

Trust In Parent-Child Relationship Among Undergraduate Students: Indigenous Psychological Analysis

*Sri Lestari*¹

Gadjah Mada University

*Faturochman*²

Gadjah Mada University

*Uichol Kim*³

Inha University

Abstract

Kepercayaan remaja terhadap orang tuanya adalah sebuah indikator yang penting dalam melihat kualitas hubungan orang tua dengan anak. Untuk dapat memahami faktor-faktor yang memengaruhi kepercayaan terhadap orang tua, 509 mahasiswa yang tinggal di Yogyakarta (pria = 27.8%; dan wanita = 72.2%) mengisi open-ended questionnaire yang dikembangkan oleh Kim (2008) yang menanyakan sejauh mana mereka percaya pada orang tua mereka dan alasannya. Data dianalisis menggunakan pendekatan indigenous psikologi dalam menganalisis konten open-ended respons, pengkategorian respons, kategorisasi dari respons dan tabulasi silang (cross-tabulating) dengan informasi latar belakang. Hasil penelitian ini mengindikasikan bahwa remaja memercayai Ayah mereka karena Ayah memberikan mereka dukungan. Remaja memercayai Ibu mereka karena hubungan emosional. Implikasi dari hasil penelitian akan didiskusikan.

Keywords: basis of trust, parent, adolescent.

Cross-cultural studies show that there are different pattern of parent-child relationship between one culture and another. For example, Fong, Yee and Pattie (2005) found a core traditional value in Chinese culture related to parent-child relationships that is a parent-child relationship must be very close because of blood ties. Chinese parent-child relationship consisting of authority and submission; parent's roles – loving, teaching and leading; traditional father's and mother's roles; children's roles – filial piety, respect, and gratitude; and

maintain harmony and avoid conflict. There are Chinese words describing traditional Chinese parent-child relationships, like *fuci zixiao* (kind father and filial son), *yanfu cimu* (stern father and kind mother), or *bao* (repaying).

Crockett, Brown, Russell, and Shen (2007) explored the meaning of qualified parent-child relationships among Latin-American teenagers. The results of the study show that qualified parent-child relationships cannot be separated from Latin-American values including *familismo* and *respeto*. *Familismo* refers to feelings of loyalty, reciprocity, and solidarity towards the family members, for instance the family

¹ Korespondensi mengenai artikel ini dapat dilakukan dengan menghubungi: srilestari@scientist.com

² Atau dengan menghubungi: faturpsi@ugm.ac.id

³ Atau dengan menghubungi: uicholk@yahoo.com

as an extension of self, while *respeto* refers to efforts to maintain respect in the hierarchical relationship of which is determined by age, gender, and social status.

Family relation including parent-child relation influences the well being of children and adolescents (Wenk, Hardesty, Morgan, & Blair, 1994), moral development (Bronstein, Fox, Kamon, & Knolls, 2007; White, 2000; White & Mattawie, 2004) and behavioral deviances of adolescents (Baer, 1999). Trust is an essential indicator to parent-child relation quality (Shek, 2008; Murray, 2009). Therefore it is particularly important to study the factors establish the parental trust.

Trust in Parent-Child Relationship

Trust plays important role in social life. Igarashi, Kashima, Kashima, Farsides, Kim, Strack, Werth & Yuki (2008) cited Yamagishi's trust definition, that is people belief in others' good intentions, by this means others' intentions not to harm them, to respect their right and to carry out the obligations. Furthermore, there are two distinct type of trust, generalized and assurance. The generalized trust is commonly belief to human benevolence, means that most people are believable, although exception remains. The assurance is trust rooted in safe relation with certain people. Both types of these trusts have complementary functions. Generalized trust encourages an individual to approach other people to build social relationships, whereas specific trust (trust because of a particular relationship, also referred to relationism) that is signified by emotional bonding helps people to maintain social relationships.

Children develop trust through learn to believe their caregiver. The development of trust in a relationship is usually a gradual process that requires social

interactions and experiences with a person that suggest he or she is predictable and dependable, especially in situations in which costly sacrifices by another may be necessary to be responsive to one's own needs (Holmes & Cavallo, 2007). Furthermore, trust extrapolated from local experience to generalized trust (Glanville & Paxton, 2007).

In the developmental process, early adolescents spend so much time with their peer to fulfil their need of closeness and security (Nickerson & Nagle, 2005). Parents' trust in their adolescents and the adolescents' perceptions of parental trust are both important to the parent-child relationship (Kerr, Stattin, & Trost, 1999), because parents are not physically present in most of everyday situations facing adolescents. Shek (2008) founds empirically evident that child's trust to their parents was the strongest predictor of perceived satisfaction with parental control.

Javanese Family: the context

Indonesia is a country in Southeast Asia and Oceania. Indonesia comprises 17,508 islands, about 6000 of which are inhabited. The national population from the 2000 national census is 206 million, and the Indonesian Central Statistics Bureau estimate a population of 222 million for 2006. It is the world's fourth most populous country, and has the world's largest population of Muslims. The five largest islands are Java, Sumatra, Kalimantan, New Guinea, and Sulawesi. There are around 300 distinct native ethnicities in Indonesia, and 742 different language and dialect. The largest ethnic group is the Javanese, who comprise 42% of population, and are politically and culturally dominant (Anonym, n. d).

In many Indonesian cultures, women are expected to play the roles of wife,

mother, and housekeeper, as well as manager of the family resources. In general, women controlled the family income, including the husbands' earnings (at least the husbands' salary -- sometimes husbands kept other money for themselves). However, along with this control of resources came a responsibility to make ends meet with the available money (Adioetomo, Toersilaningsih, Asmanedi, Hendratno, Fitriati, Eggleston, Hardee, & Hull, 1997).

Some women also "help" support the family economically, by working. Women are also expected to take part in community activities. Further, although women worked to earn money for the family, all of the women who worked said they did so only *bantu bantu suami* (to "help" their husbands). Even the wives whose incomes exceeded those of their husbands said they worked only to help their husbands. This phenomenon is likely a result of a cultural and religious context in which men are considered the economic head of the household and are expected to provide for their families. In the interviews, both husbands and wives said that the household economy (and family survival) was the responsibility of the husbands (Adioetomo, et al., 1997).

In Javanese culture, social harmony becomes a primary value in everyday living. This manifests in Javanese community interaction patterns of which is based on principles of *rukun* (harmonious unity) and *hormat* (respect) to others (Magnis-Suseno, 2003). Moreover, Magnis-Suseno (2003) addressed that the principles of *rukun* is not prioritize the creation of social harmony, but is emphasized on the prevention of exposed conflict. The individual serves as a harmonious part of the family or group. Life in society should be characterized by *rukun* (harmonious unity).

Besides to hold value of respect and harmony, moral education in the Javanese community is directed to form prominent attitudes (Endraswara, 2006) including wisdom and honesty, self correction, sincerity, *eling* (remembering God), and *satriya pinandhita* (feelings of shame to perform shameful deeds).

Child's respect to their parents

Javanese is well-known for its levels or speech styles which can be found in everyday conversation. The speech levels as manners of speaking are determined by the relationship between the speakers and the person addressed. The low speech level is *Ngoko*, can be interpreted as familiar or informal. It is a language used to talk to oneself or intimate friends and family. The high speech level is *Krama*, is the formal or polite or ceremonial level. It is a language used for 'respect'. For instance, it has been observed that more young Javanese in Yogyakarta, the heartland of Javanese culture, these days are no longer able to speak Javanese. It appears that mothers' attitudes influenced the girls' language choice and attitudes toward Javanese. While fathers appear to have a smaller role in the language choice of the girls, they are crucial when it comes to helping the girls with their Javanese classes (Kurniasih, 2005).

Javanese parent-child relationship can be described by the proverb *mikul dhuwur mendhem jero*, which mean child should lift parent's honor up and keep in deep the parent's faults and embarrassment (Suratno & Astiyanto, 2009; Tartono, 2009). Child should try hard to give parent happiness, as well as doing good things and having proper attitudes to make them honorable both in their present and eternal live. Child realizes that their success and achievement are not only for themselves, but also for

parent's pride. Child will also sincerely accept parent apologize, when parent behaved inappropriately. Moreover, a child will attempt to avoid parent ashamed of their inappropriate manner.

Parent is expected to be a model for their child as implied in idiom *tepa tuladha* (being a model). As a model, parent should maintain their proper conduct and good attributes. For example, the statement *berbudi bawa laksana* (good manner as being wise) giving guidance for father, as a leader in the family, should be doing justice and being wise when facing the problem. In Javanese society, people usually see child's good or bad conduct related to their parent. This condition is described in proverb *kacang mangsaa ninggal lanjarane* (string bean won't leave the beanpole) which is mean child's behavior will not different from the parent's behavior.

Emotional relationship

When child grown up, like others, he/she would strive to control her/his natural impulses in order to maintain social harmony. Family was the only places where Javanese people being free from tension, and Javanese people interaction should be based on *tresna* (unconditional love). Feeling of *isin* (ashamed) and *sungkan* (reluctant to approach or take action toward others) should not be felt among family members, so the family member can express their emotion freely, without fear to suffer from loss of family support, especially from parents (Magnis-Suseno, 2003).

Javanese parent-child emotional relationship was established on the power of reciprocal love. This is described in two proverbs, *anak polah bapa kepradah* which means when child did a bad behavior, parent will be involved in the consequences, and *bapa kasulah anak molah*, which means when disturbance occurred in

parents live, or parent got into trouble, the child will attempt to resolve their problem.

Parent's support to their child

Javanese people emphasise the life-long responsibility that parents have towards their children, often stating that 'parents can never be heartless' towards their children in need. Parents are expected to assist their children to the limits of their ability, and those failing to bail out children in a crisis are harshly criticised (Kreager & Schröder-Butterfill, 2008). In rural Java, many older parents' and grandparents' contributions were far-reaching: they maintained full parenting responsibilities well into old age; they represented the economic backbone of multi-generational families; they stepped in during crises among the younger generation and supplemented meagre household incomes by continuing to work (Schröder-Butterfill, 2004).

From research in East Java, it is shown that only a minority of older people are reliant on children or grandchildren for their daily survival. In the majority of cases, the net flow of inter-generational support is either downwards – from old to young – or balanced. Far from merely assisting with childcare and domestic tasks, older people are often the economic pillars of multi-generational families. Pension and agricultural incomes serve to secure the livelihoods of whole family networks, and the accumulated wealth of older parents is crucial for launching children into economic independence and underwriting their risks (Schröder-Butterfill, 2004).

Javanese proverb *dakdhodhoge lawange, dakkinange jambe suruhe* (suppose to knock the door or to chew bitter taste), which describes fully supportive parent. This proverb illustrates that parent will do anything to make their child's intention

attainable. Parent will *adus keringet* (soaked in sweat), means working hard to provide everything required to realize their children's desire.

Indigenous Psychologies Approach

Indigenous psychology approach is a development of psychological science that attempt to understand human behavior without denying context of that behavior occurring. Therefore people knowledge, skill and belief have about themselves are explored from their own perspectives. Theories, concepts and methods are developed correspond with psychological phenomena (Kim, Yang & Hwang, 2006). According to Kim and Park (2006) the development of indigenous psychology aim to create a more rigorous, systematic and universal science that can be theoretically and empirically verified.

Method

This study was conducted in Yogyakarta to explore the basis of trust in parent-child relationship. Using indigenous psychological approach, an open-ended questionnaire was developed and administered to a sample of undergraduate student in Yogyakarta, the heartland of Javanese culture in Indonesia. The indigenous psychologies method encapsulated the context in which parent-child relationship was happened. The goal of this study was to describe the pattern of trust in parent-child relationship and to capture the reason of why child trust to their parents.

Questionnaire

The questionnaire developed by Kim (2008) was used in this research, which asks, "How much do you trust your father?" and "How much do you trust your mother?" The responses were coded as

follows: 1=not at all, 2=little, 3=somewhat, 4 =much, 5=very much. Open-ended question consist of two items that ask, "Why do you trust your father?" and "Why do you trust your mother?" All of the participants' responses to open-ended question were typed into master list.

Sample

Participants in this study included undergraduate students aging from 16 until 25 years old (mean age=19.38; SD=1.325) and live in Yogyakarta, Indonesia. The total amount of 515 students, consist of 27.8% males and 72.2% females, participated in this study, but six of them were excluded because of not completed the whole questions.

Coding

The coding process to all participants' responses was performed by three coders. The coders discussed each response to make sure what the theme that appear from the answer and then put it into a certain category. An answer would be considered into a particular category when all three coders agreed that it belonged to this category. The responses that could not be slotted into an existing category were considered as "other" category, which included less than 1% of total responses. Then all categorized responses were ordered base on the frequency of response, and afterward were discussed to group them into great themes. Table 1 and table 2 list the grouping categories.

Data analysis

Based on great themes that emerged in categorization, statistical analysis including cross tabulation, multiple regression, t-test and one-way ANOVAs were performed.

Tabel 1.

Basis of trust to father

Category	Total		Sex			
			Male		Female	
1. Support	143	(28.1)	32	(22.7)	111	(30.2)
• Guidance	43	(8.4)	11	(7.8)	32	(8.7)
• Give the best	39	(7.7)	7	(5.0)	32	(8.7)
• Responsible	23	(4.5)	4	(2.8)	19	(5.2)
• Wish the best	23	(4.5)	5	(3.5)	18	(4.9)
• Financial support	15	(2.9)	5	(3.5)	10	(2.7)
2. Emotional Bonding	102	(20.0)	28	(19.9)	74	(20.2)
• Loving & Caring	27	(5.3)	8	(5.7)	19	(5.2)
• Nurturing & Protecting	20	(3.9)	7	(5.0)	13	(3.5)
• Feeling close	19	(3.7)	6	(4.3)	13	(3.5)
• Openness	13	(2.6)	1	(0.7)	12	(3.3)
• Understand me	12	(2.4)	4	(2.8)	7	(1.9)
• Mutual trust	11	(2.2)	2	(1.4)	10	(2.7)
3. Modeling	84	(16.5)	26	(18.4)	59	(15.8)
• Wise	26	(5.1)	3	(2.1)	22	(6.3)
• Model	23	(4.5)	9	(6.4)	14	(3.8)
• Experienced	19	(3.7)	9	(6.4)	12	(2.7)
• Kind-hearted	16	(3.1)	5	(3.5)	11	(3.0)
4. Role of Relationship	56	(14.9)	23	(16.3)	33	(9.0)
• As father	26	(5.1)	12	(8.5)	14	(3.8)
• Head of the family	18	(3.5)	4	(2.8)	14	(3.8)
• Consanguinity	12	(2.4)	7	(5.0)	5	(1.4)
5. Honesty	47	(9.2)	12	(8.5)	35	(9.5)
• Honest	37	(7.3)	10	(7.1)	27	(7.4)
• Modest	10	(2.0)	2	(1.4)	8	(2.2)
6. Realibility	43	(8.4)	10	(7.1)	34	(9.0)
• Proven (Verified)	20	(3.9)	2	(1.4)	18	(4.9)
• Reliable	14	(2.8)	3	(2.1)	14	(3.0)
• Consistent & Competent	9	(1.8)	5	(3.5)	5	(1.1)

Tabel 2.
Basis of trust to mother

Category	Total	Sex			
		Male		Female	
1. Emotional Bonding	170 (33.4)	43 (30.5)	127 (34.6)		
• Feeling close	47 (9.2)	12 (8.5)	35 (9.5)		
• Understand me	45 (8.8)	12 (8.5)	33 (9.0)		
• Loving & Caring	42 (8.3)	8 (5.7)	34 (9.3)		
• Nurturing & Protecting	25 (4.9)	8 (5.7)	17 (4.6)		
• Opennes	11 (2.2)	3 (2.1)	8 (2.2)		
2. Support	119 (23.4)	38 (27.0)	80 (21.8)		
• Guidance	53 (10.4)	14 (9.9)	36 (9.8)		
• Give the best	51 (10.0)	21 (14.9)	32 (8.7)		
• Wish the best	15 (2.9)	3 (2.1)	12 (3.3)		
3. Role of Relationship	75 (14.7)	28 (19.9)	47 (12.8)		
• Gave birth to me	45 (8.8)	15 (10.6)	30 (8.2)		
• As mother	30 (5.9)	13 (9.2)	17 (4.6)		
4. Reliability	46 (9.0)	5 (3.5)	41 (11.2)		
• Proven (Verified)	27 (5.3)	2 (1.4)	25 (6.8)		
• Reliable	19 (3.7)	3 (2.1)	16 (4.4)		
5. Honesty	43 (8.4)	13 (9.2)	30 (8.2)		
• Honest	43 (8.4)	13 (9.2)	30 (8.2)		
6. Modeling	41 (8.1)	8 (7.1)	31 (8.4)		
• Experienced	17 (3.3)	4 (2.8)	13 (3.5)		
• Kind-hearted & Wise	13 (2.6)	2 (1.4)	11 (3.0)		
• Model	11 (2.2)	4 (2.8)	7 (1.9)		

Results

The social economic status of participants were characterized as somewhat rich (15.6%), average (81.5%), below average (2.4%) and low (0.5%). This status was gathered from participants' judgement subjectively and did not base on the range of family income. The educational level of parent's participants were elementary (4.0%), middle school (3.0%), senior high school (22.5%), university (49.7%), and graduate school (20.9%). The occupation of parent's participants were upper professional (14.2%), professional (33.6%), clerical (20.4%), self employed (14.0%), entertainer (0.6%), skilled laborer (3.4%), semi-skilled

laborer (1.8%), laborer (1.8%), and not employed (9.2%).

The reason of trust to father is showed by table 1, as table 2 lists for trust to mother. The frequency of each response and its percentage (in brackets) are displayed. The right column present the frequencies and percentages of responses based on child's gender.

Qualitatively data analysis displays that the reason of child trust to parents can be categorized into six themes, which were support, emotional bonding, role of relationship, modelling, reliability, and honesty. Each of categories can be describe as follows:

First, support comprehends parent's role to fulfil child's need, giving guidance and support, working hard and giving sacrifice, all of them perceived by child as parental effort to give the best to child or demand the child to get the best.

Second, emotional bonding illustrates emotional content in parent-child interaction such as loving, sharing, taking care of the child, rearing and protecting. Father and mother were perceived as the people who can understand, comprehend child's need, knowing the child's character, and care about child's condition, so that the child was encouraged to share their feeling and experience. Mutual love that perceived by child in parent-child relationship make the child feels close to their parents. Parental trust to child and being not intrusive parent towards child's personal business can develop child's trust to parent. Faithfull to mother and family were also become base of trust to father.

Third, role of relationship includes parent's role as origin of child's existing and parental role relationship as a father or as a mother. Differences emerged in child's perception about parental role which concerned with gender. Child's trust to mother because of she gave birth, and trust to father due to father's role as leader in the family or paterfamilias.

Fourth, modeling describe parental attitude and behavior, such as wise and kind-hearted, and parent being a model because of her/his experience and high level education. These attributes of parent encourage child to look parent as ideal model.

Fifth, reliability explains parent's characteristic for instances keep promise, available when child needed, consistent and competent, so that the child can rely on. The child had believed that what parent says always come true or proven to be real.

Sixth, honesty is composed of parental attitude that honest and modest. Honesty is an important basis of parent to be trustworthy in parent-child interaction. If parent to be honest, they also teach the child how to be honest. Parent's honesty can be identified from never tell a lie, act upon what they looked like, and keep to be honest although it was painful.

By paid close attention to participants' answers, some specific reasons only appear as root of trust to father that indicate cultural context. Those reasons are hard-working, faithful to family (especially to spouse), and head of household or family leader. Javanese people still hold the norm of differentiation of gender role. Father as head of household have obligation to be a breadwinner that must hard work to fulfill family needs. As a breadwinner father think that household matters and children's affairs is under responsible of mother.

From the qualitative analysis, six themes emerged as the bases of child's trust toward their father and mother. The six themes include support, role of relationship, emotional, model, reliability, and honesty. The distribution for each category is presented in Figure 1. The figure shows that support was get the higher frequency as participant's base trust to father and emotional as participant's base trust to mother.

To determine whether trust of parent influenced by participant's background, cross tabulating were performed. Scores of trust were cross tabulated with child's gender, parent's educational level, parent's occupation, and standard of living. The result shows only standard living that significantly differentiated participants' trust to father (chi-square=24.200; $p < 0.05$) as well as to mother (chi-square=45.116; $p < 0.001$).

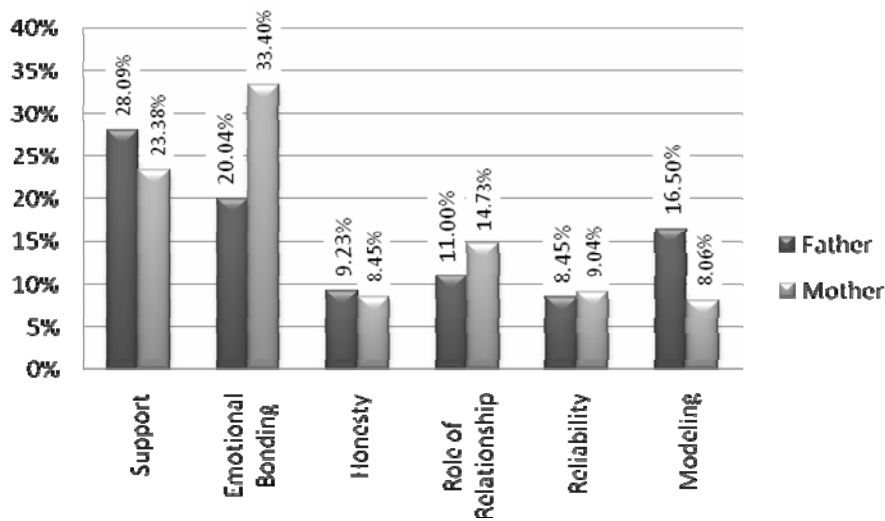


Figure 1. Proportion of each theme of bases trust to father and mother

To examine the differences between child’s trust to father and mother, t-test analysis was conducted. The result shows that there were significant differences between trust to father and mother, which trust to mother was higher than trust to father ($t = 9.411, p < 0.001$).

In order to determine whether the gender of child or parent influenced trust

scores, a two (parent gender) × two (child gender) analysis of variance was conducted. The analysis for child’s trust to parents revealed no significant effects, $F = 1.595, p > .05$, for trust to mother and $F = 0.841, p > 0.05$ for trust to father, suggesting that both male and female child are more trust to mother than to father.

Table 3.

The multiple regression of a child’s trust towards his father and mother for bases of trust

Basis of trust	Beta	St. Beta	t-value	R	R square	Adj. R square	F (d.f)
<i>Trust to father</i>				.352	.124	.113	11.744 (6)***
(Constant)	2.727		15.980***				
Support	1.470	.635	7.758***				
Emotional Bonding	1.461	.561	7.431***				
Honesty	1.592	.444	7.149***				
Role of Relationship	1.362	.411	6.330***				
Model	1.189	.426	5.905***				
Reliability	1.273	.341	5.609***				
<i>Trust to mother</i>				.229	.053	.041	4.628 (6)***
(Constant)	3.533		18.934***				
Emotional Bonding	1.002	.641	5.147***				
Support	.933	.534	4.708***				
Reliability	.988	.385	4.599***				
Honesty	.978	.369	4.514***				
Role of Relationship	.920	.443	4.500***				
Model	.833	.308	3.817***				

*** $p < .001$

To examine the influence of bases of trust on level of trust, multiple regression analyses were performed. Result shows that all of bases of trust have influence the level of child's trust. Paternal support was the strongest predictor of trust to father, followed by emotional bonding, honesty, role of relationship, model and reliability. Emotional bonding was the strongest predictor of trust to mother, followed by support, reliability, honesty, role of relationship and model. Bases trust can explain 11.3% on the child's trust to father and 4.1% on child's trust to mother.

Discussion

Result shows that support and emotional bonding predict trust stronger than the others both to father and mother. Support was the strongest predictor of trust to father, while emotional bonding was the strongest predictor of trust to mother. High inter-correlation between factors was explained by more than 1 of VIF displayed by co linearity analysis. Therefore such factors as bases of trust cannot be perceived as isolated feature, but rather there was tight connection in collectively predicting trust. Bases of trust to father when perform together can indicate 11.3% amount of trust to father, whereas bases of trust to mother can estimate 4.1%. Hence there are other variables that affect trust were not covered by this study.

Trust in parent-child relationship establishes on linked factors and typically perform together. Father's support to his child was perceived as important and offer enormous contribution to predict trust. It supposes to associate with cultural perspective that consider father as the head of family and the main breadwinner. This opinion seem affect child when consider father role as support provider, particularly

financial support, whereas emotional climate was recognized as essential factor in mother-child relationship. This situation occur because of there was high proportion of participants whose their mothers are not working, so mother has possibility to be at home longer than father. Intensively connection with mother will endorse feeling of closeness and increase trust also. According to Welch, Rivera, Conway, Yonkoski, Lupton and Giancola (2005) familiarity can develop trust to others who have intense relationship, moreover that connection is based on role of relationship as a given feature.

This research finding described that parent-child relationship in Javanese family was characterized as instrumental, relational, and emotional. The instrumental relationship is indicated by parent's support that is perceived by child as strong base to trust to parent. Being highly conscious of parent-child connection is given and everlasting make Javanese family relationship can be characterized as relational. Generally Javanese child perceived parent have been fully of love rearing and caring them since they were a baby. By that mean parent-child relationship is recognized as emotional. In addition, although the child was adult, they should obey to parent's words and their opinion should be adjusted to parent's opinion. This condition cause child's lack of autonomous then cannot encourage transactional relationship.

Rotenberg, et.al (2005) proposed three basis of trust in constructing children's interpersonal trust belief scale: reliability, emotional and honesty. This research found three other bases of trust that influence interpersonal trust developed by children in parent-child relationship: support, role of relationship and modeling. Thereby it can be concluded that in Javanese society

support and emotional bonding are particularly important factors in parent-child relationship. The three maxims confirm this conclusion, which is *dakdhodhoge lawange*, *dakkinange jambe suruhe* describe supportive parent, and reciprocal parent-child love which is illustrated in proverb *anak polah bapa kepradah* and *bapa kasulah anak molah*.

This result has essential implication for parenting behavior. The child's trust establish on parent's actual behavior when interact with their child. Therefore become essential to optimize features that make child trust to parent such as honesty and wise, warmth relationship, provide support, reliable for child, and present a modeling attitude and behavior. Child trust to parent will reinforce parent to accomplish their role to actualize the best potential of their child. In return, child trust to parent will help them to develop trust to other people and improve their own trustworthy.

This study has some limitations. First, unbalance proportion of participants' gender which male participants less than a third of total amount of respondent. Second, there is high distribution of participants from middle class and very little from family with high and low income. Third, this study was limited to undergraduate students. The extended research to lower level student from high school, middle school and elementary is needed. Fourth, due to parent-child relationship is characterized as reciprocal, likewise trust behavior between child and parent. This study only reveal trust from child side, however the next study should reveal from both side of child and parent.

References

- Adioetomo, S. M., Toersilarningsih, R., Asmanedi, Hendratno, Fitriati, L., Eggleston, E., Hardee, K., Hull, T. (1997). Helping the husband, maintaining harmony: Family planning, women's work, and women's household autonomy in Indonesia. *Final Report*. Prepared for the Women's Studies Project Family Health International. Retrieved March 5, 2010, from <http://www.fhi.org/NR/rdonlyres/efj4wqd2ombykped5ddv6bbpgx5sp6j7x64t2fl5c4j6wro5vhhoj4gmdbsgdhqq6d rugkf35bke4d/indo3f.pdf>
- Anonymous (n.d). Indonesia. Retrieved March 10, 2010, from <http://en.wikipedia.org/wiki/Indonesia>.
- Baer, J. (1999). Family relationships, parenting behavior, and adolescent deviance in three ethnic groups. *Families in Society*, 80, 3, 279-285.
- Bronstein, P., Fox, B.J., Kamon, J. L., & Knolls, M.L. (2007). Parenting and gender as predictors of moral courage in late adolescent: a longitudinal study. *Sex Roles*, 56, 661-674.
- Crockett, L.J., Brown, J., Russell, S.T., & Shen, Y. (2007). The Meaning of Good Parent-Child Relationships for Mexican American Adolescents. *Journal of Research on Adolescence*, 17, 639-667.
- Endraswara, S. (2006). *Budi pekerti Jawa: Tuntunan luhur budaya adiluhung (Javanese Code of conduct: Glorious guidance to noble culture)*. Yogyakarta: Buan Pustaka.
- Fong, L., Yee, Y, & Pattie (2005). A search for new ways of describing parent-

- child relationships: voices from principals, teachers, guidance professionals, parents and pupils. *Childhood*, 12, 111-137.
- Glanville, J.L., & Paxton, P. (2007). How do we learn to trust? A confirmatory tetrad analysis of the sources of generalized trust. *Social Psychology Quarterly*, 70, 3, 230-242.
- Holmes, J.G., & Cavallo, J.V. (2007). "Trust." *Encyclopedia of Social Psychology*. Retrieved 7 March 2009 from http://www.sage-ereference.com/socialpsychology/Article_n592.html.
- Igarashi, T., Kashima, Y., Kashima, E. S., Farsides, T., Kim, U., Strack, F., Werth, L., & Yuki, M. (2008). Culture, trust, and social networks. *Asian Journal of Social Psychology*, 11, 88-101.
- Kerr, M., Stattin, H., & Trost, K. (1999). To know you is to trust you: parents/ trust is rooted in child disclosure of information. *Journal of adolescence*, 22, 737-752.
- Kim, U. & Park, Y. (2006). The Scientific Foundation of Indigenous and Cultural Psychology. In U. Kim, K. Yang, & K. Hwang (Eds). *Indigenous and Cultural Psychology: Understanding People in Context*. New York: Springer.
- Kim, U. (2008). Trust Questionnaire.
- Kim, U., Yang, K., and Hwang, K. (2006). Contributions to Indigenous and Cultural Psychology: Understanding People in Context. In U. Kim, K. Yang, & K. Hwang (Eds). *Indigenous and Cultural Psychology: Understanding People in Context*. New York: Springer.
- Kreager, P. & Schröder-Butterfill, E. (2008). Indonesia against the trend? Ageing and inter-generational wealth flows in two Indonesian communities. *Demographic Research*, Volume 19, Article 52. Retrieved March 5, 2010, from <http://www.demographic-research.org/Volumes/Vol19/52/19-52.pdf>.
- Kurniasih, Y. K. (2006). Gender, class and language preference: A case study in Yogyakarta. Selected Papers from the 2005 Conference of the Australian Linguistic Society. Edited by Keith Allan. Retrieved March 5, 2010, from <http://www.als.asn.au/proceedings/als2005/kurniasih-gender.pdf>.
- Magnis-Suseno, F. (2003). Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijakan Hidup Jawa. (Javanese ethic: An philosophical analysis of Javanese wisdom). Jakarta: PT Gramedia.
- Murray, C. (2009). Parent and teacher relationships as predictors of school engagement and functioning among low-income urban youth. *Journal of Early Adolescence*, 29, 376-404.
- Nickerson, A.A., Nagle, R.J. (2005). Parent and peer attachment in late childhood and early adolescence. *Journal of Early Adolescence*, 25, 223-249.
- Rotenberg, K.J., Fox, C., Green, S., Ruderman, L., Slater, K., Stevens, K., and Carlo, G. (2005). Construction and validation of children's interpersonal trust belief scale. *British Journal of Developmental Psychology*, 23, 271-292.
- Schröder-Butterfill, E. (2004). Inter-generational family support provided by older people in Indonesia. *Ageing & Society*, 24, 497-530.
- Shek, D.T.L. (2008). Predictors of perceived satisfaction with parental control in Chinese adolescents: a 3-year longitudinal study. *Adolescence*, 43, 153-164.
- Suratno, P. & Astiyanto, H. (2009). Gusti ora sare: 90 mutiara nilai kearifan budaya jawa (God never be asleep: 90 pearls of local wisdom values from Javanese culture). New edition. Yogyakarta: Adiwacana.

- Tartono, St. S. (2009). Pitutur adi luhur: Ajaran moral dan filosofi hidup orang jawa.(Noble advice: Javanese Moral lessons and philosophy of life). Yogyakarta: Pustaka Nusatama.
- Welch, M.R., Rivera, R.E.N., Conway, B.P., Yonkoski, J., Lupton, P.M., and Giancola, R. (2005). Determinant and consequences of social trust. *Sociological Inquiry*, 75, 4, 453-473.
- Wenk, D., Hardesty, C.L., Morgan, C.S., & Blair, S.L. (1994). The influence of parental involvement on the well-being of sons and daughters. *Journal of Marriage and Family*, 56, 229-234.
- White, F. A. & Matawie, K.M. (2004). Parental morality and family processes as predictors of adolescent morality. *Journal of Child and Family Studies*, 13, 219-233.
- White, F.A. (2000). Relationship of family socialization processes to adolescent moral thought. *The Journal of Social Psychology*, 140, 75-91.