

The Influence of Maternal Role Modeling and Emotional Style on the Politeness Character of Preschool Children in Sunda Indigenous Village

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Abstract: Politeness character are a very important character trait that needs to be optimized from early childhood because they serve as a foundation for children to develop good social skills. The development of politeness character in children is influenced by the family environment, particularly the mother's role in child rearing. This study aims to analyze the influence of a maternal role modeling and emotional style, which includes emotional coaching and emotional dismissing on the politeness character of preschool aged children in Sunda indigenous villages. This is a quantitative cross-sectional study using non-probability sampling methods, specifically purposive sampling and convenience sampling. Data were collected through in person interviews and questionnaires administered to 100 mothers and preschool aged children, with 26 respondents from Pasir Indigenous Village in Garut and 74 respondents from Naga Indigenous Village in Tasikmalaya. The results of this study indicate that the majority of mothers are at a moderate level in terms of role modeling, emotional coaching, and emotional dismissing. Similarly, the majority of children exhibit a moderate level of politeness character. Based on correlation tests, there is a relationship between family characteristics and children's politeness character. Maternal role modeling is associated with the maternal emotional style. Furthermore, the maternal emotional style is associated with children's politeness character. Family and child characteristics effect children's politeness character. Meanwhile, maternal role modeling and emotional style were not found to effect children's politeness character. Based on these findings, mothers are advised to adopt a more responsive and communicative parenting style, participate in various educational programs, and set aside dedicated time with their children on a regular basis.

Keywords: emotional coaching; emotional dismissing; emotional style; role modeling; politeness character

1. INTRODUCTION

Current realities indicate that moral degradation has become a widespread phenomenon in Indonesia (Sudiarta & Porro, 2023). This moral degradation is marked by the rampant use of coarse language, bullying, cyberbullying, gang fights, and promiscuity (Abidah, 2023; Purwasih, 2023; Rofiqoh & Azis, 2024). Sadly, this moral degradation is beginning to be viewed as normal within society, such as the use of coarse language. According to Nova dan Winarti (2024), coarse words are often seen as a natural expression of anger, particularly when venting frustration on social media. Beyond expressing anger, vulgar words like "anjir," "bangsat," and "cok" are often seen as a form of natural spontaneity in language that can reflect humor and closeness between individuals (Rofiqoh & Azis, 2024). This manifestation of moral degradation is exacerbated by globalization and technology, which allow anyone to easily access information, freely express anger, and engage in cyberbullying without revealing their identity (Febrianti et al., 2024).

The ongoing moral decline is a clear reflection of the nation's weakening character (Darmiyati & Barirah, 2022). This is also evidenced by the decline in the character index in 2020, which stood at 71.41, and further decreased to 69.52 in 2021, this character index has the potential to decline each year (Kemenag, 2021). One of the tangible crises resulting from the decline in the character index is marked by the loss of politeness character among children (Fahdini et al., 2021). Meanwhile, politeness character are a character trait that needs to be instilled from early childhood

because they form the foundation of a person's moral (Hastuti & Alfiasari, 2020). Politeness character are a set of values based on respect, courtesy, obedience, kindness, and empathy toward oneself, others, and the surrounding environment. According Lickona (2012), the development of politeness character involves three interrelated dimensions, there are moral knowledge, moral feeling, and moral action. These three dimensions indicate that cultivating politeness character is not sufficient through advice or verbal instruction only, but requires internalization through emotional approaches such as emotional coaching, habit formation, and modeling reflected in daily life.

In Sunda indigenous villages, politeness character is closely linked to the concept of "*Silih Asih*" which emphasizes the giving of love and compassion through valuing, respecting, and caring for others (Mulyani *et al.*, 2024). Although child rearing in traditional villages is deeply rooted in cultural values, the influences of globalization and modernization are beginning to wear down the politeness character of children who adhere strictly to Sundanese cultural values (Kembara *et al.*, 2021). In this context, the family serves as the primary setting for character education, one of which is by setting a good example. Munawaroh (2019) states that role modeling is considered the most important and effective educational method because it provides concrete examples that children can easily observe. According to Juwita and Yunitasari (2024), preschool aged children tend to follow what they see rather than what they hear, in line with Albert Bandura's Social Learning Theory. Parental role modeling has been shown to enhance children's morality, creativity, character, mindset, spirituality, and habits (Zen & Hermanto, 2021).

In addition to role modeling, emotional style also contributes to the formation of a child's character, as explained in Erikson's Psychosocial Development Theory. Parental caregiving practices, including social emotional aspects, are influenced by ideology and culture (He *et al.*, 2021). Emotional style refers to the parenting approach as seen through how parents respond to their child's emotions. The emotional style discussed in this study is based on the concept of Parental Meta-Emotion developed by Gottman. According to Gottman *et al.* (1996), emotional style based on Parental Meta-Emotion is the parents' attitudes and philosophy regarding emotions in child rearing, which is divided into two categories: emotional coaching and emotional dismissing. Emotional coaching is an approach that accepts and guides a child's emotions, whereas emotional dismissing is an approach that ignores or rejects a child's emotions. Children raised with emotional coaching tend to be able to understand and manage their emotions and will develop prosocial behavior in daily life (Gottman & Declaire, 1997). This aligns with Webster-stratton and Reid (2017), who state that the right emotional style can foster positive character traits in children, such as empathy, the ability to understand others' feelings, and the capacity to value and respect others.

According to Megawati and Widjayatri (2022), Sundanese cultural values which include the Tri-Silas values, politeness and etiquette values, religious values, mutual cooperation values, and helpfulness values are still practiced and upheld by Sundanese parents as they raise their children. The cultural values upheld by Sundanese parents are integrated into parent-child interactions during child rearing, particularly when mothers serve as role models and practice an emotional style with their children. This aligns with Bronfenbrenner's Ecological Theory (1994), which identifies the family as the most influential microsystem in a child's development due to interactions characterized by high consistency and intensity. Furthermore, as the primary caregiver, mother serves as both a behavioral model and a determinant of the emotional responses the child receives during their developmental years (Bandura, 1997; Gottman *et al.*, 1996)

Several studies on the parental role modeling in shaping the character of young children have been conducted, such as those by Juwita and Yunitasari (2024)

as well as Harti (2023). Similarly, research on emotional style, such as the study by Leo and Hendriati (2022) has examined the influence of emotional style on the emotional regulation of preschoolers. However, in these studies, role modeling and emotional style were not elaborated upon within a cultural context and were not specifically focused on the politeness character of preschool children. Additionally, there is a recommendation from Wandansari (2020) study, which highlights the importance of considering cultural factors when researching maternal emotional coaching. Suciati and Agung (2016) found significant differences in emotional expression across Batak, Javanese, Malay, and Minangkabau cultures, prompting researchers to further examine how Sundanese culture influences maternal emotional style and role modeling. Based on this description, this study aims to analyze the relationship and influence between children's characteristics, family characteristics, maternal role modeling, and maternal emotional style on the politeness character of preschool children in a Sundanese indigenous village.

2. METHOD

2.1 Research Design

This study is a quantitative cross-sectional study aimed at examining the relationship and influence between variables at a single point in time (Kesmodel, 2018). The research was conducted in Pasir Indigenous village, Garut Regency, and Naga Indigenous village, Tasikmalaya Regency. Both locations were selected purposively because these indigenous villages still uphold local cultural values in daily life, including in child rearing. Naga Indigenous village, which strictly adheres to ancestral customary laws and traditional Islam, and Pasir Indigenous village, which reflects the Sunda Wiwitan culture, are both strong in preserving and instilling polite manners through daily child rearing (Ismanto, 2020; Vonika, 2024). Furthermore, accessibility, openness to research, and the availability of scientific documentation regarding both indigenous villages provide a strong theoretical and contextual foundation. Data was collected in April 2025.

2.2 Research Sample

The study population consisted of mothers and preschool children aged 3–6 years residing in the indigenous villages of Pasir and Naga. The sample was obtained using a non-probability sampling method, specifically purposive sampling followed by convenience sampling, resulting in 100 mothers and preschool children, with 26 respondents from Pasir Indigenous Village and 74 respondents from Naga Indigenous Village. The unequal composition of respondents from the two indigenous villages was due to differences in population size, respondent accessibility, and respondent willingness in each indigenous village.

2.3 Research Instruments

Table 1. Operational definitions and indicators of research variables

Variable	Operational Definition	Indicators
Role Modeling (Schwartz, 2007 in Novita et al., 2015) Cronbach's Alpha of 0.861 Scale [1] Never [2] Rarely [3] Often [4] Always	Behaviors, attitudes, and speech related to values, positive habits, and ethics that can be emulated.	Knowledge Role Modeling 1. Mother admits her mistakes and apologizes to her child 2. Mother sets an example and explains how to solve problems in daily life 3. Mother demonstrates the ability to listen actively when the child speaks Feelings Role Modeling 4. Mother considers others' feelings before acting 5. Mother gives the child the opportunity to try new things 6. Mother gives the child time to think before expressing an opinion 7. Mother does not get angry when there is a difference of opinion with the child 8. Mother offer support when children face difficulties 9. Mother demonstrates good emotional control in front of her child 10. Mother treats all children fairly without favoritism 11. Mother understands and aware of the child's feelings 12. Mother consistently takes positive and meaningful actions 13. Mother shows care and gives the attention the child needs Behavioral Role Modeling 14. Mother cares about and values the child's abilities 15. Mother does not use violence or harm others 16. Mother helps the child grow into a good person by setting an example 17. Mother observes and evaluates the child's daily behavior 18. Mother behave in accordance with the values taught to their children
Emotional style -- Emotional coaching (Lagacé-séguin et al., 2005) Cronbach's Alpha of 0,864. Scale [1] Strongly disagree [2] Disagree [3] Neutral [4] Agree [5] Strongly agree	Parenting style regarding their children's emotions and their own emotions, through how they manage and utilize them to establish a connection	1. Mother use their children's negative emotions to build closeness 2. Mother sets aside time to be with and comfort the child when they are angry 3. Mother provides emotional support and helps resolve the child's problems when the child is sad 4. Mother tries to understand the child's thoughts and feelings when the child is angry 5. Mother recognizes that anger is normal and teaches the child how to express it appropriately 6. Mother help children resolve the issues that trigger their anger 7. Mother create a safe environment so children feel comfortable sharing when they are sad
Emotional style -- Emotional dismissing (Lagacé-séguin et al., 2005)	Parenting styles regarding children's emotions and their own emotions by rejecting, ignoring, and suppressing them	1. Mother believes that sadness must be ended immediately 2. Mother dislikes or feels bothered if the child cries or gets angry too often

Variable	Operational Definition	Indicators
Cronbach's Alpha of 0,747 Scale [1] Strongly disagree [2] Disagree [3] Neutral [4] Agree [5] Strongly agree		3. Mother focuses more on making the child cheerful again quickly rather than helping the child process their emotions 4. Mother redirects the child's attention from anger to cheerfulness as quickly as possible 5. Mother believes that a child's childhood should be filled with nothing but happiness 6. Mother feels she must stop the child's anger as soon as possible 7. Mother tries to make sure the child isn't sad anymore as quickly as possible, without processing the child's emotions
Politeness Character (Modification of Hastuti, 2006; Hastuti & Alfiasari, 2020) Cronbach's Alpha of 0,757 Scale [1] Yes [0] No	A set of values based on respect, appreciation, refinement, empathy, and adherence to rules, norms, and customs, reflected in personal attitudes and daily interactions.	Normative Dimension 1. I know how to dress modestly in accordance with my religious and cultural teachings (my clothes cover my shoulders to my knees). 2. I know which parts of my body others are not allowed to touch. 3. I always ask permission before borrowing a friend's belongings. 4. When playing with friends, I wait my turn patiently and do not cut in line. 5. Before and after coming home, I say goodbye and kiss my father's or mother's hand 6. I respond immediately or come when my father or mother calls me. 7. When eating together, I don't take food until I'm invited to do so. 8. When eating together, I don't talk too much or make excessive noise. 9. When shaking hands, I kiss the hand of an older person. 10. I say thank you when I receive a gift. 11. I accept gifts with my right hand. 12. I say "excuse me" or "sorry" when passing by others. 13. I answer the interviewer's questions politely and use proper language. Courteousness Dimension 14. When I'm angry or upset, I sometimes yell, complain, or throw things. 15. If I'm arguing with a friend, I sometimes speak harshly or act out by hitting or pinching. 16. I sometimes hit my father or mother when I'm angry or upset* 17. I sometimes get absorbed in watching YouTube or playing on my phone while eating with my family* 18. I smile and respond politely when the interviewer arrives 19. I cover my mouth with my hand when I sneeze, cough, or yawn. 20. I do not make negative comments about people with special needs

2.4 Data Collection

Primary data was collected through structured interviews and observations using a questionnaire administered face-to-face with one respondent at a time to minimize response bias. The questionnaire consisted of family characteristics (mother's age, mother's education, mother's work status, family income, and family size), child characteristics (age and gender), maternal role modeling, maternal emotional style which included emotional coaching and emotional dismissing and also child's politeness character.

2.5 Data Analysis

The data were processed and analyzed using Microsoft Excel and Statistical Package for the Social Sciences (SPSS) Statistics for Windows 25. Descriptive analysis was used to identify family characteristics, child characteristics, maternal role modeling, maternal emotional style, and children's manners. Correlation tests were also conducted to determine the relationships between variables, with the strength of the relationship defined as follows: a correlation coefficient (r) < 0.20 is considered very weak, $0.21-0.40$ weak, $0.41-0.60$ moderate, $0.61-0.80$ strong, and >0.80 very strong (Widodo, 2017). Next, a multiple linear regression test was conducted to determine the relationships among the variables, using beta coefficients (β) to identify the direction and magnitude of each variable's influence, and the coefficient of determination (R^2) to measure the extent to which the model explains the variation in the politeness trait. Data were considered significant at $p < 0.1$.

3. RESULTS

3.1 Family and Child Characteristics

This study involved 100 respondents, the majority of whom were mothers (88%) in early adulthood (18–40 years old), with an average age of 32.6 years. The majority of mothers had completed elementary school (51%), and only a small number (3%) had completed college. The majority of mothers (65%) were stay-at-home (non-working) mothers, while the rest (35%) were working mothers. The majority of working mothers were employed as weavers or vendors. The average household income in the Sunda indigenous village is Rp2,346,000, with the majority of families (39%) earning between Rp1,000,001 and Rp2,000,000 per month. Based on family size, the majority of families (74%) are small families (1–4 people), and only one family is a large family (>7 people). As for the preschool-aged children, the group consists of 51 boys and 49 girls, with an average age of 4.2 years.

3.2 Maternal Role Modeling

The majority of mothers (67%) demonstrated moderate role modeling, with a mean index of 79.48. When viewed by dimension, mothers' behavioral role modeling had the highest average index at 83.26; this was followed by knowledge role modeling with an index of 79.11, while feelings role modeling had the lowest average index at 77.76. This means that, overall, behavioral role modeling is already quite good, although it is not yet consistently demonstrated, while knowledge and feelings role modeling are still relatively weak and not yet evident in the majority of mothers.

Table 2. Distribution, minimum value, maximum value, mean, and standard deviation of the maternal role modeling variable

Variable	Category	Value Range	n	%	Min-Max	Mean±SD
Knowledge Role Modeling	Low	<61,44	15	15	22,22-100	79,11±17,67
	Moderate	61,44-96,77	59	59		
	High	>96,77	26	26		
Feelings Role Modeling	Low	<65,23	14	14	33,33-100	77,76±12,53
	Moderate	65,23-90,28	75	75		
	High	>90,28	11	11		
Behavioral Role Modeling	Low	<65,99	11	11	20,00-100	83,26±17,27
	Moderate	65,99-100	89	89		
	High	>100	0	0		
Role Modeling	Low	<66,78	17	17	35,19-100	79,48±12,7
	Moderate	66-78-92,17	67	67		
	High	>92,17	16	16		

Note: n=total; %=percentage

3.3 Maternal Emotional style

3.3.1 Maternal emotional coaching

Maternal emotional coaching variable had a mean index score of 79.50, with the majority of respondents (71%) falling into the moderate category. Meanwhile, 17 percent were in the high category, and the remaining 12 percent were in the low category. These results indicate that, in general, mothers have fairly good practices and understanding in recognizing, accepting, and managing their children's emotions and their own emotions, although these have not yet been applied optimally or consistently.

Table 3. Distribution, minimum value, maximum value, mean, and standard deviation of the maternal emotional coaching dimension

Variable	Category						Min-Max	Mean±SD
	Low		Moderate		High			
	(0-65,05)		(65,06-93,94)		(93,95-100)			
	n	%	n	%	n	%		
Emotional Coaching	12	12	71	71	17	17	21,43-100	79,50±14,44

Note: n=total; %=percentage

3.3.2 Maternal Emotional dismissing

Maternal emotional dismissing variable had a mean index score of 83.17, with the majority of respondents (72%) exhibiting moderate levels of emotional dismissiveness. Meanwhile, 16 percent fell into the high category, and the remaining 12 percent were in the low category. These data indicate that the majority of mothers tend to ignore, reject, downplay, or even deflect their children's negative emotional expressions, either implicitly or explicitly. Although at times mothers may demonstrate positive responses to their children's negative emotions.

Table 4. Distribution, minimum value, maximum value, mean, and standard deviation of the maternal emotional dismissing dimension

Dismissing dimension								
Variable	Category						Min-Max	Mean±SD
	Low		Moderate		High			
	(0-72,06)		(72,07-94,29)		(94,30-100)			
	n	%	n	%	n	%		
Emotional Dismissing	12	12	72	72	16	16	50.00-100	83.17±11.11

Note: n=total; %=percentage

3.4 Politeness Character

The majority of children in this study scored in the moderate range on the politeness character, with a mean index score of 65.90. The normative dimension had a higher average index score of 70.23 compared to the courteousness dimension, which had an average index score of 57.85. Although these characteristics are not yet fully developed, children in Sunda indigenous villages are better able to demonstrate normative behavior than courteousness in social interactions.

Table 5. Distribution, minimum value, maximum value, mean, and standard deviation of the politeness character variable

Variable	Category	Value Range	n	%	Min-Max	Mean±SD
Normative	Low	<49,41	8	8	7,69-100	70,23±20,82
	Moderate	49,41-91,05	56	56		
	High	>91,05	36	36		
Courteousness	Low	<31,82	22	22	0,00-100	57,85±26,03
	Moderate	31,82-83,88	51	51		
	High	>83,88	27	27		
Politeness Character	Low	<46,64	19	19	15,00-100	65,90±19,25
	Moderate	46,64-85,15	64	64		
	High	>85,158	17	17		

Note: n=total; %=percentage

3.5 The Relationship Between Family Characteristics and Child Characteristics to Maternal Role Modeling, Maternal Emotional Style, and Children's Politeness Character

Based on the correlation analysis between characteristics and variables, it was found that the working status of mothers is significantly negatively correlated with children's politeness character (-0.237*). This means that working mothers tend to have children with lower levels of politeness character compared to children with non-working (stay-at-home) mother.

Table 6. The correlation coefficients between family characteristics and child characteristics and maternal role modeling, maternal emotional coaching, maternal emotional dismissing, and children's politeness character

Variable	Role Modeling	Emotional Coaching	Emotional Dismissing	Politeness Character
Family Characteristics				
Mother's Age (years)	-0,111	-0,185	-0,008	-0,004
Mother's Education (0=elementary-junior high school; 1=high school-college)	0,192	0,196	0,087	0,145
Mother's Work Status (0=stay-at-home mother; 1=working mother)	-0,028	-0,100	-0,150	-0,237*
Family Income (IDR/Month)	0,160	0,140	0,066	0,057
Family Size (number of family members)	-0,187	-0,192	-0,070	0,083
Child Characteristics				
Gender (0=male; 1=female)	0,053	0,101	-0,021	0,184
Child's Age (years)	-0,112	-0,037	0,014	0,147

Note: * significant at $p < 0.05$ (two-tailed), ** significant at $p < 0.01$ (two-tailed)

3.6 The Relationship Between Maternal Role Modeling, Maternal Emotional Style and Children's Politeness Character

Role modeling has a significant positive relationship with both types of emotional styles, emotional coaching (0.478**) and emotional dismissing (0.243*) even though, in theory, both are contradictory. This means that the more a mother

demonstrates role modeling, the more she tends to exhibit both emotional styles in her daily parenting. Emotional coaching and emotional dismissing show a significant positive relationship (0.370**). This means that mothers who practice emotional coaching tend to practice emotional dismissing as well, and the reverse is also true. Emotional coaching is significantly positively associated with children's politeness character (0.224*). This means that mothers who practice emotional coaching effectively tend to have children who are more polite. Interestingly, emotional dismissing was also found to have a significant positive correlation with children's politeness character (0.218*). This means that mothers who practice emotional dismissing with their children tend to have children who are more polite as well. Meanwhile, no correlation was found between maternal role modeling and children's politeness character.

Table 7. The correlation coefficients between maternal role modeling, maternal emotional coaching, maternal emotional dismissing, and children's politeness character

Variable	Role Modeling	Emotional Coaching	Emotional Dismissing	Politeness Character
Role Modeling (index)	1	0,478**	0,243*	0,066
Emotional Coaching (index)		1	0,370**	0,216*
Emotional Dismissing (index)			1	0,207*
Politeness Character (index)				1

Note: * significant at $p < 0.05$ (two-tailed), ** significant at $p < 0.01$ (two-tailed)

3.7 The Influence of Family Characteristics, Child Characteristics, Maternal Role Modeling, and Maternal Emotional Style on Children's Politeness Character

The results of the regression analysis show an Adjusted R-Square value of 0.144, indicating that only about 14.4% of the variation in children's politeness character can be accurately explained by this model in the population, while the remaining 85.6% is influenced by other variables not examined in this study. Based on a significance level of 0.1 (10%), the child's gender has a significant positive effect on the child's politeness character ($\beta = 0.189$; $p = 0.056$), meaning that girls exhibit a higher level of politeness character compared to boys. The child's age has a significant positive effect on the child's level of politeness character ($\beta = 0.216$; $p = 0.029$), meaning that the child's level of politeness character increases as the child gets older. The mother's work status has a highly significant negative effect on children's politeness character ($\beta = -0.285$; $p = 0.005$), meaning that children with working mothers exhibit lower levels of politeness character compared to children with non-working mothers. Meanwhile, the main variables there are maternal modeling, maternal emotional coaching, and maternal emotional dismissing, had significance values exceeding the threshold (> 0.1), indicating they did not have a significant effect on children's politeness character.

Table 8. Regression coefficient values for family characteristics, child characteristics, maternal role modeling, maternal emotional coaching, and maternal emotional dismissing on children's politeness character

Variable	Unstandardize coefficients		Standardize coefficients	Sig.
	b	Std Error	β	
(Constants)	6,320	22,094		0,775
Gender (0=male; 1=female)	7,261	3,743	0,189	0,056
Child's Age (years)	4,942	2,221	0,216	0,029
Mother's Age (years)	-0,323	0,388	-0,104	0,408
Mother's Education (0=elementary-junior high; 1=high school-college)	8,400	5,283	0,165	0,115

Variable	Unstandardize coefficients		Standardize coefficients	Sig.
	b	Std Error	β	
Mother's Employment Status (0=stay-at-home mother; 1=working mother)	-11,440	3,941	-0,285	0,005
Family Income (IDR/Month)	-1,421E-8	0,000	-0,001	0,992
Family Size (number of family members)	4,791	2,885	0,216	0,100
Role Modeling (index)	-0,036	0,165	-0,024	0,826
Emotional coaching (index)	0,177	0,152	0,133	0,249
Emotional dismissing (index)	0,212	0,177	0,122	0,233
R ²			0,230	
Adjusted R ²			0,144	
F			2,664	
Sig			0,007	

Note: significant at $p < 0.01$ (two-tailed)

4. DISCUSSION

4.1 Maternal Role Modeling Maternal *Emotional Style* and Children's Politeness Character in Sunda Indigenous Villages

The majority of mothers in the Sunda indigenous village exhibit role modeling in the moderate category, and when viewed by dimension, behavioral role modeling ranks the highest. The lower level of the knowledge role modeling dimension may be due to the still-low educational levels of mothers in the Sunda indigenous village (Kunduracı & Aksoy, 2025). The inadequate dimensions of feelings role modeling stem from mothers' lack of awareness regarding the importance of demonstrating empathy and healthy emotional expression in their interactions with their children (Said et al., 2024). Meanwhile, the high level of behavioral role modeling exhibited by mothers aligns well with the Sundanese Tri-Silas guidelines, particularly the concept of *Silih Asih*. The concept of *Silih Asih* teaches the importance of offering sincere affection, which must be manifested through concrete actions (Mulyani et al., 2024).

Emotional coaching in the maternal emotional style also falls into the moderate category. The mother's closeness to her child, high responsiveness, and awareness of the child's emotions, along with Sundanese cultural values such as love and togetherness, support the application of emotional coaching. This aligns with Gottman & Declaire (1997) description of the five key aspects of emotional coaching: recognizing the child's emotions, building closeness, listening with empathy, naming emotions, and helping to find solutions.

On the other hand, maternal emotional dismissing also falls into the moderate category and is found to be quite high. Mothers' tendency toward emotional dismissing is influenced by a collectivist culture that prioritizes social harmony and conformity while suppressing negative emotions (Wandansari, 2020; Megawati & Widjayatri, 2022). Although emotional coaching and emotional dismissing are two opposing approaches according to Gottman et al.'s (1996) theory of Parental Meta-Emotion, the majority of mothers in Sunda indigenous villages exhibit both simultaneously. Sundanese cultural values that encourage affection while suppressing negative emotions to maintain harmony are the primary reason for this duality. Parents' emotional state, social context, social pressures, and emotional regulation skills influence the consistency of their emotional parenting styles (Carreras et al., 2019; Venard et al., 2024). This inconsistency indicates that maternal emotional parenting styles are situational and influenced by both internal and external factors.

The level of politeness character among preschoolers in Sunda indigenous villages falls into the moderate category. However, when viewed based on average scores, the level of politeness character among preschoolers in Sunda indigenous villages tends to be low. When viewed by dimension, the normative dimension has a

higher average compared to the courteousness dimension. This occurs because preschool aged children find it easier to understand and learn things based on concrete examples that can be directly imitated, such as normative behavior (Bhakti et al., 2024). Meanwhile, courteousness which refers more to sincerity, refinement of character, and empathy is more abstract and thus more difficult for young children to understand and internalize (Umaroh & Kurniawati, 2019). Vondervoort and Hamlin (2018) also noted that preschoolers evaluate things based on outcomes, established rules, and observable factors, and are not yet able to effectively process various abstract values and internal moral values such as empathy, self-control, and sincerity.

4.2 The Relationship Between Family Characteristics, Child Characteristics, Maternal Role Modeling, Maternal Emotional Style, and Children's Politeness Character

The results of the correlation test indicate that the mother's work status is negatively correlated with the child's politeness character. This may be because non-working mothers spend more time with their children and have a closer bond with them. In line with Nisa *et al.* (2022), working mothers often face time management issues, making it difficult for them to provide character and moral education to their children and leading them to rely on other caregivers, which can ultimately result in inconsistent parenting styles. Meanwhile, non-working mothers tend to give their children their full attention, interact more intensely with them, and provide opportunities for children to interact with their social environment while still under supervision (Nisaa & Aryanti, 2022). The higher intensity of interaction and the greater amount of time available to non-working mothers allow them to provide direct care, create a supportive environment, and instill values of good manners in daily life.

Maternal role modeling has a positive relationship with emotional coaching, meaning that mothers who serve as strong role models tend to practice empathy-based parenting, provide effective emotional education, encourage social imitation, and serve as affective learning models for their children (Gottman & Declaire, 1997; Lunkenheimer *et al.*, 2007). Reversely, maternal role modeling can play a crucial role in enhancing the effectiveness of emotional coaching for children, as mothers who serve as role models create a safe environment, demonstrate sensitivity to their children's emotions, and tend to exhibit better emotional skills (Gottman et al., 1996).

Meanwhile, role modeling also has a positive correlation with emotional dismissing, meaning that the higher a mother's level of role modeling, the higher level of emotional dismissing. This finding is quite contrary to and complex compared to previous findings. However, King et al. (2023) revealed that social experiences and cultural values are among the strongest factors in shaping parental modeling and can lead to differences in how parents respond to their children's emotions. Furthermore, the strong influence of collectivist cultural values in shaping parental modeling can lead mothers to suppress and reject the expression of negative emotions (King et al., 2023). Mothers who rarely express anger or sadness are also viewed as good role models because they are perceived as stronger, more dignified, and better able to control themselves.

Interestingly, maternal emotional coaching and emotional dismissing were found to have a positive correlation, even though in theory the two are opposites. In the context of Sunda indigenous villages, this represents an adaptive response to social norms and cultural values that prioritize social harmony and politeness character. Gottman and Declaire (1997) noted that mothers with a positive emotional style tend to be attuned to the emotions their children experience. In Sunda indigenous villages, mothers who recognize the importance of nurturing and guiding their children's emotions (emotional coaching) also tend to exercise high self-control over negative emotions such as anger and sadness (emotional dismissing). The presence of Sundanese cultural values that prioritize politeness and social harmony leads mothers

in Sunda indigenous villages to tend to manage their children's emotions by scolding or restraining emotional expressions considered harmful to politeness and social harmony. Raval (2023) emphasizes that both approaches can coexist within cultural and social contexts as a form of cultural internalization in parenting practices. Raval (2023) also notes that approaches considered contradictory by Western standards often do not align with cultural norms in Asia.

Emotional coaching is positively associated with children's politeness character because it enhances empathy, respect for others, social skills, and emotional regulation, which form the foundation of politeness character (Loop & Roskam, 2016; Lobo et al., 2021). Beikircher et al. (2025) found that consistent, warm, and positive emotional responses from mothers can lead to children developing better manners. Meanwhile, emotional dismissing also correlates positively with children's politeness character. In a cultural context, mothers who exercise emotional control over their children and are not overly warm toward them tend to have children who are more controlled, obedient, calm, and capable of interacting in accordance with social norms, which form the foundation of polite behavior (Riany et al., 2016).

4.3 The Influence of Family Characteristics, Child Characteristics, Maternal Role Modeling, and Maternal Emotional Style on Politeness Character

The child's gender and age were found to have a significant positive effect on the politeness character. Girls exhibit higher levels of polite character than boys, influenced by different parenting styles based on gender and the differing moral development between boys and girls (Mesman & Groeneveld, 2017; Hasanah, 2020). As children grow older, their politeness character will be better reflected because this aligns with the development of moral reasoning, analytical and cognitive abilities, and an understanding of the concept of politeness and how to apply it (Al-abbas, 2023; Simanjuntak *et al.*, 2025).

A mother's work status has a significant negative effect on her child's politeness character. Non-working (stay-at-home) mothers have children with better politeness character because they have more time and a closer bond with their children, which supports the development of their children's character, including politeness character (Safitri & Lestari, 2023). Non-working mothers are perceived to have more time with their children and greater ease in monitoring and providing more intensive guidance for all of their children's activities during their developmental and character building stages. Although the majority of working mothers are part time workers as basket weavers, they still face difficulties in being fully present in their children's care and development because the dual roles and pressures they endure often reduce their sensitivity to their children's social needs (Aprianti et al., 2025). Meanwhile, the variables of maternal role modeling, emotional coaching, and emotional dismissing did not show a significant effect on children's politeness character. In this context, children's politeness character in Sunda indigenous villages does not arise purely from the direct influence of maternal role modeling, maternal emotional coaching, or maternal emotional dismissing. Rather, it may emerge due to norms, cultural values, other environmental influences, other figures, or other factors not examined in this study.

The collectivist culture in Sunda indigenous villages has many important roles, including in the matter of child rearing. The presence of a collectivist culture can serve as a stimulus for children to adopt social norms and politeness from an early age, build good social relationships with others, foster empathy and compassion toward others, practice mutual aid, and encourage a sense of responsibility toward the group. However, on the other hand, this collectivist culture can also lead to child rearing practices that often suppress a child's expression or encourage emotional dismissing. Therefore, while this collectivist culture does have positive external effects on child rearing and character development such as children being obedient,

compliant, and not overly sensitive. However, it has negative internal effects on children such as the risk of long term developmental and emotional regulation disorders, the emergence of low self-esteem, anxiety, and even depression.

4.4 Limitations

This research has limitations which are that data collection was based on the perspectives and involvement of mothers only, without considering the perspectives and involvement of fathers, peers, teachers, or other environments close to the children, thus the information obtained is based only on data from mothers. The composition of respondents from the Naga Indigenous Village, which is more dominant, may also affect the generalizability of the findings and potentially better represent the characteristics of the Naga Indigenous Village. Furthermore, the questionnaire regarding maternal role modeling and emotional style was administered directly to the mothers, which could introduce perceptual bias.

5. CONCLUSION AND SUGGESTION

This study involved 100 mothers and preschool aged children Pasir and Naga Indigenous Village. More than half of the mothers scored in the moderate range for role modeling. The majority of mothers had moderate levels of emotional coaching and emotional dismissing, with a higher tendency toward emotional dismissing. The children's politeness character also fell in the moderate range, with the normative dimension scoring higher on average than the courteousness dimension.

Based on correlation tests, non-working mothers tended to have children with higher levels of politeness character. No relationship was found between children's and family characteristics with maternal role modeling and emotional style. Mothers with high role modeling also tend to apply both types of emotional style to their children. However, high maternal role modeling was not found to correlate with children's politeness character. Interestingly, mothers who practice emotional coaching tend to practice emotional dismissing, and conversely, mothers who practice emotional dismissing tend to practice emotional coaching. These findings are not in line with previous research results, as theoretically, the two types of emotional styles are contradictory. Both types of emotional styles were also found to be positively associated with children's politeness character. Children's gender and age have a positive effect on their politeness, while the mother's work status has a negative effect on children's politeness character. Meanwhile, role modeling and emotional style have not shown a significant effect on children's politeness character.

Based on the research results, it is important for mothers to adopt a parenting style that is more sensitive to their children's emotions, improve their emotional regulation skills, and create a more communicative, warm, and supportive environment so that children can internalize the values of politeness in accordance with cultural norms. Working mothers need to set aside specific time on a regular and consistent basis for dialogue after their daily activities so that they can continue to build a strong bond and maintain positive interactions, thereby helping to shape their children's politeness character. Mothers are also encouraged to actively participate in educational activities such as health education sessions at community health posts or other learning groups to expand their knowledge and enhance their personal capacity.

There is a need for government led educational programs on child rearing, character education, and emotional regulation that are aligned with local culture. The government should also facilitate access to both formal and non-formal education for the community, particularly women in Sunda indigenous Villages. Further research is recommended to explore the developmental niche, in order to examine the influence

of culture, family, parenting, and the social environment on children's character more comprehensively (Harkness & Super, 1994).

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