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Role of self-efficacy as a mediator in the relationship between parental restriction and the quality of cross-ethnic friendships

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Abstract

Urban environments can help form cross-ethnic friendships among individuals. However, many parents impose restrictions on their children's ability to develop friendships, particularly between Chinese and Javanese ethnic groups. These parental restrictions directly impact the quality of friendships and are believed to be mediated by self-efficacy. This study examined the role of self-efficacy as a mediator in the relationship between parental restrictions and the quality of cross-ethnic friendships. The study involved 400 emerging adults aged 18–25 years, comprising 200 Chinese and 200 Javanese individuals. Parents' peer restriction, Cross-Ethnic Friendship Self-Efficacy, and McGill Friendship Questionnaires-Friendship Function were used to measure parental restriction, self-efficacy, and friendship quality. Hypotheses were tested using the Sobel test. The study found that self-efficacy did not mediate between parental restriction and friendship quality. The findings suggest considering the role of friendship duration on interethnic friendship quality consistent with the principles of proximity and homophily.

Keywords

Cross-Ethnic Friendships, Emerging Adulthood, Friendship Quality, Parental Restriction, Self-Efficacy

Friendships can help individuals overcome various social problems. This is evident in the presence of friends as protectors despite social exclusion (Grütter & Meyer, 2014; Reynolds, 2007) and in reinforcing social values during ethnic identity formation (Aryanti, 2014). Previous research has shown that individuals who form friendships tend to have better social skills, are less withdrawn, and have more positive attitudes toward different groups (Bagci et al., 2020; Berndt, 2002). In addition, friends can increase individuals' psychological resilience, openness to experience, and academic well-being and reduce the risk of depression (Bagci et al., 2020; Graber et

al., 2016). The various benefits of friendship indicate that these relationships are generally positive (Putri & Muttaqin, 2022; Vanderlind et al., 2020). In particular, during emerging adulthood, a period of social change, friends are an important source of social support in coping with life transitions (Wrzus et al., 2017).

Positive friendships are characterized by different factors, depending on the individual's developmental stage. For example, Parker and Asher (1993) found that in childhood, a good friendship is characterized by mutual help, support, and low levels of conflict. As individuals grow older, they can accept each other by managing conflicts that arise, providing help, determining each person's interests, and maintaining mutual trust (Bukowski et al., 1994). Adolescents with quality friendships tend to engage in enjoyable activities together, demonstrate loyalty to friends, feel comfortable, and have a sense

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of self-confidence in their friendship relationships (Mendelson & Aboud, 1999). In addition, Buhrmester and Furman note that individuals increasingly rely on their peers from adolescence to adulthood for friendship, closeness, and support (Bagci, 2018; Raboteg-Saric & Sakic, 2014). In addition, Buhrmester and Furman note that individuals increasingly rely on their peers from adolescence to adulthood for friendship, closeness, and support (Bagci, 2018; Raboteg-Saric & Sakic, 2014).

Several researchers have studied friendship relationships in Indonesia (Fonda & Muttaqin, 2023; Mahirah & Muttaqin, 2022; Soekoto et al., 2020; Tjandra et al., 2020). However, previous research has not explicitly focused on cross-ethnic friendships, despite the diverse ethnic composition of Indonesia, allowing individuals, especially during emerging adulthood, to form friendships across ethnic groups. In Surabaya, for example, three different ethnic groups dominate, namely Javanese (83.68%), Madurese (7.50%), and Chinese (7.25%) (DPM & PTSP, 2017). Given the distribution of ethnicities in Surabaya, it is likely that friendships are formed between the majority Javanese and minority Chinese ethnic groups. Furthermore, the mechanisms underlying developing cross-ethnic friendships are based on two principles: propinquity, leading to opportunities to interact with individuals from different ethnic backgrounds, such as educational settings and neighborhoods (Mouw & Entwisle, 2006), and homophily, which is the tendency to seek out others who are similar to oneself (Fischer, 2008). When emerging adults are similar, they tend to form closer proximity and loyalty, leading them to strive to maintain established friendships (Preciado et al., 2012; Prinstein & Giletta, 2016). Even when emerging adults are loyal to their friends, this creates an obligation to help each other (Lieberman & Shaw, 2019). Moreover, in a collectivist culture such as Indonesia, emerging adults tend to form harmonious relationships with individuals from different groups (Wang et al., 2020; Yomtov et al., 2015). For instance, the Indonesian motto “*Bhinneka Tunggal Ika*,” which means “different but still on,” may serve as a basis for emerging adults to form friendships across ethnic groups.

Recent research on cross-ethnic friendships between majority and minority ethnic groups has shifted its focus to examining the consequences of classroom diversity (Bohman & Miklikowska, 2021; Lessard et al., 2019) and intergroup attitudes (Chen & Graham, 2015; Kelleghan et al., 2019) in shaping cross-ethnic friendships. For example, Sun et al. (2021) found that individuals in diverse educational settings develop positive attitudes toward cross-ethnic interactions, facilitating cross-ethnic friendships. However, other studies have shown that individuals from majority and minority ethnic backgrounds prefer same-ethnic over cross-ethnic friendships (Munniksmas et al., 2017). Furthermore, individuals from minority ethnic backgrounds may choose same-ethnic friends because of a shared cultural identity and the shared experiences of marginalization and social exclusion (Edwards, 2008).

While cross-ethnic friendships have particular mechanisms and dynamics, cross-ethnic friendships in Indonesia, particularly between the Javanese majority and the Chinese minority, pose unique challenges due to the historical and ongoing tensions between these groups. Chinese ethnicities first arrived in Indonesia in the 16th century for trading purposes, but their success in forming mutually beneficial partnerships with the government led to resentment from indigenous traders (Vickers, 2013). In the early years of Indonesian independence, relations between the Javanese and Chinese ethnic groups were relatively peaceful, and the Chinese were not considered a minority group (Hefner, 2018). However, some Javanese still reject the Chinese for dominating the economy (Mohamad, 2003), whereas some indigenous people consider themselves more worthy of controlling Indonesia’s economy (Vickers, 2013).

In the New Order era, the Chinese ethnic group in Indonesia was the subject of significant discrimination, such as being required to change their Chinese names and being banned from attending schools or organizations associated with the Chinese (Hefner, 2018). In addition, the Chinese ethnic group was considered one of Indonesia’s nonindigenous residents. These discriminatory condi-

tions for the Chinese ethnic group began during the reform era, when they were given space to express their culture and religion. This is reflected in the Chinese New Year being established as a national holiday, and Confucianism being recognized as one of Indonesia's religions (Hefner, 2018).

The vicissitudes of the treatment of the Chinese ethnic group in Indonesia have indirectly affected their daily lives. If Chinese parents have a positive attitude, they support their child attending a mixed school and making friends with children from other ethnic groups. Even Chinese parents are willing to befriend or interact with people of other ethnicities. This may motivate emerging adults to form friendships with people of different ethnicities because of parental support, motivation, and opportunities (Meeusen, 2014). However, most Chinese parents are still concerned about enrolling their children in a heterogeneous school, preferring schools where most students are of Chinese ethnicity. It has also become common for Chinese parents to enroll their children in private schools and universities (Dawis, 2008; Hoon, 2011), resulting in a lack of opportunities for emerging adults to develop friendships with people of different ethnicities. Chinese parents may even openly forbid their children from making friends in different ethnic groups.

Restrictions imposed by parents on their children befriending people of a different ethnicity are a type of protective parenting that requires children to follow parental rules (Filippello et al., 2015). The rules set by parents are a form of concern for the child's development, especially as they enter adolescence when individuals spend more time with their peers than with their families. Parents are concerned about their children's friends, fearing that if they choose the wrong friends, they may engage in misbehavior and alcohol or drug use. Therefore, parents may be protective by forbidding their children from befriending people who may have a negative influence (Kuhn & Laird, 2013). In terms of cross-ethnic friendships, parents may also prohibit their children from being friends with those of different ethnicities, fearing the negative influence often associated with other

ethnicities.

Although parents may limit their children's friendships with good intentions, such as protecting them from negative influences, such restrictions may also negatively impact their child's development. Previous research has shown that individuals with too many rules may blame themselves for problems, leading to resistance and negative behaviors (Bleys et al., 2018; Y. Chen et al., 2019; Gittins & Hunt, 2019). Furthermore, restrictive parenting can lead to low self-esteem and loss of self-efficacy during emerging adulthood (Darlow et al., 2017; Gittins & Hunt, 2019; Scott Plunkett et al., 2016; Yomtov et al., 2015).

Recent research has found that self-efficacy is crucial in forming cross-ethnic friendships among emerging adults (Bagci et al., 2020). Individuals with high self-efficacy for befriending people of different ethnicities are more likely to form cross-ethnic friendships because self-efficacy gives them the confidence to navigate and adapt to various social situations (Filippello et al., 2015). Parental modeling of such behavior is one factor contributing to self-efficacy in cross-ethnic friendships. Children whose parents model befriending people of different ethnicities will have greater self-efficacy in forming cross-ethnic friendships (Bagci, 2018). However, not all parents support, and some may prohibit, their children developing cross-ethnic friendships (Kuntjara & Hoon, 2020). This can lead to the perception that the Chinese are overly distant and unwilling to integrate with other ethnic groups (Lie & Sandel, 2020; Setijadi, 2017).

This study contributes to understanding the relationship between parental restrictions and the quality of cross-ethnic friendships. Parental restrictions on forming cross-ethnic friendships may lead emerging adults to form low-quality friendships with individuals from different ethnic groups. Such limitations may also negatively affect self-efficacy in forming cross-ethnic friendships, making emerging adults reluctant to form such relationships. This is consistent with the concept of self-efficacy proposed by Bandura, who states that self-efficacy is closely related to optimal per-

formance and is influenced by prior experience, observational learning, social persuasion, and emotional states (Morgan et al., 2015). In this study, parental restrictions were considered a form of social persuasion experienced by emerging adults. Friendship quality is considered a type of achievement demonstrated by emerging adults. Thus, this study examines the role of self-efficacy as a mediator between parental restrictions on friendship choices and cross-ethnic friendship quality among emerging adults.

Participants

The participants of this research were 400 emerging adults between 18 and 25 years old who lived in Surabaya (M = 20.498, SD = 1.207). The participants were equally divided between 197 males (49.25%) and 203 females (50.75%), with 200 emerging adults of Chinese and 200 of Javanese ethnicity. Additionally, the participants had established cross-ethnic friendships for 1 to 144 months (M = 29.295, SD = 27.799). The data collection techniques were quota sampling and convenience sampling: quota sampling balanced the number of Javanese and Chinese participants and convenience sampling was carried out by distributing the questionnaire on social media. The participants met the criteria of living in Surabaya, being male or female, aged between 18 and 25 years, pursuing education in Surabaya, being Chinese and having Javanese friends, or being Javanese and having Chinese friends. Participants filled out an informed consent form and completed the research questionnaire online if they were willing to participate. This research received ethical clearance approval from the Research Ethics Commission of Surabaya University No. 81/KE/II/2022.

Measures

Parent's peer restriction (PPR; Xiong et al., 2020) was used to measure parents' restrictions on emerging adulthood friendships. PPR had two dimensions: parents' selective peer restriction (six items, for example, "Encourage you to spend less time with certain friends") and parents' nonselective peer restriction (eight items, for instance "Suggest you do something else when you want to hang out with your friends"). PPR used five

response choices, ranging from 1 (never) to 8 (often). This study's PPR had a reliability coefficient of .911 (CITC = .372 - .720).

Cross-Ethnic Friendship Self-Efficiency (CEFSE; Bagci et al., 2020) was used to measure the self-efficiency of emerging adulthood in maintaining cross-ethnic friendships. CEFSE comprised nine items (such as "For me, making new friends from other ethnic groups is easy"). The CEFSE used five response options, ranging from 1 (very incompatible) to 5 (very compatible). The CEFSE had a reliability coefficient of .652 (CITC = .348 - .429) after eliminating three low CITC items.

The McGill Friendship Questionnaire - Friend's Functions (MFQ-FF; Mendelson & Aboud, 1999), previously used by researchers in Indonesia (Mahirah & Muttaqin, 2022; Putri & Muttaqin, 2022), was used to measure friendship quality. The MFQ-FF comprised 30 items that covered six dimensions, including stimulating companionship (five items, for example, "My friend is exciting to be with"); help (five items, for example, "My friend helps me when I'm trying hard to finish something"); intimacy (five items, for example, "My friend knows when something bothers me"); reliable alliance (five items, for example, "My friend would stay my friend even if other people did not like me"); self-validation (five items, for example, "My friend makes me feel special"); and emotional security (five items, for example "My friend would make me feel calmer if I were nervous"). The MFQ-FF used nine response options ranging from 0 (never) to 8 (always) and had a reliability coefficient .988 (CITC = .775 - .988).

Procedures

Quota and convenience sampling techniques were used for data collection. This study established equal participants and disseminated information on social media. The respondents completed the informed consent form and presented the questionnaire online.

Results

Table 1 shows the results of the correlation analysis, indicating that parental restriction is associated with self-efficacy and friendship quality. Specifically, a negative correlation

Table 1. Correlation between Parent Restriction, Self-Efficacy, and Friendship Quality

Variable	Mean	Range	SD	Total sample			Separated sample		
				1	2	3	1	2	3
Parental restriction	3.480	1-5	0.961	(.911)			.173*		-.145*
Self-efficacy	3.726	1-5	0.699	-.176*	(.652)		-.182*		-.017*
Friendship quality	5.393	0-8	1.649	-.210*	.018	(.988)	-.288*	.012	

Note. * $p < 0.001$, Javanese ethnic sample below the diagonal, Chinese ethnic sample above the diagonal

was found between parental restriction and friendship quality ($r = -.210, p < .001$), whereas a positive correlation was found between parental restriction and self-efficacy ($r = .176, p < .001$). However, no significant relationship was found between self-efficacy and friendship quality ($r = .018, p > .05$). In addition, the results of the correlation analysis on the separate samples of Javanese and Chinese ethnicity were not significantly different from the correlation on the total samples.

Table 2 shows the regression analysis re-

sults, indicating that parental restriction can predict self-efficacy and friendship quality. Specifically, parental limitation was found to predict self-efficacy (path a, $\beta = .176, p < 0.05$) and friendship quality (path c', $\beta = -.220, p < .05$). However, self-efficacy did not predict friendship quality (path b, $\beta = .057, p > .05$). In the Javanese and Chinese ethnic samples, parental restriction predicted self-efficacy and friendship quality, but self-efficacy did not predict friendship quality. The results of the Sobel test, examining the indirect role of parental restriction on friendship quality

Table 2. Regression of Parental Restriction, Self-Efficacy, and Friendship Quality

Variable	R ²	β	B	SE	t	p
Total sample						
PR \geq SE (path a)	.031	-.176	-.128	.036	-3.565	.001
SE \geq FQ (path b)	.001	-.057	-.135	.117	-1.147	.252
SE \geq FQ (path c')	.046	-.220	-.379	.085	-4.431	.001
PR \geq FQ (path c)	.044	-.210	-.361	.084	-4.294	.001
Javanese ethnic sample						
PR \geq SE (path a)	.033	-.182	-.141	.054	-2.607	.010
SE \geq FQ (path b)	.001	-.067	-.140	.145	-0.966	.335
SE \geq FQ (path c')	.086	-.300	-.487	.112	-4.336	.001
PR \geq FQ (path c)	.083	-.288	-.467	.110	-4.232	.001
Chinese ethnic sample						
PR \geq SE (path a)	.030	-.173	-.118	.048	-2.473	.014
SE \geq FQ (path b)	.001	-.044	-.114	.187	-0.611	.542
SE \geq FQ (path c')	.022	-.153	-.273	.128	-2.134	.034
PR \geq FQ (path c)	.021	-.145	-.259	.126	-2.062	.040

Note. PR, parent restriction; SE, self-efficacy; FQ, friendship

Table 3. *Indirect Effect of Parent Restriction on Friendship Quality through Self-Efficacy*

Variable	Value	SE	LL 95% CI	UL 95% CI	z	p
Total sample	.017	.016	-.015	.049	1.055	.292
Javanese ethnic sample	.198	.232	-.026	.065	0.852	.394
Chinese ethnic sample	.014	.025	-.035	.062	0.552	.581

through self-efficacy, are reported in Table 3. Self-efficacy did not act as a mediator between parental restriction and friendship quality in any of the samples, including the total sample (indirect effect = .017, $z = 1.055$, $p > .05$), the Javanese ethnic sample (indirect effect = .198, $z = .852$, $p > .05$), and the Chinese ethnic sample (indirect effect = .014, $z = .552$, $p > .05$).

The results of the Sobel test, examining the indirect role of parental restriction on friendship quality through self-efficacy, are reported in Table 3. Self-efficacy did not act as a mediator between parental restriction and friendship quality in any of the samples, including the total sample (indirect effect = .017, $z = 1.055$, $p > .05$), the Javanese ethnic sample (indirect effect = .198, $z = .852$, $p > .05$), and the Chinese ethnic sample (indirect effect = .014, $z = .552$, $p > .05$).

Discussion

This study examines self-efficacy as a mediator between parental restrictions and the quality of cross-ethnic friendships among emerging adults in Surabaya, focusing on friendships between Javanese and Chinese ethnic groups. This is particularly relevant due to the historical relationship between these ethnic groups in Indonesia, with Chinese parents often concerned about their children befriending Javanese individuals. The study found that self-efficacy did not mediate the relationship between parental restrictions and the quality of cross-ethnic friendships. However, parental restrictions predicted the quality of cross-ethnic friendships.

Initially, the researcher hypothesized that self-efficacy mediates the relationship between parental restrictions and the quality of cross-ethnic friendships. This hypothesis was based on the idea that parents may have concerns about their children being negatively influenced by people of other ethnicities. These concerns may make parents more pro-

tective by prohibiting their children from befriending friends who they believe to be a negative influence (Kuhn & Laird, 2013). Although well-intentioned, parental restrictions may also negatively affect children's self-efficacy (Darlow et al., 2017; Scott Plunkett et al., 2016). Consequently, children may lack the confidence to form cross-ethnic friendships, which is consistent with the concept of the cross-ethnic friendship self-efficacy model (Bagci et al., 2020).

In the self-efficacy model of cross-ethnic friendship, self-efficacy is an individual's belief in one's ability to successfully form and maintain high-quality cross-ethnic friendships (Bagci et al., 2020). Previous research has found that self-efficacy significantly predicts cross-ethnic friendship quality (Bagci et al., 2020). Additionally, it may mediate between sources of self-efficacy, such as intergroup contact, social norms, intergroup anxiety, and cross-ethnic friendship quality (Bagci et al., 2020). The role of self-efficacy in cross-ethnic friendships is not limited to providing readiness and confidence to interact with different groups (Tropp et al., 2014; Turner & Cameron, 2016); it also serves as a source of motivation to form and maintain cross-ethnic friendships (Bagci et al., 2020).

Although self-efficacy is an important factor in forming and maintaining cross-ethnic friendships, this study found that self-efficacy may not be a predictor or mediator of the quality of those friendships. This discrepancy may be due to differences in how previous studies measured the quality of cross-ethnic friendships (Bagci et al., 2020). Previous research measured friendship quality by asking about the closeness of cross-ethnic friends (Bagci et al., 2014), whereas this study used a measure that included factors such as stimulating companionship, help, intimacy, reliable alliance, self-validation, and emotional security (Mendelson & Aboud, 1999). This sug-

gests that while self-efficacy may be a factor in establishing closeness with cross-ethnic friends, it may not be as important in determining the overall quality of the friendships.

This research suggests that self-efficacy alone is insufficient to form robust cross-ethnic friendships. Individuals must also possess interpersonal skills, such as empathy, to develop and maintain quality cross-ethnic friendships. Empathy is the ability to understand and respond to the emotions and thoughts of others and has been linked to the quality of friendship (Mahirah & Muttaqin, 2022; Miklikowska, 2018; Parker et al., 2015). Without good empathy skills, individuals may not consider the perspectives of others and may be more prone to conflict in their friendships, potentially ending the cross-ethnic friendships (Chow et al., 2013; van den Bedem et al., 2019).

This research confirms that parental restrictions directly affect the quality of cross-ethnic friendships. Children whose parents impose strict rules are likelier to have lower-quality friendships (Baumgardner & Boyatzis, 2018). Parents may impose these restrictions in anticipation of negative behavior or to protect their child from being treated poorly in cross-ethnic friendships. However, these restrictions may limit a child's ability to form close relationships with friends of different ethnicities. Spending time with friends can foster trust and respect, leading to stronger and more positive relationships (Kathiravelu & Bunnell, 2018). Parental restrictions can hurt the quality of cross-ethnic friendships; however, they can also protect the child from negative experiences. Thus, parents need to balance protecting their children and allowing them to form diverse friendships.

The results of this research may have implications for self-efficacy as a motivation for cross-ethnic friendships. First, even though the Javanese and Chinese ethnic groups in Surabaya may interact in educational and neighborhood settings, there is no guarantee that individuals will desire to form high-quality cross-ethnic friendships. Second, although individuals have the self-efficacy to form cross-ethnic friendships, this is insufficient to form high-quality cross-ethnic friendships. Both points reinforce the importance of the homophily and the proximity

principles in forming cross-ethnic friendships (Fischer, 2008; Mouw & Entwisle, 2006). Unsurprisingly, people rarely identify friends from different ethnic backgrounds as "best friends" (Reynolds, 2007). One reason is that individuals make friendship choices based on existing stereotypes (Bagci et al., 2014). Stereotypes in Indonesia that the Chinese ethnicity is too distant and does not integrate into society still exist (Lie & Sandel, 2020; Setijadi, 2017). Finally, under these conditions, cross-ethnic friendships are less stable than same-ethnic friendships (Jugert et al., 2013; Kelleghan et al., 2019).

Conclusions

This research concludes that self-efficacy does not predict or mediate the quality of cross-ethnic friendships in Surabaya. The findings suggest that while self-efficacy can motivate individuals to form and maintain cross-ethnic friendships, it is insufficient to lead to high-quality friendships between Javanese and Chinese ethnic groups in Surabaya. However, this research has some limitations. First, the study is limited to friendships between Javanese and Chinese ethnic groups. Therefore, it cannot be generalized to other ethnic groups in Indonesia. Further research should include different ethnic groups in Indonesia. Second, this research does not control for the duration of participants' friendships; thus, it does not account for friendships that are already close or intimate. Future research should establish specific criteria during friendships, e.g., participants who have established cross-ethnic friendships for at least two years.

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