

# Self-Concept of Generation Z in Parenting and Religiosity of Parents in Urban Society: Qualitative Approach in Dai Family

Azizah Fajar Islam

*Islamic and Psychological Studies*

*School of Strategic and Global Studies- Universitas Indonesia*

Jakarta, Indonesia

zhiza.fajar27@gmail.com

Nurwahidin

*Islamic and Psychological Studies*

*School of Strategic and Global Studies -Universitas Indonesia*

Jakarta, Indonesia

Thobib Al-Asyhar

*Islamic and Psychological Studies*

*School of Strategic and Global Studies- Universitas Indonesia*

Jakarta, Indonesia

**Abstract**—The self-concept of Generation Z is influenced by many factors, i.e. the social environment with the development of digital technology, and parents as the role of significant others. This qualitative case study examines parenting and the religiosity of parents in the formation of Generation Z's self-concept in urban society. In contrast to some previous research that studies the relation between a given parenting pattern and adolescent self-concept or the religiosity and mental health of family, which is interesting from this research because it is based on da'i's parenting and religion in forming adolescent self-concept in the digital era. Participants in the study consisted of three groups, father as dai, father and mother as dai, single mother as dai, and using data from interviews with parents and a generation Z cohort and participant's observation. The assumption of this study is that a more positive self-concept is owned by members of the Generation Z cohort who have a father as a da'i with a mother applying religious value to adolescents.

**Keywords**—Generation Z, parenting, religiosity, self-concept, dai family

## I. INTRODUCTION

At present, research on religiosity and parenting is still rarely conducted, especially in relation to adolescent's self-concept. In previous research, it is stated that diversity has a relationship in protecting a family (Utting, 2007, p.9). Religion, instead of relates to family also relates to parenting. Parents' religiosity is predicted to result in authoritative parenting (Gunnoe, Hetherington, & Reissa 1999. P.199). On the other hand, adolescents as part of the Gen Z cohort today have a developmental task to shape their identity (Santrock, 2010, p. 70). Self-identity is the foundation to build self-concept in Gen Z (DeHart, Sroufe, & Cooper, 2003, p.5). Self-identity together form the self-concept of the Z gene (Stets & Burke, 2003p.5). Many factors develop self-concept, one of which is the social environment that is favored by parents, peers and schools (Santrock, 2010 p.314). The family is the first social environment for the Gen Z and the parents are significant others who influence the self-concept of the Gen Z (Cooley, 1902, p.189).

Adolescence is a critical and difficult period (Santrock, 2010,p.352). Frequently, adolescents experience a crisis and commit various delinquent and criminal acts. This research is important to be conducted since the results of this study can be a resource in solving problems that occur in adolescents. This research was conducted on the da'i family who personally have the desire to carry out the values and teachings of Islamic religion for themselves and their families. Case studies on the dai family help researcher in marking the existence of religiosity in da'i as parents in this study, and see how parents involve the elements of religiosity in their care for adolescents.

The focus of this paper is to present research findings relates to the self-concept of members of Gen Z cohort who receive care with religious elements from parents who act as a dai. The questions that arise in this study are: what kind of care is given by da'i parents by including religiosity in parenting and how is the Gen Z's self-concept is formed through parenting carried out by parents? Knowledge of this matter will provide valuable data to educational institutions, to parents and education consultants and families, and to researchers for further knowledge about family and adolescents.

## II. CONTENT

### A. Literature Review

#### 1) Generation Z

Generation Z or Gen Z is the generation born between above in 1995 (Cilliers, 2017 p.190). Based on the year of its birth, Generation Z by Feiertag & Berge (2008, p.457) is also referred to as the net generation and digital society. Generation Z is the social cohort that has interacted most directly and closely with digital technology, social networking sites, and excessive information in cyberspace and minimal communication skills (Turner, 2015).

In adolescence, the appearance of Gen Z changes, and, as a result of puberty, they take the form of an adult body. Their minds also change; they can think more abstractly and hypothetically. Their feelings are constantly changing with almost everything. All areas of developmental scope as a

teenager are to face their main task: the process of building identity, including a sexual identity, which they will carry into adulthood (Santrock,201 p.17).

*2) The Scientific Definition of Self-Concept Gen Z*

The search for self-concept and the formation of self-concept is one of the tasks of Gen Z development. The self-concept that is formed is closely related to identity and perception about himself. Identity is a mirror of one's self-perception (Baron, Bryne, 2000 p. 117) which will form a self-concept. Individual concepts about themselves are formed through social interactions such as culture, families that will guard and influence their behavior (Gecas, 1982 p. 117). The concept of self consists of two dimensions, i.e. the internal dimension and the external dimension (Mishra,2016, p.6). The internal dimension consists of the identity self, the behavioral self, and the process of self-judging. The external dimension consists of five aspects, including physical self, personal self, the moral-ethical self, the family self, and the social self.

Self-concept can develop into either a positive self-concept or a negative self-concept (Mishra,2016 p.10). Positive self-concept is characterized by positive self-acceptance, positive feelings while negative self-concept is characterized by feeling inferior and less accepting and appreciating oneself or negative feelings (Bracken, 1996 p.93). The development of self-concept is influenced by several factors such as age (Bracken, 1996 p.97), social environment (Gecas, 1982 p. 117)), and competence (Bracken, 1996 p.93).

*3) The Relation Between Religiosity and Parenting*

Parenting is the ability to give attention, time, and support to meet the physical, mental, and social needs of children in every period of their development, as well as to other family members (Power,2013 p.14).

In developing the research interview guides, researcher used parenting dimensions based on Baumrind (1971,p.889), which is divided into two dimensions: control and warmth. The control dimension is the dimension that expects and demands the maturity and responsible behavior of the child. This dimension has five aspects, i.e. restrictions, demands, strict attitude, interference, and arbitrary power. The dimension of control does not mean something negative, as in the process of parenting, children also need to be given knowledge about the rules, norms, and values that apply in religion and in society. The dimension of warmth has an important role in establishing relationships between adolescents and parents. The dimension of warmth consists of five aspects, i.e. attention, responsiveness, time, enthusiasm, and empathy.

Religiosity is the whole domain of individual soul that includes beliefs, feelings, and behaviors that are directed consciously and truly in the teachings of religion. This is done by carrying out five religious dimensions in which there are procedures for worship, experience, and knowledge of the religion (Nasution, 1986,p. 20).

The religious interview guide in this study consists of five religious dimensions, i.e. ideological, experiential, intellectual/religious knowledge, rituals, and consequential dimensions (Clayton & Gladden, 1974 p.135, Jalaludin, 1996 p. 98). In this study, researchers used religious aspects adapted to Islamic religion, such as the ideological dimensions that lead to beliefs, beliefs in religious teachings

that are fundamental or dogmatic. The ideological dimension is the dimension of faith contained in the pillars of faith. Furthermore, the ritualistic dimension is a religious dimension related to specific behavior related to religious provisions, such as the procedures for worship, how to eat, sleep, fast, and how to dress. Another dimension is the experiential dimension, the dimension that leads to a person's experiences religious feelings and experiences. In sum: the experience of close feelings with the creator, feelings for God's presence, feelings for thanksgiving, resignation, etc. The fourth dimension is the intellectual dimension, which relates to knowledge and the understanding of knowledge possessed by individuals related to their religious teachings. A person's attitude in accepting or judging his religious teachings relates to his religious knowledge. In Islam there is also knowledge about parenting. The final dimension is a consequential dimension that looks to the extent to which a person's behavior is based on religious teachings. That is, the extent to which the religion they embrace influences behavior, which is a form of obedience list in carrying out religious teachings and keeping oneself away from prohibiting these religious teachings.

There is a relationship between parental religiosity and parenting. Several studies that have been conducted show that there is a positive relationship between parental religiosity and parenting quality (Mahoney, Pargament, Tarakeshwar & Swank 2008 p.63). Flor and Knapp (2001,p.627) also concluded that modeling religious behavior of parents is the strongest predictor of adolescent religious values. This finding supports the position that families have a strong impact on the religious development of children and adolescents.

*B. Presentation of Data and Findings*

*1) Phenomenological approach*

The phenomenological research approach is a research approach that signifies an interest in understanding social events based on the individual's perspective (Poerwandari, 2013, p.70). Phenomenology in this study is an attempt to dig deeper based on individual experience. By looking at these experiences we can better understand the self-concept of Gen Z and parenting by their parents. It is possible to see the picture of parenting and adolescent self-concept of members of the Gen Z cohort.

*2) Data collection*

The results of this study are based on qualitative interviews with parents and adolescents who come from three families, where their parents act as dai. This research has a variation strategy with three family variants: a family with father as a dai (FD), father and mother act as a dai (FMD), and a single mother (FMD) as a dai. Subjects in this study were the parents and adolescents in the families.

TABLE I. VARIATIONS IN RESEARCH SUBJECTS

Subject	Father Da'i (FD)	Father and Mother Da'i (FMD)	Single Mother Da'i (SMD)
Parent	DW	SS	NN
Adolescent	RF	MH	FD

The research subjects were recruited through information from the community about Dai families and asked for their availability to participate in the study. In this interview, there were three mothers and three adolescents, two boys and one girl. The interview lasted for one to two hours. From the three variations of groups, the most difficult to find was a single mother as dai. Most of the subjects had difficulty taking the time to participate in the interview because of their busy schedules, especially the father. So, interviews could only be conducted with the mother. Three adolescents that were interviewed have different background in age, gender, and birth order in the family.

Interviews that was conducted by parents have the aim to investigate parenting which provided by parents to adolescents through the degree of control and warmth of parents shown to adolescents. Interviews conducted with adolescents had two objective. The first objective was to validate information about the actual parenting that parents apply to adolescents, and then investigate the internal and external self-concept of adolescents. Interviews with parents and adolescents were carried out separately.

The number of interview was six which was taken from three families. This number meets the number of subjects required in qualitative research. The interview with the subject was done twice by meeting directly and face to face, so that the researcher could see firsthand the way the subject communicated and the body language that emerged. Interviews were recorded with voice recorders and respondents' confidentiality in this study were guaranteed. Researchers conducted interviews in the subject's house with parents, and in a place where teenager used to gather for adolescents subject. In this study there was a risk that parents will only display or report good information and do not give information about difficulties and obstacles, but these problems can be overcome. The researcher confirmed the information supplied by parents with the adolescents.

The subject of the parents' interviews are all mothers. The age of subjects is in the age range of 45 years to 60 years. Two of them are dais. At the beginning of the interview, researchers explored more deeply the activities of parents, such as the schedule of activities and the busy lives of parents and the problems faced by parents in dealing with adolescents. Based on the interviews conducted, researchers segment the time parents are at home into three, i.e., often, sometimes, and rarely. "Often" means that almost every day adolescents meet their parents at home, "sometimes" meaning that adolescents meet parents at home only 3-4 days a week, and "rarely" means adolescents do not meet people at all or only 2 days a week.

In subsequent interviews, researchers explore how parents provide care for adolescents with the dimensions of control and warmth built by parents. In addition, researchers also explore the influence of parental diversity in the process of parenting adolescents.

The age of the adolescent subjects was 17-19 years. First, the researcher conducted an interview to determine the order of birth, family circumstances, adolescent education, and adolescent modeling to their parents. In adolescents with fathers as dai and mothers not as dai, adolescents adopt parents as models of good behavior and want to become da'i in the future. However, this is not the case with two other subject groups. In subsequent interviews, researchers explore the self-concept that is owned by adolescents as adolescents from dai.

Religion has a role in shaping moral values and norms for individuals taught by da'i to the community. In families, religion also has a role and this is related to parental control in adolescent care through factors that influence parental care. Parenting parents have a positive relationship in shaping the self-concept of adolescents especially as adolescent dai. This connection will form a new self-concept for da'i adolescents and is different from other adolescent self-concepts.

TABLE II. PARENT AND FAMILY SUBJECT

Group of Subject	Mother's activity	Father's Activity	Time of mother in home	Time of father in home	Parents challenges facing adolescents
FD	-	5 days/week	Often	Sometimes	Social Media
FMD	7 days/week	7 days/week	seldom	Seldom	Communication
SMD	5 days/week	-	Sometimes	-	Communication

TABLE III. SUBJEK REMAJA

Subject	Gender	Birth Order	Siblings	Age	Becomes Da'i in future	Junior and senior high School
FD	F	1	3	17 years old	Yes	Islamic Boarding School
FMD	M	3	5	18 years old	No	Islamic Boarding School
SMD	M	5	4	19 years old	No	Islamic Boarding School

### III. RESEARCH METHOD

#### A. Analysis

Analysis was done after the researcher converts the conversation in the interview into an interview transcript. The researcher used the method of analysis suggested by

Strauss and Corbin (1990 p.68). There are three coding steps needed to analyze interview transcripts, 1) open coding, 2) axial coding, and 3) selective coding. Open coding is a process of identifying categories based on existing dimensions. Furthermore, at the axial coding stage, the researcher looked for and developed relationships from existing categories. In the third stage, selective coding is the

process of setting and integrating categories and validating existing relationships. To strengthen the coding process, a constant comparative method was used by comparing categories with previous studies.

## *B. Findings*

### *1) Parenting*

Parenting is seen to be based on control and warmth. The three survey groups have control of adolescents. The demands and restrictions applied by parents are in accordance with the values and teachings of Islam. In the FMD subject group, adolescents are required to memorize the Qur'an, while in the SMD survey group, adolescents are required to display good behavior in accordance with Islamic teachings as well as FDs. All are subject, when they do not comply with rules and agreements, to parental penalties, such as confiscating property or restricting adolescents of their freedom. In FDs, adolescents are punished, and parents justify the reason for the punishment given. Unlike the FMD group, parents punish the adolescent by silencing them. In the SMD group, punishment is given, and the reason conveyed is one-way communication and usage of high intonation.

In the FMD and SMD subject groups, parental involvement in adolescent affairs is not much. Parents are only involved if the adolescents ask for help and need that involvement. Parents do not know the circumstances and incidence of deviant behavior by adolescents other than being told by the adolescents themselves who tend to not to be open. Parents of the FD subject group also have involvement with life and know the state of adolescents. Parents know the circumstances and events faced by adolescents through the efforts of parents to make adolescents want to tell their circumstances.

Each group of subjects has warmth that corresponds to the time spent by parents with adolescents. The FMD does not have special time with adolescents, and the SMD has a lot of time together with adolescents. The busy lives of parents determine that the needs of youth are fulfilled in purely material terms. Parents do not interact directly in meeting the needs of adolescents; the needs of adolescents are met through people who are around adolescents, such as helpers. The parents of FMD and SMD adolescents are less able to understand the emotional needs of adolescents so they are less satisfied. In the FD subject group, adolescents can feel the presence of parents through their mothers. The material needs of youth FDs are not always filled by economic influences, by parents of adolescents invited to work together in meeting these needs, or by asking adolescents to save to buy their material needs. Adolescents of FD report about the circumstances and events that are faced to make parents understand the state of adolescents and thus can meet the psychological needs of adolescents.

### *2) Religiosity*

In the teachings of Islam, there is an order to teach the teachings and values of Islam to the family. Da'i puts this commandment into practice. Religion groups of parent subjects make Islamic education for adolescents very important and parents send adolescents to Islamic boarding school. In addition to going through school, parents convey values through daily communication with adolescents. In FD and FMD groups, parents teach religious rituals and their observance through behavior exemplified by parents, reminding and inviting adolescents to do it together. In the

SMD group, parents do not demand much of adolescents and expect awareness of adolescents of their duties to perform rituals of worship and carry out religious values that have been taught when at boarding school at that time.

### *3) Self-Concept*

This self-concept interview was obtained through questions related to internal and external dimensions of self-concept. Based on interviews about internal dimensions, adolescents of the FD subject group rated themselves as someone who had tried to carry out religious teachings and values, as they had been taught at Islamic boarding school. They were able to adapt to the values and religious teachings that have been taught. Self-concept of the external dimension shows that adolescents of the FD subject group feel that they are always seen as good by parents and have a personality that is in line with the expectations of society. They became a dependable person in the family and involved in solving family problems starting from simple things, such as teaching a younger sibling to learn. In terms of their peers, FD adolescents are liked by their peers.

Based on internal dimension interviews that have been carried out, FMD adolescents and SMD feel they have a personality that does not try to carry out religious values and teachings and feel that they are not fit to be themselves in accordance with the expectations of society in terms of behavior, appearance, and attitude. This appropriateness also influences the decision of both of them to become da'i in the future. Based on the narrative of adolescent FMD, he did not want to be a da'i, but his parents urged and currently FMD adolescents have no other choice. FMD adolescents object to the activities of their parents. SMD does not have the desire to be a da'i like his mother; this is due to lack of possessions and seeing unpleasant experiences experienced by other da'is.

The external dimension of self-concept is influenced by many things, one of which is the social environment. FMD and SMD adolescents have a lot of activities together with their religious groups, while SMD spend a lot of time outside their religious groups. If you look at the family itself, SMD do not have a close relationship with family, are not close to other family members, and are not involved in family matters or help solve problems in the family. FMD adolescents engage in religious communities that will measure themselves against the teachings and religious values they embrace. Adolescents in the FMD group feel inappropriate and feel that they would not be able to fulfill the values, roles, and teachings of their religion. In contrast to SMD adolescents, many activities are outside the religious environment. The environment is indifference to the values applied by parents or schools. Adolescents of SMD do not feel that their external environment judges them in accordance with the values and religious teachings that they have previously learned.

In general, every teenager in all groups knows the teachings, values, and rules in their religion. When adolescents realized that they do not fully embrace the teachings, values, and norms that exist; they limit themselves from taking actions that further violate or contradict the values, norms, and teachings of religion.

## **IV. DISCUSSION**

Based on interviews conducted with parents and adolescents, it appears that parenting and the formation of

adolescent's self-concept are interrelated, and parents play a significant role for adolescents. Parents form the norm and self-assess adolescents (Cooley, 1902 p.182). All parents have controls that are in accordance with the teachings and values they hold. Similarly, Petts (2014, p.3) notes in his writing that parental religiosity will have an influence on youth religiosity through parenting practices. Religiosity value is transferred, both in the form of religious values, and public trust in general, culture, etc. Adolescents are given restrictions and demands that are in accordance with Islamic teaching such as having to pray five times a day, as well as the social environment. The social environment constructed by parents can influence adolescents, making parents effectively limit the environment of adolescence. Parents who are very busy and have less interaction with adolescents tend to have more urgent negotiations with adolescents between parents' and adolescents' desires, such as the parents of the FMD subject group and SMD. In FD, parents try to help adolescents via a variety of considerations before making decisions through dialog and discussion, so parents do not impose their will on adolescents.

Adolescents who have a relationship and quality of good communication with parents will more easily build warmth, which is a positive impact of good communication (Wahlroos, 1999, p.3). Parents, in knowing their adolescents, rely heavily on the information conveyed by adolescents to their parents. When there is no good quality of communication between the two, parents have less knowledge about the conditions and needs of adolescents, as happened in the subject groups of FMD and SMD. In the FD subject group, parents build comfortable communication with adolescents, so that adolescents will be more open in reporting their circumstances and problems (Wahlroos, 1999, p.4). In addition to the quality of communication, warmth will be built up through the amount of time and parental involvement in meeting the physical and psychological needs of adolescents. The parents' busy lives make them unable to show enthusiasm for the state of adolescents and understand and meet the psychological needs of adolescents, with the result that these adolescents do not feel the warmth of parents.

Parental warmth and attachment is a protective factor for young women from experiencing depression and engaging in bad behavior (Johnson & Pandina, 1991 p.71; Pettit, Bates, & Dodge, 1997 p.903, Baumrind, 1991 p.56). Proven in the FD subject group. Parents and adolescents of the FD group have a warm relationship and have attachment to their parents, FD adolescents who are young women never show depression or a desire to violate school rules. When a problem occurs, FD adolescents will report the problem to their parents.

Based on the results of interviews that identified the control and warmth of parents in the care of FMD, SMD and FD groups, those have a diverse parenting style, even though each parenting style does not show much variation. Baumrind (1966, p.889) notes that there are four styles of parenting, i.e. authoritative, permissive, and negative. The FMD subject group shows a parenting style that tends to be authoritative and sometimes authoritative. Parents have demands that must be fulfilled by adolescents, i.e. having memorized half the contents of the Al-Qur'an and being the successor of their parents as da'i, although parents do not give very severe penalties for adolescents to the demands or

rules that apply. In some cases, parents also have discussions with adolescents and open themselves to receive input from adolescents. Lack of parents' time makes the interaction and responsiveness of parents to the needs of adolescents poor, especially in meeting psychological needs. The physical needs of adolescents are still fulfilled through helpers at home. In this group, parents do not become a model for children.

A slightly different parenting style is shown by the SMD group. Parents tend to show authoritative but sometimes authoritative parenting styles. Parents have rules that are strictly enforced, but occasionally have less strict controls on adolescents. In some cases parents expect awareness in adolescents; parents negotiate quite a lot with adolescents but still devolve decisions to adolescents and not force adolescents. On the other hand, parents are not directly involved in meeting the physical needs of adolescents, but through the people around them. Based on interviews with adolescents, they said that parents tend not to understand the psychological state that occurs to them. So, there are often misunderstandings and differences of opinion.

FD groups shows an authoritative parenting style. Parents have strict rules for children and give force to what has been agreed upon by the parents and adolescents. Parents provide rules and penalties or consequences to adolescents with teenage explanations and agreements. Parents also have a positive dimension of warmth with children. Even though the father has a fairly busy life, the presence and warmth of the parents can be fulfilled by the mother alone. The mother tries to build warmth through good communication with children

A previous study noted that the religiosity possessed by parents would imply authoritative compassion (Gunnore, 1999, p.201). Parenting practiced with adolescents tends to show authoritative parenting patterns, even though in some circumstances it shows authoritative parenting. Parents have strict rules relate to behavior, teachings, and religious values, and keep trying to build warmth. Parents still try to spend time for the family and meet the physical needs of the child even through intermediaries or help from others.

Adolescents who are the subject of research are part of Generation Z who have a high level of interaction with digital technology (Feiertag & Berge, 2008, p. 457). The three adolescents in this research subject had quite high-level use of cellphones. This is also a concern for parents, so parents often remind them to be wise when using cellphones.

Based on interviews conducted, the urban environment affects childcare, given the urban environment in Jakarta, which has a high enough density to have a high crime rate (Siegel, 2008, p.505), making parents more careful in endorsing teenage relationships. In addition to Islamic religious education, adolescents attend Islamic boarding schools to avoid the bad influences and risks of stress in urban areas.

There are three social environments that influence self-concept, i.e. the influence of parents and families, reference groups, and social situations that influence psychologically. Colley (1902, p.189) also explained that parents have an influence on the formation of adolescent self-concept. Self-concept is divided into two: positive self-concept and negative self-concept (Brooks & Emmert, 1976, p.412). The positive self-concept is characterized by positive self-acceptance (Burns, 1982, p.205), while the negative self-

concept is characterized by feeling inferior and not accepting and appreciating oneself (Burns, 1982,p.205). Self-concept that is owned by the adolescents in the FMD subject group based on internal and external dimensions of self-concept, and the adolescent FMD views themselves as a person who is not good in behavior or appearance and does not feel that they have carried out all the teachings and values that apply, as with adolescents in the SMD setting. Teenage FD views himself more positively, he respects himself and sees himself as a positive person and violates the values and teachings that apply.

When viewed based on external dimensions. Adolescents of FD view themselves as someone who can be relied on by family, liked by peers, and have fulfilled the values and teachings of their religion. Slightly different from FMD adolescents and SMD adolescents. FMD adolescents who have a lot of activities in the environment that have similar values and teachings that apply to themselves, have an impact on external self-concepts that tend to be negative because they feel that they are against the values and teachings that apply in the middle of their social group. SMD develops a more positive external self-concept, because it does not feel that it gets conflicting judgments between the values that apply in the middle of its social group.

## V. CONCLUSION

Parental religiosity is the value and culture contained in parenting to adolescents. The value of religiosity influences the parenting style, identity and self-concept of adolescents as a son of a da'i. All three subject applies an authoritative parenting style. In addition to parenting styles, the environment also influences self-concept in one's external dimension.

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