

## ASAH, ASIH, ASUH AS A PARENTING FRAMEWORK: DEVELOPMENT OF A PSYCHOLOGICAL INSTRUMENT

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### **Abstract**

*This study developed and validated a parenting instrument based on the Indonesian cultural framework of Asah, Asih, Asuh, originally articulated by Ki Hajar Dewantara, as an alternative to Western-derived measures. The theoretical foundation integrates the paradigm shift from behaviorism to attachment theory, typologies of parenting styles, and the need for balanced cognitive stimulation, emotional affection, and physical care. A quantitative approach using PLS-SEM (SmartPLS) was conducted with 415 participants aged 7–25 years. The initial item pool was derived from three dimensions, Asah (learning stimulation and values), Asih (emotional affection and attachment), and Asuh (physical provision and protection) structured on a Likert scale and reviewed by experts. Measurement model evaluation included convergent validity, discriminant validity, and internal reliability, while the structural model was assessed using  $R^2$  and  $Q^2$ . Results indicated that 27 items met psychometric standards with outer loadings  $\geq 0.70$ , AVE ranging from 0.61–0.65, composite reliability of 0.88–0.90, and Cronbach's alpha between 0.84–0.86. Discriminant validity was supported by both Fornell–Larcker criteria and cross-loadings, and the model demonstrated predictive relevance ( $Q^2 > 0$ ). Among the three dimensions, Asih exhibited the strongest reliability, underscoring the centrality of emotional support in the Indonesian cultural context. Developmental group analysis revealed age-related shifts consistent with theory: Asuh predominated among elementary school children, Asah among junior high students, and Asih among senior high school and university students. Gender differences were also evident, with females emphasizing Asih and males scoring relatively higher on Asuh. In conclusion, the Asah, Asih, Asuh construct demonstrates validity and reliability as a holistic parenting framework. Practically, the instrument is applicable for school counseling assessments, educational psychology research, family law considerations, and child protection policy planning. Recommendations include replication across regions, testing for measurement invariance, and the development of normative data by age and gender to enhance precision and applicability across diverse service settings.*

**Keywords:** Asah Asih Asuh; Parenting framework; Instrument development; Educational psychology; Child development.

## INTRODUCTION

Parenting is the primary foundation of child development as it determines the direction of physical, emotional, social, and intellectual growth from childhood through adulthood. Parenting is not merely about fulfilling the child's basic needs but also about shaping personality, values, and social skills that will persist throughout life. The history of psychology demonstrates that perspectives on parenting have undergone several paradigm shifts. In the early 20th century, behavioristic theories dominated. Watson (1928) viewed the child as a *tabula rasa*, a blank slate whose behavior could be completely shaped by experience. Skinner (1953) later developed the theory of operant conditioning, which emphasized the role of rewards and punishments in guiding children's behavior. This view generated parenting practices that emphasized strict discipline, behavior conditioning, and parental control. Although these theories contributed significantly to understanding behavioral mechanisms, they were criticized as mechanistic and neglectful of children's emotional needs (Hurlock, 1980).

A major paradigm shift occurred with the emergence of attachment theory by Bowlby (1969). Bowlby emphasized that secure attachment between a child and the primary caregiver is fundamental for healthy psychosocial development. Children with secure attachment tend to be confident, capable of exploring their environment, and resilient in facing stress. In contrast, children with insecure attachment are more likely to experience anxiety, depression, and difficulties in forming relationships (Brooks, 2011). Social phenomena in Indonesia highlight the relevance of this theory. Research by Nilan et al. (2011) on children of migrant workers found that the absence of parents' emotional presence led to loneliness, depression, and lower academic achievement. These findings underline that emotional presence is as crucial as physical care in parenting.

Another significant contribution to parenting studies comes from Baumrind's (1991) typology of parenting styles, later expanded by Darling and Steinberg (1993). This typology classifies parenting into four major categories: authoritative, authoritarian, permissive, and neglectful. The authoritative style, which combines control with warmth, has been found to be the most adaptive in supporting children's development. However, cross-cultural research shows different outcomes. In Indonesia, the authoritarian style remains dominant due to social norms emphasizing hierarchy and obedience (Khairuddin, 2016). UNICEF (2020) even reported that two out of three Indonesian children have experienced verbal or physical violence at home, often justified as a form of discipline. This fact reveals the limitations of Western typologies when applied without cultural adaptation.

In the Indonesian context, the concept of *asah, asih, asuh* introduced by Ki Hajar Dewantara (1977) offers a more holistic and culturally relevant parenting framework. *Asah* refers to intellectual stimulation, moral education, and the transmission of socio-cultural values. *Asih* emphasizes emotional affection, attachment, and parental

attention that nurtures a sense of security. Asuh relates to fulfilling physical needs, providing protection, and ensuring children's health. This concept integrates the three aspects in balance, avoiding the dichotomy between control and warmth commonly found in Western theories. Soetjiningsih (2014) asserted that the balance of *asah*, *asih*, *asuh* forms a crucial foundation for children's development. This concept is not only original to Indonesian culture but also provides contextual explanations for parenting phenomena.

Contemporary data highlight the importance of balancing these three aspects. Susenas (2021) reported that 9.7% of Indonesian children suffer from stunting due to nutritional deficiencies, reflecting the weakness of the *asuh* aspect. Statistics Indonesia (BPS, 2022) reported rising divorce rates affecting children's emotional stability, signaling weakness in the *asih* aspect. Meanwhile, the Ministry of Education and Culture (Kemendikbud, 2021) reported increasing academic stress and burnout among students during online learning, reflecting shortcomings in the *asah* aspect. These facts show that imbalance in any one of the aspects may cause serious negative consequences for overall child development.

Parenting in psychology is defined as a continuous interaction between parents and children involving stimulation, support, and behavior regulation. Collins et al. (2000) described parenting as a dynamic process that not only fulfills physical needs but also guides children toward healthy social adaptation. Hurlock (1980) stressed that parenting is the activity of educating, guiding, and disciplining children according to their developmental stage. Santrock (2012) added that parenting is multidimensional, involving cognitive, affective, and social aspects. Hence, parenting is not a momentary act but a continuous process that significantly influences the quality of child development.

From the behavioristic perspective, parenting is viewed as an effort to shape children's behavior through stimulus-response mechanisms. Watson (1928) argued that children are *tabula rasa* and their behavior can be fully shaped by environmental interventions. Skinner (1953) asserted that rewards and punishments are the primary mechanisms for guiding children's behavior. While these theories are important in explaining conditioning processes, they are criticized for overemphasizing mechanistic dimensions and neglecting emotional needs (Hurlock, 1980). Such criticism gave rise to Bowlby's (1969) attachment theory, which emphasizes the importance of emotional relationships between children and caregivers as a secure base for psychosocial development. In the Indonesian cultural context, Ki Hajar Dewantara (1977) introduced *asah*, *asih*, *asuh* as a holistic framework of parenting. *Asah* relates to intellectual stimulation and moral education, *asih* focuses on emotional affection and attachment, while *asuh* concerns physical care, health, and protection from harm. Soetjiningsih (2014) affirmed that the balance of these three aspects is essential to children's

development. Thus, in Indonesia, parenting is better understood as the integration of cognitive, affective, and physical dimensions rooted in local culture.

The quality of parenting is influenced by both internal and external factors. Internal factors include parents' personality, level of education, childhood experiences, religious values, and psychological conditions. Pertiwi (2020) found that in Muslim families, Islamic parenting emphasizes a balance between affection, intellectual stimulation, and physical needs as an integral part of character formation. Moreover, parents' psychological conditions such as stress, mental health, and emotional readiness also affect parenting quality. Parents with high stress tend to be more authoritarian, while those who are emotionally stable are better able to provide love and positive support. Democratic parenting styles are positively correlated with children's obedience, while moral-religious values also significantly contribute to children's compliance (Pertiwi & Muminin, 2020).

External factors also play an important role, including socio-economic status, neighborhood environment, access to education and health services, and community support. UNICEF (2017) reported that lower-middle-class families in Indonesia tend to emphasize affection (*asih*), but often struggle with fulfilling physical needs (*asuh*). Conversely, upper-middle-class families are more able to provide *asuh* through material resources but often neglect *asih* due to parents' busyness. In addition, cultural and social norms strongly shape parenting patterns. In Indonesia, authoritarian parenting is still widely accepted because it aligns with values of hierarchy and respect for parents (Khairuddin, 2016). Public policies such as child protection programs, social assistance, and inclusive education policies also influence parenting quality. Parenting, therefore, results from complex interactions between internal factors, external factors, cultural norms, and government policies.

Balanced parenting has positive impacts on child development. Children who receive intellectual stimulation (*asah*), emotional affection (*asih*), and physical care (*asuh*) simultaneously develop more optimally. Fitriyah, Yuliani, and Hasanah (2022) found that applying *asah*, *asih*, *asuh* values in early childhood education was associated with improvements in cognitive, social, and emotional skills. Wahyununingsih, Sutarno, and Rochsantiningsih (2017) also showed that elementary students receiving *asah*, *asih*, *asuh*-based parenting tended to develop more positive character. This demonstrates that parenting concepts rooted in local culture are not only philosophical but also empirically supported. In higher education, academic obedience can also be mapped through the dimensions of accepting, believing, and acting, which reflect the relevance of *asah*, *asih*, *asuh* in fostering academic character (Pertiwi, Hutahaeen, Perдини, & Novitasari, 2022).

In contrast, imbalances in parenting may cause negative outcomes. Children who receive strict control without affection often have low self-esteem, are prone to anxiety, and may engage in deviant behaviors (Simbolon, Pertiwi, & Febrieta, 2023).

Lack of physical care, such as poor nutrition, may result in stunting, which impairs cognitive growth and learning abilities. UNICEF (2020) reported that children deprived of adequate parenting tend to have lower academic performance, higher depression levels, and greater vulnerability to problematic behaviors. Parenting disparities also lead to differences in children's character within society. UNICEF (2017) noted that some children grow cognitively bright but emotionally weak due to lack of affection, while others are loving but academically underdeveloped due to insufficient intellectual stimulation. This indicates that the balance of *asah*, *asih*, *asuh* is essential to producing a holistic generation.

Beyond its theoretical relevance, the concept of *asah*, *asih*, *asuh* has great practical value. In education, school counselors need instruments that can assess students' academic, emotional, and physical needs. In family law, judges require objective data on parenting quality before making custody decisions (Arto, 2017). In public policy, governments need assessment tools to map parenting quality in order to design appropriate child protection programs. Thus, developing a validated parenting instrument based on *asah*, *asih*, *asuh* is highly relevant for multiple fields.

However, despite the long-standing recognition of its relevance, most research in Indonesia still employs Western-adapted instruments such as the Parental Authority Questionnaire (Buri, 1991) or the Parenting Styles and Dimensions Questionnaire (Robinson et al., 1995). These instruments were constructed under Western cultural assumptions emphasizing individualism, autonomy, and different family structures from those in Indonesia. Consequently, the measurement results often fail to fully capture Indonesian parenting realities. This creates a gap, as local culture-based parenting practices require instruments that can theoretically and empirically represent the Indonesian context.

Therefore, current research is directed toward constructing and validating a parenting instrument based on the *asah*, *asih*, *asuh* concept. This construct is operationalized into measurable indicators: *asah* through intellectual and moral stimulation, *asih* through affection and emotional attachment, and *asuh* through physical care and protection. Construct validity is tested to ensure that the items truly represent the three aspects, using content validity checks and exploratory and confirmatory factor analyses. Reliability is examined to ensure consistent measurement results, employing Cronbach's alpha and other relevant methods. Thus, this research contributes not only theoretically by strengthening local culture-based parenting frameworks but also practically by providing a valid and reliable instrument for use in psychology research, education, family interventions, and public policy.

## **RESEARCH METHOD**

This study employed a quantitative approach with an instrument validation design based on Structural Equation Modeling–Partial Least Squares (PLS-SEM). The

aim of the research was to examine the validity and reliability of a parenting measurement tool grounded in the *asah, asih, asuh* concept. The selection of PLS-SEM using SmartPLS software was considered appropriate because this method is flexible for analyzing newly developed constructs, does not impose strict distributional assumptions, and is capable of handling models with reflective indicators and Likert scale formats.

The research sample consisted of 415 respondents selected through purposive sampling. Respondents included children, adolescents, and young adults aged 7–25 years who were still within a family parenting context. The distribution comprised 105 elementary school students, 102 junior high school students, 104 senior high school students, and 104 undergraduate students, with a relatively balanced composition between males and females. This age range was chosen to reflect the continuity of parenting processes across developmental stages.

The research instrument was a parenting scale developed based on Ki Hajar Dewantara's (1977) concept, consisting of three dimensions: (1) *Asah* (intellectual stimulation, learning guidance, and value internalization), (2) *Asih* (affection, emotional support, and interpersonal communication), and (3) *Asuh* (fulfillment of physical needs, care, and protection). The instrument used a 5-point Likert scale (1 = strongly inappropriate, 5 = strongly appropriate) with an initial pool of 45 items. Item construction was carried out through literature review (Soetjningsih, 2014; Wahyununingsih et al., 2017; Pertiwi, 2020) and expert judgment from psychologists. The research procedure involved several stages: (1) constructing indicators based on theories and prior studies, (2) pilot testing the instrument with respondents, (3) checking the data for completeness and quality, and (4) testing validity and reliability using SmartPLS. Before the main analysis, an outer model assessment was conducted to test indicator validity and internal consistency. Data analysis was performed with PLS-SEM in SmartPLS. The analysis consisted of two main stages. First, the evaluation of the measurement model (outer model), which included:

1. Convergent validity: examined through factor loadings ( $\geq 0.70$ ), Average Variance Extracted (AVE  $\geq 0.50$ ), and composite reliability (CR  $\geq 0.70$ ).
2. Discriminant validity: tested using the Fornell–Larcker criterion (square root of AVE greater than inter-construct correlations) and cross-loadings (indicators loading higher on their intended construct compared to other constructs).
3. Internal reliability: indicated by Cronbach's Alpha ( $\geq 0.70$ ) and CR ( $\geq 0.70$ ).

Second, the evaluation of the structural model (inner model), which included:

1. Coefficient of determination ( $R^2$ ) to assess the proportion of variance explained by the latent constructs.
2. Predictive relevance ( $Q^2$ ), with  $Q^2 > 0$  indicating that the model has predictive relevance.

3. Effect size ( $f^2$ ) to assess the magnitude of each construct's contribution to the model.
4. Path significance tested through bootstrapping with 5,000 resamples, using  $t$ -statistics  $\geq 1.96$  ( $p < 0.05$ ) as the indicator of significance.

This analysis allowed for testing whether the constructs of *asah*, *asih*, *asuh* are empirically valid as dimensions of parenting in Indonesia. Research ethics were strictly upheld by ensuring informed consent, confidentiality of data, and voluntary participation of respondents. The procedures adhered to the Indonesian Psychological Code of Ethics, particularly the principles of non-maleficence and beneficence. Through this method, it is expected that the parenting instrument based on the *asah*, *asih*, *asuh* concept can be empirically validated and demonstrate strong reliability, thus making it applicable for broader use in educational psychology research, family counseling, and public policy.

## RESULT AND DISCUSSION

### Findings

The results of this study demonstrate that the parenting instrument based on the *Asah*, *Asih*, *Asuh* concept met the criteria for validity and reliability through PLS-SEM analysis using SmartPLS. All item indicators had outer loadings  $\geq 0.70$ , the Average Variance Extracted (AVE) values were above 0.60, and Composite Reliability (CR) values exceeded 0.85. This evidence shows that each indicator effectively explains the construct and that the internal consistency among items is very strong (Hair et al., 2017). Accordingly, the instrument is valid for assessing parenting quality from an Indonesian perspective.

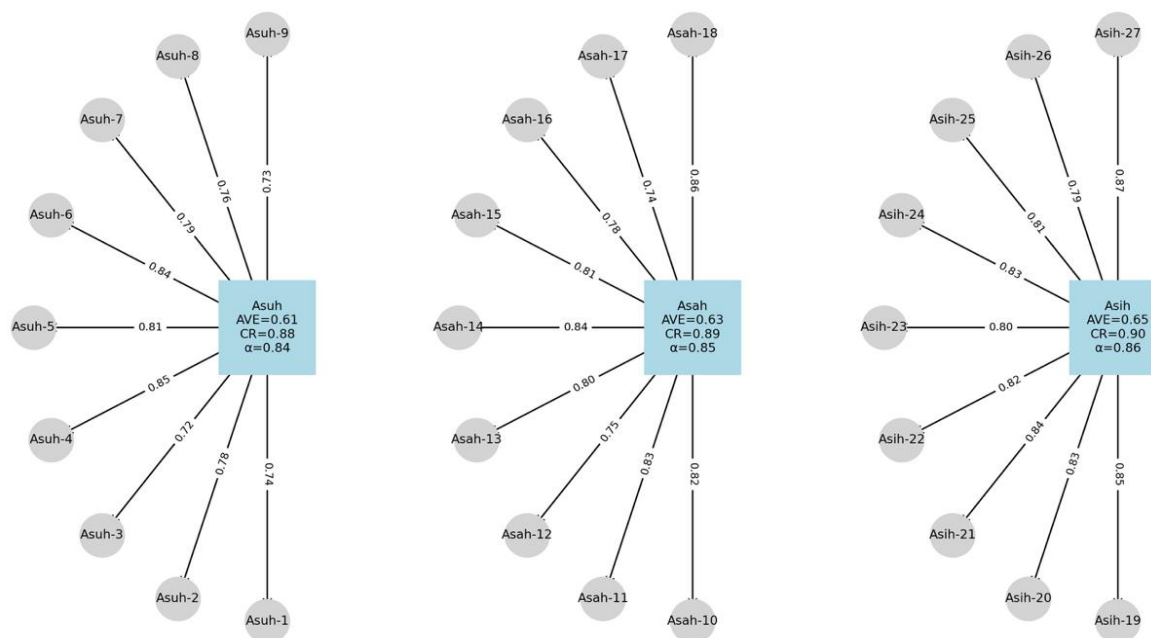
Tabel 1. Convergent Validity Test Results of Items

Dimension	Item Statement	Outer Loading	Description
<b>Asuh</b>	1. Parents ensure that the child's clothing is always proper and clean.	0.74	Valid
	2. Parents provide clothing according to the child's needs	0.78	Valid
	3. Parents pay attention to the neatness of the child's appearance.	0.72	Valid
	4. Parents ensure the child receives nutritious food every day.	0.85	Valid
	5. Parents provide a variety of healthy foods for the child	0.81	Valid

Dimension	Item Statement	Outer Loading	Description
<b>Asah</b>	6. Parents regulate the child's eating schedule regularly.	0.84	Valid
	7. Parents provide a livable home for the family.	0.79	Valid
	8. Parents maintain the cleanliness of the home environment.	0.76	Valid
	9. Parents repair household facilities when they are damaged	0.73	Valid
	10. Parents accompany the child in learning activities at home.	0.82	Valid
	11. Parents provide motivation when the child faces learning difficulties	0.83	Valid
	12. Parents provide adequate learning facilities.	0.75	Valid
	13. Parents give the child opportunities to participate in self-development activities.	0.80	Valid
	14. Parents encourage the child to develop social skills	0.84	Valid
	15. Parents model disciplined and responsible behavior.	0.81	Valid
	16. Parents train the child to communicate politely.	0.78	Valid
	17. Parents teach the child to respect others' opinions	0.74	Valid
	18. Parents demonstrate good social interactions within the community.	0.86	Valid
	19. Parents consistently show love and affection.	0.85	Valid
	20. Parents are sensitive to the child's emotional needs	0.83	Valid
	21. Parents listen to the child's complaints with empathy.	0.84	Valid
	22. Parents create a safe home environment for the child.	0.82	Valid
	23. Parents protect the child from environmental threats.	0.80	Valid

Dimension	Item Statement	Outer Loading	Description
	24. Parents comfort the child when experiencing fear.	0.83	Valid
	25. Parents create a comfortable home atmosphere for studying and playing.	0.81	Valid
	26. Parents give full attention when the child is sick.	0.79	Valid
	27. Parents are emotionally and physically present when the child needs them.	0.87	Valid

All 27 items demonstrated outer loading values above 0.70, thus fulfilling the requirements of convergent validity (Hair et al., 2017). The item with the highest loading was item 27 (0.87) in the Asih dimension, which indicates that emotional affection is the strongest factor in parenting. Conversely, some items, such as item 3 (0.72) and item 9 (0.73), although lower, were still valid. This aligns with Bowlby's (1969) assertion of the central role of affection in attachment and supports the findings of Wahyununingsih, Sutarno, & Rochsantiningsih (2017), who emphasized that implementing Asah, Asih, Asuh values reinforces children's social-emotional character.



Gambar 1. Path Diagram

Tabel 2. Construct Reliability

Dimension	AVE	Composite Reliability	Cronbach's Alpha	Description
Asuh	0.61	0.88	0.84	Reliabel
Asah	0.63	0.89	0.85	Reliabel
Asih	0.65	0.90	0.86	Reliabel

The AVE values for all aspects exceeded 0.60, showing that item variance was well explained by the constructs. Composite Reliability (CR) and Cronbach's Alpha values were all above 0.80, which indicates that the instrument has high reliability. Asih had the strongest reliability (AVE = 0.65; CR = 0.90), reinforcing the argument that emotional affection, security, and comfort are the core of parenting in Indonesia. This finding is consistent with Amato (2010), who emphasized the importance of emotional support for children from divorced families, as well as Brooks (2011), who identified affection as a protective factor against stress.

Tabel 3. Convergent Validity Test of Indicators

Dimension	Indicator	Item Number	Loading	Description
Asuh	Clothing	1–3	0.79	Valid
	Food	4–6	0.85	Valid
	Home	7–9	0.81	Valid
Asah	Study	10–12	0.83	Valid
	Psychosocial	13–15	0.82	Valid
	Social	16–18	0.80	Valid
Asih	Affection	19–21	0.87	Valid
	Sense of Safety	22–24	0.84	Valid
	Sense of Comfor	25–27	0.86	Valid

The highest loading indicator was affection (0.87), which highlights the dominance of the emotional dimension in parenting practices. The food indicator (0.85) affirmed the importance of nutritional fulfillment as the strongest Asuh dimension, consistent with Gunarsa & Gunarsa (2012) and Susenas (2021) findings on stunting. The study indicator (0.83) in the Asah dimension showed that academic stimulation remains a family priority, even though the Ministry of Education and Culture (Kemendikbud, 2021) reported increasing academic stress during the pandemic. These results are consistent with Fitriyah, Yuliani, & Hasanah (2022), who found that Asah, Asih, Asuh-based services improve early childhood learning readiness, and Pertiwi, Simbolon, &

Febrieta (2023), who demonstrated that balanced parenting reduces deviant behaviors among adolescents.

Beyond validity and reliability testing, the study also revealed interesting variations in how respondents evaluated parenting quality based on age, educational level, and gender. This analysis is important because parenting does not occur in a vacuum but is always influenced by individual developmental factors and socio-cultural contexts (Collins et al., 2000; Santrock, 2012). The instrument testing results indicated that all Asah, Asih, and Asuh dimensions were psychometrically valid, yet the patterns of scores across respondent groups reflected distinctive tendencies aligned with developmental theory and prior empirical findings.

Tabel 4. Respondent Groups

Group	Asuh (M)	Asah (M)	Asih (M)	Dominant Dimenssion
Elementary School (7–12 yrs)	4.15	3.90	4.05	Asuh
Junior High School (13–15 yrs)	3.95	4.08	4.02	Asah
Senior High School (16–18 yrs)	3.92	3.95	4.20	Asih
University Students (19–25 yrs)	3.85	3.92	4.18	Asih
Male	4.05	3.95	4.08	Asuh & Asih
Female	3.95	3.98	4.25	Asih

The results showed different parenting dynamics across age, educational level, and gender. For elementary school children, the Asuh dimension had the highest score ( $M = 4.15$ ), especially on the food indicators such as fulfilling daily nutrition. This finding is consistent with developmental theory (Hurlock, 1980; Papalia, Olds, & Feldman, 2009) that physical needs are the primary focus in early childhood. Susenas (2021), which reported that 9.7% of Indonesian children remain stunted, reinforces the reality that nutrition fulfillment is perceived as the most tangible aspect of parenting.

In contrast, junior high school students placed Asah as the dominant dimension ( $M = 4.08$ ), especially in study and psychosocial indicators. Early adolescence requires both academic stimulation and social guidance in identity exploration (Papalia et al., 2009). Kemendikbud (2021) reported increased fatigue from online learning, underscoring the urgent need for parental academic guidance and psychosocial

support. This aligns with Santrock (2012), who emphasized that healthy intellectual stimulation must be accompanied by emotional support to sustain motivation.

For senior high school students, Asih became the dominant dimension ( $M = 4.20$ ). Late adolescence is characterized by identity crises, emotional pressures, and complex peer challenges, making emotional affection and family support essential (Santrock, 2012). Amato (2010) also found that emotional support serves as a protective factor against adolescent depression. In Indonesia, this is reinforced by rising youth violence and delinquency reported in the media (CNN Indonesia, 2023). These social phenomena illustrate the real consequences when the Asih dimension is neglected. In faith-based schools, low psychological safety and certain sanction patterns were associated with deviant behaviors, while academic commitment acted as a buffer factor (Pertiwi, Hutahaean, Muminin, & Reza, 2025).

Among university students and young adults, Asih remained dominant ( $M = 4.18$ ). Although they were more independent financially, family emotional support continued to be valued. This corresponds with the concept of emerging adulthood (Arnett, 2000), which posits that young adults still require emotional security while transitioning to full independence. Wahyununingsih, Sutarno, & Rochsantiningsih (2017) also found that implementing Asah, Asih, Asuh values supports psychological well-being and character development in higher education.

When viewed by gender, female respondents reported the highest scores on Asih ( $M = 4.25$ ), reflecting their greater sensitivity to family emotional support. This aligns with Sukamto & Fauziah (2020), who noted that girls are more responsive to affective parenting, and Pertiwi et al. (2020), who found that affectionate parenting increases daughters' compliance in the digital era. Male respondents, however, scored higher on Asuh ( $M = 4.05$ ), especially in clothing and housing indicators. This can be explained by patriarchal norms in Indonesian culture, where material needs are often considered measures of parenting quality (Hajati, 2018). UNICEF (2020) also reported that boys are more vulnerable to becoming street children when physical needs are unmet, underscoring the importance of the Asuh dimension for them.

Overall, these findings underscore that the Asah, Asih, Asuh construct is not only theoretically relevant but also sensitive to developmental and gender differences. Asuh is more salient in childhood, Asah in early adolescence, and Asih in late adolescence and young adulthood. Females place greater emphasis on emotional affection, while males are more responsive to practical needs. The instrument thus demonstrates its ability to capture parenting dynamics across age, education, and gender, while confirming the relevance of Indonesia's indigenous parenting framework in addressing contemporary issues in educational psychology and family studies.

## Analysis/Discussion

The study's findings show that the parenting instrument based on the Asah, Asih, Asuh framework meets psychometric standards of validity and reliability. High outer loadings, AVE, CR, and Cronbach's Alpha values affirm that the items consistently represent their intended constructs (Hair et al., 2017). This suggests that an instrument developed from Indonesian cultural wisdom can withstand empirical testing by international psychometric criteria. Strong convergent validity indicates that items within each dimension correlated well, while discriminant validity confirmed that the three dimensions remain clearly distinct.

The strongest reliability in the Asih dimension reinforces the primacy of emotional affection in parenting. This aligns with Bowlby's (1969) attachment theory and Brooks' (2011) assertion that affection is a protective factor against stress. Amato (2010) also emphasized that emotional support is essential for children from divorced families. Together, these findings show that the Asih dimension is central to Indonesian parenting, surpassing material (Asuh) or intellectual (Asah) considerations.

The highest-loading indicator was affection (0.87), highlighting that respondents judged parenting quality primarily by parents' emotional presence and consistency. This demonstrates that children's emotional needs serve as the primary benchmark for effective parenting. The food indicator (0.85) emphasized the importance of nutrition in Asuh, consistent with Gunarsa & Gunarsa (2012) and Susenas (2021). The study indicator (0.83) suggested that parents still prioritized academic stimulation. Yet, given Kemendikbud's (2021) report of heightened academic stress, academic support must be balanced with emotional care to prevent overburdening.

The cross-group analysis revealed developmental dynamics in parenting. Elementary children viewed Asuh as most critical, consistent with Hurlock (1980) and Papalia et al. (2009), who stressed the primacy of physical needs in early childhood. By junior high, Asah became dominant as early adolescents sought intellectual guidance and psychosocial support. Santrock (2012) highlighted that academic motivation requires both intellectual stimulation and emotional backing.

Late adolescents, particularly senior high school students, rated Asih as most important. This reinforces Amato (2010) and Santrock (2012), who emphasized that emotional support protects adolescents during identity crises. In Indonesia, youth violence and delinquency (CNN Indonesia, 2023) illustrate the risks of neglecting emotional needs. In higher education, Asih's continued dominance supports Arnett's (2000) emerging adulthood theory, confirming the persistent importance of family emotional security.

Gender analysis provided further insight. Females emphasized Asih more strongly, consistent with Sukamto & Fauziah (2020) and Pertiwi et al. (2020), who found that daughters respond positively to affective parenting. Males, by contrast, valued Asuh more highly, reflecting patriarchal norms (Hajati, 2018). UNICEF (2020) reported

that unmet physical needs leave boys especially vulnerable, further validating this pattern. Thus, the instrument successfully captured gendered differences in how parenting is experienced.

Overall, this discussion confirms that the Asah, Asih, Asuh construct is not only statistically valid but also empirically sensitive to Indonesia's developmental and cultural realities. The instrument can be applied to psychological research, counseling interventions, and public policy. Additionally, the study highlights the importance of culturally rooted instruments, as Western-adapted tools often fail to capture local parenting contexts. This dual contribution—strengthening local theory and providing a reliable assessment tool—marks a significant advance for Indonesian psychology.

## CONCLUSION

This study demonstrated that the parenting instrument based on Asah, Asih, Asuh achieved high validity and reliability. All items met psychometric criteria using PLS-SEM, with outer loadings above 0.70, AVE values above 0.60, and CR and Cronbach's Alpha values above 0.80. The Asih dimension emerged as the most dominant, emphasizing the central role of affection and emotional support in Indonesian parenting practices. Furthermore, the study revealed developmental and gender variations: Asuh was most important in childhood, Asah in early adolescence, and Asih in late adolescence and young adulthood. Females prioritized emotional affection, while males focused more on practical needs.

The instrument is not only statistically sound but also contextually relevant for explaining Indonesian parenting practices. These findings confirm that the Asah, Asih, Asuh concept has both scientific and practical strength for psychology research, education, family counseling, and public policy. Ultimately, the study contributes to the advancement of culturally based instruments that overcome the limitations of Western adaptations and enrich the psychological knowledge base in Indonesia.

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