Chinese Indonesia significantly different (1.65, $p < 0.05$).

Table 3.5 Post hoc analysis of the father as authoritarian parenting according ethnic

| Ethnic | Min | Absolute Mean Difference | | | |
		Malay Malaysia	Chinese Malaysia	Javanese	Chinese Indonesia
Malay Malaysia	9.24	-	0.55	0.96	1.65*
Chinese Malaysia	8.69		-	0.41	1.1
Javanese	8.28			-	0.69
Chinese Indonesia	7.59				-

*p < 0.05

For authoritative parenting style of father's Chinese Indonesia had the highest mean 15:16, while ethnic Chinese Malaysia father has a mean low of 12.54 (Table 3.6). Therefore, there is a significant difference between the mean absolute authoritative parenting style of father's Chinese Indonesia and Malay Malaysia (2.01, p <0.05), the father of Chinese Malaysia and Chinese Surabaya (2.62, p <0.05) and the father of Chinese and Javanese Indonesia (1.29, p <0.05).

Table 3.6 Post hoc analysis authoritative parenting style of father according ethnic

| Ethnic | Min | Absolute Mean Difference | | | |
		Malay Malaysia	Chinese Malaysia	Javanese	Chinese Indonesia
Malay Malaysia	13.15	-	0.61	0.72	2.01*
Chinese Malaysia	12.54		-	1.33*	2.62*
Javanese	13.87			-	1.29*
Chinese Indonesia	15.16				-

*p < 0.05

Mean absolute permissive parenting style of Chinese Indonesia father and Chinese Malaysians are significantly different (1.52, p <0.05) (Table 3.7).

Table 3.7 Post hoc analysis permissive parenting style of father according ethnic

| Ethnic | Min | Absolute Mean Difference | | | |
		Malay Malaysia	Chinese Malaysia	Javanese	Chinese Indonesia
Malay Malaysia	7.61	-	1.16	0.24	0.36
Chinese Malaysia	8.77		-	0.92	1.52*
Javanese	7.85			-	0.60
Chinese Indonesia	7.25				-

*p < 0.05

Parenting style by the mother and ethnicity are described below. Mother's Malay Malaysia has the highest mean in authoritarian and authoritative parenting style than mothers from the three other ethnic groups. In permissive parenting, mean mother Chinese Malaysia highest (8.37) than mothers from the three other ethnic groups

(Table 3.8). One-way ANOVA test authoritarian parenting style of mothers showed significantly different by ethnicity (F = 3.63, p <0.05), as well as permissive parenting style (F = 3.76, p <0.05). However, authoritative mother's parenting style, does not exist on the other.

Table 3.8   Number and mean mother's parenting style according ethnic

Parenting style	Ethnic	N	Mean	SD
Authoritarian mother	Malay Malaysia	100	9.12	4.10
	Chinese Malaysia	100	7.58	3.22
	Javanese	100	8.81	3.85
	Chinese Indonesia	100	8.17	3.13
Authoritative mother	Malay Malaysia	100	14.17	3.10
	Chinese Malaysia	100	14.05	3.46
	Javanese	100	13.18	3.46
	Chinese Indonesia	100	14.11	3.12
Permissive mother	Malay Malaysia	100	6.71	4.02
	Chinese Malaysia	100	8.37	3.60
	Javanese	100	8.01	3.59
	Chinese Indonesia	100	7.72	3.49

Post hoc tests mother's authoritarian parenting style is made and the results showed that the mean absolute principal Malay and Chinese ethnic groups of Malaysia differ significantly (1.54, p <005) (Table 3.9).

Table 3.9 Post hoc analysis of mother's authoritarian parenting style according ethnic

Ethnic	Min	Absolute Mean Difference			
		Malay Malaysia	Chinese Malaysia	Javanese	Chinese Indonesia
Malay Malaysia	9.12	-	1.54*	0.31	0.95
Chinese Malaysia	7.58		-	1.23	0.59
Javanese	8.81			-	0.64
Chinese Indonesia	8.17				-

*p < 0.05

Post hoc tests are shown in Table 3.10 shows that only the mean absolute maternal permissive parenting style of Malay Malaysia and Chinese Malaysia significantly different (1.66, p <0.05).

Table 3.10 Post hoc analysis of mother's permissive parenting style according ethnic

Ethnic	Min	Absolute Mean Difference			
		Malay Malaysia	Chinese Malaysia	Javanese	Chinese Indonesia
Malay Malaysia	6.71	-	1.66*	1.30	1.01
Chinese Malaysia	8.37		-	0.36	0.65
Javanese	8.01			-	0.29
Chinese Indonesia	7.72				-

*p < 0.05

Hypothesis 3 which says that there are differences in patterns of parenting caragaya between father and mother of Malay, Chinese Malaysia, Javanese and Chinese Indonesia, accepted. For parents, the mean authoritarian father of Malay Malaysia is higher than Chinese Indonesia, and significantly different. Mean authoritative Chinese Indonesia father highest and significantly different from the father of the three other ethnic groups. Meanwhile, mean of Chinese Malaysia father permissive the highest of the three other ethnic groups, but differed significantly only with a Chinese Indonesia father only. For mothers, the pattern authoritarian and permissive parenting style are significantly different by ethnicity. Mean authoritarian Malay Malaysia mothers compared to the highest of the three other ethnic groups but differed significantly only with the Chinese Malaysia mother only. The same conditions permissive, the capital of the Chinese Malaysia father also had the highest mean in the pattern of permissive parenting style, but differed significantly only with the Malay Malaysia mothers only.

4. Discussion

The hypothesis says that there are differences in patterns of parenting style between father and mother and ethnic Malay Malaysia, Chinese Malaysia, Javanese and Chinese Indonesia, accepted. Results show the difference in ethnic according father's parenting style. There are three differences between father's parenting style Malay Malaysia, Chinese Malaysia, Javanese and Chinese Indonesia. As explained previously, that mean the father of four ethnic groups are in the same category, i.e. less than 10 mean authoritarian, authoritative, more than 10 mean and less than 10 mean permissive. If you look in more detail, the mean authoritarian Malay Malaysia parents the most against the three other ethnic groups is 9.24, the mean authoritative Chinese Indonesia father most against the three other ethnic groups of 15.16, while the mean permissive parents Malaysia most against the three ethnic the other is 8.77.

According to the mother and ethnicity, shows that the two patterns of parenting style significantly different mothers, that authoritarian mothers and permissive mothers. As explained in the father, authoritarian mean mother Malaysia highest principal of 9.12 compared to the three other ethnic groups, but still in the low category and the mean absolute differ only by the mother Chinese Malaysia, significantly. While the mean permissive mother's Chinese Malaysia highest of 8.37 compared to the three other ethnic groups and the mean absolute differ only by the mother alone significantly Malay Malaysia.

Based on the explanation of the parenting style by fathers, mothers, culture and ethnicity in this study, it can be concluded that the cultural and ethnic influences prominently, because parenting style are universal, but may exist differences in daily

action. Ruth Chao (Gonzalez-Mena in 2006) to examine the validity of the Chinese parenting style. Ruth Chao find a paradoxical result. In theoretical, the pattern of authoritarian parenting style predict low grades in school, while the Chinese children who grew up with authoritarian parents and therefore a good achievement in school. Ruth Chao suggested that the concept of power is dependent on ethnicity and can not be used to describe the Chinese parenting style. Authoritarian parenting style in the United States that begins with a description that emphasizes ethics and religion, but organized crackdown on the child. Thus, the context of parenting style is applied must be taken into account, in other words, how the living environment the father and mother, father and mother how to behave in the course of his role as father and mother to the child.

5. Conclusion

There is no difference between the father and mother's parenting style as a unity. Parents of Malay Malaysia show highest authoritarian parenting style against the three other ethnic groups. The authoritative Chinese Indonesia's father highest against the three other ethnic groups, while the permissive parents Chinese Malaysia highest against the three ethnic the other.

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