

BETAWI PARENTING PRACTICES AND CHILD CHARACTER FORMATION AMONG ELEMENTARY SCHOOL STUDENTS

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ABSTRACT

This study aims to describe Betawi parenting practices in shaping the character of elementary school students and to identify family-cultural, social, and technological factors that influence the implementation of those practices. This research employed a qualitative method using a case study approach in Kedung Jaya Village, Babelan District, Bekasi Regency. Four informants participated: two Betawi parents (one male and one female) and two elementary school students (one male and one female) in grades 5 and 6. Data were collected through interviews, observations, and documentation and analyzed through data reduction, data display, and conclusion drawing. Data trustworthiness was strengthened by comparing information across informants and data-collection techniques. The findings show that democratic parenting was the predominant pattern identified in the studied families, characterized by open communication, guidance without physical punishment, supervision of children's activities and gadget use, positive habituation, and parental role modelling. The character values most frequently observed were politeness, responsibility, discipline, religiosity, and social concern. Betawi cultural values, including respect for parents and elders, togetherness, mutual cooperation, and religiosity, were embedded in everyday parenting practices. Family culture, social environment, and technological development also shaped the context in which these practices were implemented. Because the study involved only four informants in one village, the findings are

contextual and cannot be statistically generalized. The study describes patterns and contextual relationships in the studied families and does not establish a causal relationship between parenting practices, cultural values, and children's character.

Keywords: *Betawi Culture, Character Education, Elementary School Student, Parenting Style*

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INTRODUCTION

Character education at the elementary school level is important because children are developing fundamental moral, social, and behavioral dispositions. The family is a primary environment in which children learn values, norms, communication patterns, and everyday behavior. Parents contribute to character formation through supervision, communication, learning support, and positive modelling, including the development of discipline, responsibility, honesty, and empathy (Hidayati et al., 2025). However, children's character is not formed by family practices alone. School experiences, teachers' examples, peer relationships, the wider social environment, and children's developmental characteristics can also provide opportunities and expectations that shape how children learn and practice values. This can also be fostered through an understanding of and awareness regarding the values of Pancasila, which are instilled from an early age in elementary school children and are expected to be further strengthened, because these values of Pancasila are not only used as a moral and ethical guide, but also as a framework for shaping the character of the younger generation or future leaders (Mutsaqofah et al., 2024). Therefore, character formation should be understood as a process involving interactions among family, school, peers, social environment, and child development.

Parenting practices are also embedded in cultural contexts. In Betawi families, respect for parents and elders, religiosity, togetherness, friendliness, and mutual cooperation can become practical references for daily child-rearing. These values may be reinforced through family routines and social relationships. Research on parenting in the digital era shows that balanced interaction between parents and children and appropriate supervision of technology are important for children's social-emotional development (Arta & Prahesti, 2024). In addition, school and community environments can reinforce or challenge values introduced at home, making the interaction among family, school, peers, and social surroundings relevant to character education.

The digital context creates an additional challenge for character education. (Dalilah et al., 2026) found that exposure to influencer-generated content among Betawi Generation Alpha may affect communication ethics, moral reasoning, and cultural awareness, while emphasizing the roles of parents, schools, and communities as preventive environments. Similarly, (Handoko et al., 2023) reported that character education in elementary schools faces challenges associated with technological development and the wider information environment. These studies indicate that children's character development takes place within multiple environments, while the present study specifically examines how family parenting practices and Betawi cultural values are enacted in everyday family life. In addition, an education that emphasizes the development of resilience from an early age will also greatly help children prepare themselves to face future challenges (Alamsyah et al., 2023; Yohamintin et al., 2025)

Despite these studies, an important gap remains. Previous research has discussed the general role of parents in character formation, the effects of digital-era parenting, and preventive character education for Betawi Generation Alpha. However, limited attention has been given to the relationship among three elements at the family level: (1) democratic parenting as an interaction pattern, (2) Betawi cultural values as the content of everyday habituation, and (3) the character values observed in elementary school-aged children. The present study addresses this gap by examining how democratic parenting practices are implemented together with Betawi cultural

values and how these practices are reflected in children's observable character within a specific family and community context. The study therefore does not assume that parenting or culture alone determines children's character, but examines the patterns and contextual connections found in the studied families.

Accordingly, this study has two objectives: (1) to describe the parenting practices used by Betawi parents in shaping the character of elementary school-aged children; and (2) to identify the family-cultural, social-environmental, and technological factors that influence those parenting practices.

METHOD

This study employed a qualitative method with a case-study approach. This approach was selected because the study sought to understand parenting practices, cultural values, and children's character in their real-life family and community context. The research was conducted in Kedung Jaya Village, Babelan District, Bekasi Regency. (Yin, 2014)

The informants consisted of four participants: two Betawi parents, one male and one female, and two elementary school students, one male and one female, in grades 5 and 6. The participants were selected to obtain perspectives from both parents and children regarding parenting practices and character formation. Because the number of informants was limited and the research focused on one village, the study is positioned as a contextual case study and does not claim statistical representativeness.

Data were collected through interviews, observations, and documentation. Interviews explored parenting practices, communication, family rules, habituation, Betawi cultural values, and parents' responses to children's technology use. Observations examined children's everyday manifestations of politeness, responsibility, discipline, religiosity, and social concern. Documentation was used as supporting evidence. Data analysis followed the stages of data reduction, data display, and conclusion drawing (Sugiyono, 2020). The study's data collection focused on the experiences and practices of the four informants in their everyday family context. Details such as the exact duration of fieldwork, number and length of interview sessions, and observation schedule

should be completed from the researchers' field records before final journal submission so that the methodological description fully reflects the actual research process.

The validity of the data was strengthened through source and methodological triangulation (Creswell & Poth, 2018). Source triangulation was conducted by comparing information obtained from parents and students. Meanwhile, methodological triangulation was conducted by comparing evidence obtained through interviews, observations, and documentation. These comparisons were used to identify consistency between informants' statements and observed practices. Therefore, these processes were applied to enhance the consistency and credibility of the research findings.

RESULTS AND DISCUSSION

RESULT

Data trustworthiness was strengthened through triangulation by comparing information from parents and students and by comparing interview, observation, and documentation data. The results below present the empirical findings first, while their interpretation and comparison with previous studies are discussed in the discussion section. Observational findings were broadly consistent with the interview information. Children were observed following family rules concerning study, play, religious activities, and gadget use. Parents generally explained expected behavior and consequences when giving guidance. These observations were recorded as part of the description of parenting practices and are presented below without interpreting them as proof of a causal effect on children's character.

Table 1. Dominant Parenting Pattern

Aspect	Empirical finding
Communication	Parents frequently discuss school, social interaction, and daily problems with children and provide advice when mistakes occur.
Supervision	Parents supervise study, play, religious activities, and gadget use.

Aspect	Empirical finding
Rule setting	Rules are established for study, play, worship, and technology use.
Role modelling	Parents demonstrate polite, disciplined, and religious behavior in everyday life.
Habituation	Children are accustomed to helping at home, greeting others, speaking politely, and respecting elders.

Source: Research interview and observation results (2026).

Five prominent character values were identified from the interviews and observations: politeness, responsibility, discipline, religiosity, and social concern. Politeness was frequently observed through greeting others, kissing parents' hands, asking permission before leaving the house, speaking politely, and showing respect toward teachers and elders. These practices were described as part of everyday routines. Responsibility was observed through helping with household chores, maintaining cleanliness, and completing school assignments. Punctuality in completing assignments was still inconsistent in the observed case. Religious practices included prayer, Quran recitation, and praying before activities. Social concern was observed through helping family members and classmates, maintaining relationships with neighbors, and participating in mutual cooperation. These observations indicate the forms in which the identified character values appeared in the studied families. These findings are consistent with research showing that character development is strengthened when positive values are repeatedly practiced in everyday contexts (Sofyan & Saputra, 2022).

Table 2. Character Values Formed Through Parenting

Character Value	Observed habituation
Politeness	Greeting, kissing parents' hands, speaking politely, asking permission, respecting elders.
Discipline	Managing time for study, worship, sleep, and other daily activities.

Character Value	Observed habituation
Responsibility	Helping with household chores, maintaining cleanliness, and completing school assignments.
Religious	Prayer, Quran recitation, and praying before activities.
Social consciousness	Helping friends and family, respecting neighbors, and participating in mutual cooperation.

Source: Research interview and observation results (2026).

Betawi cultural values were not presented as separate lessons but as practices embedded in everyday parenting. Respect for parents and elders appeared through polite speech and gestures of respect. Togetherness was reflected in eating and working together within the family. Mutual cooperation appeared through helping family members and maintaining social relationships with neighbours. Religiosity was practiced through shared religious activities.

The empirical findings show that democratic parenting practices and Betawi cultural values appeared together in everyday family routines. Parents used communication, explanation, rule setting, and supervision while children practiced behaviors associated with respect, togetherness, mutual cooperation, and religiosity. In this sense, the two dimensions are complementary rather than competing.

Table 3. Betawi Cultural Values in Child-Rearing

Betawi Cultural Values	Observed implementation
Religious	Quran recitation, congregational prayer, and joint prayer.
Respect for parents	Kissing parents' hands, speaking politely, and respecting older people.

Betawi Cultural Values	Observed implementation
Togetherness	Eating together and helping with household activities.
Mutual cooperation	Helping neighbors and participating in community activities
Maintaining social and family ties	Visiting family and showing respect to guests.

Source: Research interview and observation results (2026).

Three broad contextual factors were identified in the findings: family culture, the social environment, and technological development. Family culture acts as the primary source of values and expectations transmitted across generations. The social environment reinforces children's opportunities to practice politeness and social concern. Technology, particularly gadget use, creates a need for more intensive parental supervision and rule setting.

The technological factor is especially important because children's interaction with digital content occurs alongside family and peer interaction. This finding is compatible with (Arta & Prahesti, 2024), who reported that unbalanced technology use may interfere with children's direct social interaction and emotional regulation. In the Betawi context, (Dalilah et al., 2026) similarly emphasize parental mediation, community support, and school involvement as preventive responses to digital influences on children's communication ethics and cultural awareness.

Table 4. Factors Influencing Parenting

Factor	Research Findings
Family culture	Provides the values and behavioral standards used in child-rearing.
Social environment	Provides opportunities and social expectations for polite and prosocial behavior.

Factor	Research Findings
Technology	Requires parental monitoring, boundaries, and guidance concerning gadget use.
Family circumstances	Influence how parents communicate rules and provide guidance.

Source: Research interview and observation results (2026).

DISCUSSION

The findings indicate that democratic parenting in the studied families was characterized by communication, supervision, guidance, and behavioral boundaries. Parents allowed children to communicate about school, social interactions, and daily problems while also establishing expectations for study, play, worship, and technology use. This pattern is consistent with the concept of democratic parenting as a combination of responsiveness and rule setting. The findings should be understood as a description of the studied families rather than evidence that democratic parenting caused the observed character values.

The findings also clarify how local culture gives concrete meaning to parenting practices. Respect for elders, politeness, religiosity, togetherness, and mutual cooperation become observable through repeated family routines. This helps explain why character formation in the studied families is not limited to verbal instruction. Children encounter cultural values through modelling and habituation in ordinary activities. (Hidayati & Pritasari, 2025) similarly emphasize communication, monitoring, and positive parental behaviour as mechanisms for character formation. This indicates that the parenting process is not only aimed at meeting children’s physical needs, but also at shaping their character and cultural identity (Fajria & Lestari, 2026)

Compared with previous research, the present study shares the finding that parental involvement and positive modelling support children’s character. However, its contextual contribution lies in showing the connection between a democratic interaction pattern and Betawi cultural content. (Dalilah et al., 2026) focus on preventive character education against digital influencer impacts within Betawi

Generation Alpha. In contrast, the present study focuses on family-level practices through which cultural values are communicated and habituated. The studies therefore address different but complementary aspects of character education.

The findings also extend the discussion of technology and parenting. Parents in the present case did not reject technology entirely; instead, they established rules and supervision. This is consistent with Arta and (Arta & Prahesti, 2024), who highlight the importance of balanced parenting in the digital era. The implication is that character education should not position technology only as a threat, but should emphasize parental mediation, clear boundaries, and the development of children's capacity to use digital media responsibly.

At the school level, the findings are relevant because character formation requires consistency between family and school environments. Research by (Handoko et al., 2023) and (Valendria et al., 2023) indicates that character education in elementary schools benefits from systematic habituation and supportive educational environments. In the studied context, schools can reinforce politeness, responsibility, discipline, and social concern while respecting the cultural values already practiced at home. Therefore, it is important to promote ecological assets within the family and school environments through training for parents and teachers on effective character education, which is essential for the healthy development of children and adolescents (Zhu et al., 2022).

The study's contribution should nevertheless be interpreted cautiously. The evidence comes from only four informants in one village, so the findings describe a specific case and cannot be generalized statistically to all Betawi families. The study also does not provide a comparative case involving other ethnic groups or different parenting styles. The findings identify patterns and contextual connections rather than causal relationships. Future research can address these limitations by involving more families, multiple Betawi communities, and comparative designs, while also examining children's digital behaviour and school-family collaboration.

CONCLUSION

This study shows that democratic parenting is the predominant parenting pattern identified among the Betawi families studied in Kedung Jaya Village. The observed practices included open communication, guidance, supervision, rule setting, habituation, and parental role modelling. In the studied case, these practices co-occurred with the observed character values of politeness, responsibility, discipline, religiosity, and social concern.

The main contribution of the study is its demonstration that democratic parenting and Betawi cultural values operate together in everyday child-rearing. Cultural values such as respect for elders, togetherness, mutual cooperation, and religiosity provide concrete behavioral content, while communication and supervision provide the parenting mechanism through which those values are taught and practiced. Family culture, the social environment, and technological development shape the context of this process.

For parents, the findings suggest the importance of combining clear rules with communication, modelling, and culturally meaningful habituation. For schools, collaboration with families can help maintain consistency in character education. For future researchers, broader samples and comparative studies are recommended. Because this study is limited to four informants in one village, its findings are contextual and require further evidence before being extended to other Betawi families or settings.

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