



Implications of Sundanese fathers' parenting for the development of children's character

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ABSTRACT

This study explores the implications of fathers' parenting on children's character with a special focus on the integration of Sundanese cultural values such as *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective), and *pinter* (smart) in fostering children's character. This research was conducted using qualitative methods and phenomenological design. The focus of this research is Sundanese fathers who live in Bandung. The city of Bandung was chosen because its population is predominantly ethnic Sundanese. The research was conducted within a period of 6 months, from February to July 2024, and was preceded by preliminary studies on Sundanese fathers' parenting patterns conducted since 2016. The participants in this study were Sundanese fathers whose wives are employed. In families where both parents are employed, this study describes their cooperation in childcare. The results of this study show that fathers' parenting in Sundanese families, which apply Sundanese cultural values such as *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective), and *pinter* (smart), have a significant impact on children's character development. Through the application of these values, fathers play an important role in supporting children's cognitive and social-emotional development, in accordance with the developmental theories of Jean Piaget and Erik Erikson. Authoritarian parenting can hinder children's cognitive and social-emotional development, while authoritative parenting supports a balance between discipline and independence. Permissive parenting, in turn, tends to reduce children's discipline and responsibility. Overall, the integration of Sundanese cultural values in fathers' parenting not only shapes children's strong and stable character, but also supports holistic development that includes cognitive, social, and emotional aspects.

Keywords: character development, father's parenting, sundanese

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INTRODUCTION

Etymologically, family is defined as "a place where members love, care for, and trust each other." From a sociological point of view, the family is "a place to socialize the values and norms of life in society through hereditary ties" (Irwan et al., 2022). The family serves as the first and primary environment in which individuals express themselves as social beings and fulfill each other's needs through social interactions (Santika, 2020). It is the smallest social group, generally consisting of a father, mother, and children, united by ties of blood, marriage, or adoption, and characterized by permanent social relationships among its members (Awi et al., 2016). Everyone in the family experiences their relationships with others, driven by a sense of affection and responsibility shared by its members. Through the family, individuals learn to care for, nurture, and protect children as a socialization effort, as well as to equip their members with good self-control and a social spirit.

As the primary group for children, the family serves as a place to learn the values of life (Syafitri, 2024). Within the family, children learn what is good and bad in living their lives, as the family functions as the first source of stimulation (Nuriyati et al., 2023). Parents have an

important role in introducing character education to their children. Positive parenting and friendliness are considered to have a significant influence on parental involvement in children's character education (Diana et al., 2021). In the family, children also develop a sense of affection, belonging, and attachment to one another (Supriani & Arifudin, 2023). Given that various things that occur in children's social environment have different impacts, especially on children's behavior and abilities in life, the role of the family is substantial (Puspytasari, 2022). Nowadays, it is increasingly recognized that children cannot learn on their own; they need training and guidance from their parents. Parenting refers to the way parents nurture, educate, guide, and discipline their children toward maturity (Wilodati, 2024). A number of studies regarding parenting have been conducted (Table 1).

Table 1. Previous studies regarding parenting

No.	Title	Ref
1.	Parenting on the development of mi children's character in the digital era.	(Fatimah et al., 2023).
2.	Single father parenting in instilling disciplinary character in elementary school-age children.	(Arum & Puspidalia, 2022).
3.	Parenting patterns in strengthening children's character education (case study on children of migrant workers at pidodo elementary school, karangtengah subdistrict).	(Salafuddin et al., 2020).
4.	Parenting issues in educating children in the digital age.	(Waruwu, 2020).
5.	Influence of parental involvement and school environment on pupils' academic performance in the English language.	(Saadu, 2023)
6.	Permissive parenting style and maladaptive behavioral tendencies among junior high school students of Notre Dame of Tacurong College, Mindanao, Philippines	(Cabanatuan et al., 2022)
7.	Parental academic support in online and modular learners amidst pandemic: A comparative study.	(Palma et al., 2021).
8.	Coping with adolescence: Parents' experiences in providing sexuality education to deaf adolescents.	(Stackus & Asnancie, 2024).
9.	Single mother parenting in preschool children's social-emotional development.	(Arlianty et al., 2025).
10.	Impact of single parenting on academic performance of junior secondary school students in mathematics.	(Lasisi et al., 2024).
11.	Exploring the experiences of senior high school parents in online learning context.	(Maglasang et al., 2023).
12.	Exploration of parents' involvement in their children's education.	(Obafemi et al., 2023).
13.	Community service perspective on intervention strategies by parents-teachers associations: Challenges and prospect.	(Oladimeji et al., 2023).
14.	Early childhood education matters: comparing educational outcomes of children with and without home instruction for parents of preschool youngsters (HIPPY).	(Obafemi et al., 2023).
15.	Parents and teachers' perceived effect of banditry activities on pupils' enrollment in selected public primary schools.	(Saadu et al., 2023).
16.	Influence of parenting styles on moral skills acquisition of primary school pupils: Community service perspective.	(Saadu, 2023).
17.	Parents' viewpoint on the proposed Philippine mandatory reserve officers' training corps for senior high school students.	(Malaguial et al., 2023).
18.	Relationship between parental factors and uses of abusive words among primary school pupils: community service perspective.	(Saadu, 2024).
19.	Female genital mutilation: Parental perception and religious point of view.	(Saadu et al., 2023).

Parenting patterns in one community tend to be similar, whereas parenting patterns often differ between communities (Pertiwi et al., 2023). This happens because children living in the

same environment usually experience similar conditions and, therefore, follow comparable parenting patterns. However, parenting practices in across communities cannot necessarily be equated. The community environment strongly influences child development (Nurainun & Fitri, 2024). Therefore, good parental skills are essential so that, even though the community environment presents negative influences, children remain on the right path. In recent decades, the role of fathers in childcare has undergone significant changes across cultures, including in Sundanese society. Fathers' involvement, which used to focus more on providing material needs, has increasingly expanded to include the emotional and educational aspects of childcare. This transformation is in line with the broader social and economic changes, especially with the development of the digital era which brings new challenges and opportunities for fathers in carrying out their roles.

Sundanese society, as one of the largest ethnic groups in Indonesia, has strong values and traditions in childcare. These traditions often emphasize the role of the mother as the primary caregiver, while the father plays the role of breadwinner. However, as times change, the father's roles in the family are increasingly recognized and valued. Fathers are now expected not only to provide economic needs, but also to be actively involved in the care and education of their children. In the digital era, parenting is no longer limited to direct interactions but also involves the use of technology and digital media which influence children's development (Azizah et al., 2024). Despite the changing role of fathers in childcare, many Sundanese fathers still face challenges in this context. These include difficulties balancing work and parenting responsibilities, limited time for direct interaction with children, and the negative effects of children's excessive use of digital media. In addition, the traditional view that childcare is primarily the mother's responsibility can still inhibit fathers' involvement in parenting.

Gender role theory and modern parenting theory provide relevant frameworks for understanding the changing role of fathers in childcare (Maulana, 2023). According to gender role theory, the roles of fathers and mothers in childcare are influenced by evolving social and cultural norms (Craig & Mullan, 2011). Meanwhile, modern parenting theory emphasizes the importance of both parents' involvement in childcare to support children's optimal emotional and cognitive development (Okello, 2023). Recent research suggests that fathers' involvement in parenting can improve children's psychological well-being, strengthen father-child relationships, and support children's academic and social development. Family development theory also provides a useful framework for assessing Sundanese fathers' parenting and its challenges in the digital era, by considering key aspects that influence family dynamics and parental roles. This theory recognizes the changing gender roles in parenting (Usman et al., 2023). In the digital era, Sundanese fathers are increasingly involved in the emotional and educational aspects of children, going beyond their traditional role as breadwinners. This theory highlights the importance of fathers' involvement in children's emotional and cognitive development, which can strengthen father-child relationships and provide significant psychological support (Fahira & Ahmadi, 2024). Developmental theory further emphasizes that social and cultural environments strongly influence parenting patterns (Aini et al., 2023). Sundanese fathers face challenges in maintaining traditional Sundanese values while adapting to the demands and changes brought by the digital era. These challenges include how to integrate traditional values with modern technology and how to protect children from the negative impacts of digital media.

In addition, family development theory sees technology as a significant factor in child development in the digital era. The use of technology can provide educational benefits but also carries risks such as gadget addiction and reduced direct social interaction (Kurnia et al., 2024). Sundanese fathers need to navigate the use of technology in parenting wisely to ensure that children benefit from it without neglecting traditional values and in-person interactions. The theory also addresses the importance of role balance, and the time parents spend with their children. Sundanese fathers may face difficulties balancing work responsibilities with involvement in childcare. The theory underscores the importance of quality time and parents' emotional presence in supporting children's growth and development (Putra, 2023). Furthermore, the theory highlights the concept of resilience, or the resilience of families in the face of challenges (Maurović et al., 2020). Sundanese fathers, with the help of community and social

support, can develop strategies to overcome the challenges of parenting in the digital age. These include strengthening family communication, improving parenting skills, and adapting to technological changes.

In contrast to previous studies that addressed parenting in broader social contexts, this research emphasizes how Sundanese values such as *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective), and *pinter* (smart) influence parenting and character building. Unlike previous studies that focus on general parenting patterns, such as authoritarian, democratic, permissive, or on single-parent roles and challenges in the digital era, this research provides in-depth insights into how specific cultural values from the Sundanese people are applied in daily life to shape children's character. It highlights the importance of integrating cultural values in parenting and shows that a culture-based approach can offer a more holistic strategy in shaping children's character compared to a more generic or situational approach.

This study aims to explore the implications of fathers' parenting for children's character, with a particular focus on the application of Sundanese character values in educating their children. This research not only discusses parenting in general but also explores how Sundanese cultural values such as *cageur* (healthy), *bageur* (kind to others), *bener* (doing what is right), *singer* (introspective), and *pinter* (smart), are applied by fathers in fostering their children's character. In this context, the study identifies the various parenting typologies adopted by fathers and evaluates how these Sundanese cultural values are integrated in their daily practices. Special attention is given to how single fathers guide their children in practicing these values in everyday life. The research also considers the challenges and strategies used by fathers in their efforts to educate their children while maintaining strong Sundanese cultural values. Through this approach, this study seeks to provide a deeper understanding of the role of fathers in preserving and applying Sundanese cultural values through their parenting, as well as their contribution to the formation of children's character in accordance with those values. The findings are expected to offer useful insights into the study of cultural parenting and educational practices in the context of Sundanese society.

In addition, this study analyzes the parenting practices of Sundanese fathers through the lens of family development theory. This theory provides a framework for understanding family dynamics and the role of parents in supporting children's development. Through this analysis, the research explores how social, economic and technological changes affect the parenting of Sundanese fathers, as well as how they adjust their parenting strategies to maintain and instill Sundanese character values in their children. Thus, this study is expected to provide deeper insights into the parenting practices of Sundanese fathers and their contribution to the formation of children's character in the modern era.

METHOD

This research employed a qualitative approach with a phenomenological design. The methodological approach followed the procedures outlined by Susilawati et al. (2025). Qualitative research is a systematic and subjective approach used to explain life experiences and give meaning to experiences. The purpose of this research is to describe and explore issues related to fatherhood within the Sundanese community, as well as the various problems faced by fathers in the digital era. A phenomenological design was chosen to identify the nature of human experience in the phenomenon under study. Phenomenology aims to explore elements that require deeper understanding, whether derived from experience or reasoning. The experiential element examined in this study is the close relationship between fathers' parenting practices and the Sundanese ethos and culture embedded in those practices. The cultural responsibility for Sundanese fathers to uphold and transmit Sundanese values provides a solid foundation for parenting. However, this foundation is increasingly challenged by the pressures of the digital era, which can weaken the reinforcement of Sundanese cultural values in parenting fathers.

This study focuses on the parenting experiences of Sundanese fathers living in Bandung. Bandung was selected because its population is predominantly Sundanese. According to data from the 2000 Indonesian Population Census, approximately 76.53% of Bandung's residents are

Sundanese, followed by Javanese and other ethnic groups. The Sundanese are an ethnic group residing in the western part of Java Island with their own distinct language and culture. The identity of the Sundanese people is deeply rooted in their language and cultural expressions, which include music, dance, and various traditional ceremonies. As the capital of West Java, Bandung serves as the center of Sundanese culture and hosts various tourist attractions and community activities that preserve and promote Sundanese culture. The term *Urang Sunda* (Sundanese people) reflects cultural traits such as optimism, friendliness, and politeness. These characteristics make Bandung a city rich in Sundanese culture and traditions. Hence, the close connection between Bandung and the Sundanese is evident in both its demographic composition and its ongoing cultural preservation.

The research was conducted over a six-month period, from February to July 2024, following preliminary studies on the parenting patterns of Sundanese fathers that have been carried out since 2016. The participants in this study were Sundanese fathers from families in which the wives are employed. In families where both parents work, the study provides insights into their cooperation in parenting. The cultural role of Sundanese fathers is closely tied to traditional values and strong cultural responsibilities. Understanding how Sundanese fathers integrate these values into parenting offers insights into the sustainability and transformation of cultural values in a modern context. The phenomenon of Sundanese fathers also reflects gender dynamics within Sundanese families, especially regarding the division of parenting roles between fathers and mothers as these roles evolve in response to contemporary social and economic changes.

Fathers' role in parenting is deemed noteworthy because it reflects the challenges of the digital era, during which traditional values are under threat. Sundanese fathers, in their role as parents, play an active part in facing and responding to the influence of the digital era on cultural values in parenting. Socioeconomic changes that occur in big cities like Bandung exert a strong influence on childcare practices. The condition in which both parents are employed offers an interesting perspective for understanding Sundanese fathers' parenting as it highlights how traditional paternal roles and cultural values are negotiated within the context of modern cultural change. The characteristics of the participants are presented in Table 2.

Table 1. Participant characteristics

No.	Participant ID	Age	Occupation	Number of children
1.	A1	35	Teacher	3
2.	A2	30	Civil servant	3
3.	A3	29	Nurse	2
4.	A4	28	Self-employed	3
5.	A5	40	Police	2
6.	A6	37	Writer	2

The data was collected through semi-structured interviews conducted in the local language, Sundanese. The use of local language was to foster rapport between the researchers and the participants through language, so that they feel comfortable and willing to share their experiences. The interviews were conducted by the research team, whose familiarity with the local context, gained through long-term residence in Bandung, helped facilitate trust and ease of communication with participants. In this study, the researchers openly identified themselves as academics to build trust during the discussion process and to guide the flow of information relevant to the study. The interviews were carried out in a conversational manner, resembling casual dialog rather than formal questioning. No note-taking tools were used during the process, instead, the researchers asked each participant for permission to record the conversation using a smartphone. The interviews were conducted through question-and-answer sessions, either face-to-face or with the help of mobile communication devices. The length of the interviews varied from across groups, typically lasting between 50 and 70 minutes.

The data were analyzed using Interpretative Phenomenological Analysis (IPA). It involves a strong commitment to idiography. The researchers examined each case in relation to each

research question, ensuring that no case was overlooked or considered less important. After reading each transcription, the researchers conducted a thorough analysis of its meaning and identified key descriptive notes to support the answers to the research questions. The data were then re-read and organized into clear and coherent sections, to facilitate accurate interpretations. Each case was recorded and analyzed separately to ensure a thorough understanding of meaning without interference from the researchers' own subjective experience. Thus, IPA served as an effective framework for exploring the subjective experiences and meanings associated with each case, ensuring that the findings were grounded in participants' experiences rather than the researchers' personal preferences or views.

FINDINGS AND DISCUSSION

Findings

Typology of Sundanese fathers' parenting in developing children's character

The findings on the typology of Sundanese fathers' parenting patterns in fostering children's character revealed significant variations in the approaches taken by fathers in educating their children. The study found that authoritarian parenting was adopted by one family. This parenting style is characterized by strict attitudes, where firm rules are implemented and high expectations are placed on children's compliance. Fathers who adopt this style tend to focus more on discipline and control, thus may give less freedom to the child to express themselves or make their own decisions. Strict discipline and rigid rules are often the defining features of this parenting pattern. This finding is illustrated in the statement of A1:

"Aturan anu didamel ku Bapak, teu kenging dilanggar ku murangkalih. Unggal Bapak ngadamel aturan, tara ditalatahkeun heula ka murangkalih". (The rules made by the father should not be violated by the child, and every time the father makes a rule, it is never communicated to the child beforehand.)

In authoritarian parenting, the father is regarded as having absolute authority in the family. The rules established by the father are treated as laws that children must obey unconditionally. There is no room for negotiation: children are not given the opportunity to participate in rule-making or even to understand the reasons behind the rules; they are simply expected to comply. Communication in such families is largely one-way, from the father to the children. Children are not encouraged to express their opinions or ask questions about the rules, which results in a lack of dialogs and mutual understanding between parents and children. This dynamic may cause children to feel pressured and unheard, affecting their emotional development and autonomy. This perspective is expressed by A1:

"Bapak mah sok langsung ngambek, pami murangkalih ngalanggar eta peraturan teh. Mun budak wani ngalanggar aturan eta, ku bapa pasti dihukum. Budak lalaki anu masih SD tapi wani ngarokok, ku bapa mah sok diteunggeul sina kapok. (I get angry if my children break the rules I make. If a child dares to violate those rules, I will definitely punish them. A boy who is still in elementary school but dares to smoke will be beaten so that he learns a lesson).

The statement illustrates a distinctly authoritarian parenting style, in which the father reacts in an immediate anger when a child breaks the established rules. He perceives the rules he made as self-evident, leaving no need to give children the opportunity to ask questions or understand further. When children, especially boys who are still in elementary school, dare to violate these rules, such as by smoking, the father would immediately punish them physically in the hope of deterring them from repeating their mistakes. This approach suggests that fathers rely on corporal punishment as the primary means of enforcing discipline and ensuring compliance, without considering more constructive alternatives or allowing space for communication and dialog. This can have a negative impact on children's emotional and psychological development, creating fear and inhibiting their ability to communicate and internalize the values underlying the imposed rules.

In contrast, authoritative parenting was found in two families. This is considered a more balanced style as it combines discipline with strong emotional support. Fathers who practice

authoritative parenting set clear and firm rules, but are also open to listening to and valuing their children's views. They tend to provide the necessary support to help children develop good character and become independent individuals. With a more flexible approach, they also encourage children to learn to take responsibility for their own actions, while still providing constructive guidance and advice. As A2 explains:

“Nuju Bapa ngasuh barudak, heunteu ngabebaskeun sabebas-bebasna, aya watesan-watesanna. Mun tos wengi teu uih wae misalna, dipantau ...di SMS ditaros tos dugi kamana? Murangkalih ayeuna mah benten sareng murangkalih kapungkur. Murangkalih kedah diarahkeun, dipasihkeun terang sisi negatip sareng positipna, sareng dampakna naon kanggo aranjeuna lamun ngalaksanakeun atanapi ngalanggar aturan-aturan ieu”. (When you take care of your children, you are not given free rein, there are limits. If it's late at night and they haven't come home yet, for example, I monitor them. I send a text message asking where they are. Children today are different from those in the past. They must be guided and made aware of both the positive and negative sides of their actions, as well as the consequences for them if they follow or break these rules).

This statement illustrates a more balanced and purposeful parenting, with the father setting clear boundaries for the children without giving unrestricted freedom. When the children have not returned home at night, fathers will monitor them through text messages to ask for their whereabouts, showing concern and responsibility for the children's safety. The father recognizes that children today are different from those in the past, that they need clear direction and an understanding of the consequences of their actions. In this case, children are informed about the positives and negatives of certain behaviors as well as the possible repercussions if they obey or break the established rules. This approach shows that fathers strive to provide understanding and guidance to children, helping children grasp the reasons behind the rules and how their actions affect themselves and others. This kind of parenting emphasizes the importance of communication, supervision, and education about consequences, which can help children develop into responsible individuals who understand the values underlying the family rules. In line with this, A3 also explained:

“Pas Bapa ngasuh murangkalih di bumi, pinuh kanyaah, akrab, tegas oge tapi terarah, supados murangkalih teh kabawa ku sakaba-kaba. Aturan teh dicariosken jentre ka murangkalih. Supados aranjeuna paham naon maksadna eta peraturan teh, teras kunaon kedah dilakonan ku aranjeuna.” (When I take care of the children at home, it is with love, closeness, and firmness, but with direction, so that they are not carried away by bad things. The rules are clearly discussed with the children. So that they understand what they mean, and why they must be followed).

A4 also described his parenting approach:

“Ti aalit, bapa nyobi mandirikeun murangkalih. Aranjeuan ulah ogoan, ulah nganganteungkeun ka nu sanes wae, margi Mamah na pan didamel oge. Salami ngasuh murangkalih, bapa mah sok tuman ngadangukeun & ngahargaan kahoyong murangkalih, kanggo nambah sumengat aranjeuna, margi kahoyongna didangukeun jeung dihargaan ku sepuhna.” (Since childhood, I have tried to raise my children to be independent. They should not be spoiled, or depend on others for everything, because their mother also works. While caring for them, I often listen to and respect their wishes, to increase their enthusiasm, as their wishes are heard and respected by their parents.)

Since childhood, A4 has encouraged his children to be independent by not allowing them to be spoiled or overly dependent on others, considering that their mother also works. In his parenting, he consistently listens to and respects his children's wishes, hoping that this will increase their motivation and enthusiasm. This shows that A4 adopts a parenting approach that supports children's independence and participation in decision-making, contributing to the positive development of his children both emotionally and socially. Similarly, A5 also responded:

“Dina ngabimbing murangkalih sadidinten, bapa mah sok dibebaskeun, mung tangtosna tetap aya watesan-watesan. Margi bahaya pami dibebaskeun sagala

rupina mah. Sangkan teh salah paham, bapa mah samemeh nerapkeun aturan teh sok dijelaskeun heula sajentrena ka murangkalih. Naon tujuan dijiuenna eta aturan, kunaon kedah dilakonan ku murangkalih. Bapa mah salami ngasuh murangkalih, sok ngahormatan naon bae anu janten keputusan sareng pamendak aranjeuna. Didangukeun heula pendapatna, teras diarahkeun kanu pang saena kanggo anjeuna. Mung tetep ngahargaan anu janten kahoyong anjeuna.” (In guiding my children daily, I usually give them freedom, but there are always limits, because it would be dangerous to give them complete freedom. To avoid misunderstanding, I always explain the rules clearly to my children before implementing them. What the rules are for and why they should be followed. In raising my children, I always respect their decisions and opinions. I listen to their views first, then guide them toward what is best for them, while still respecting their wishes.)

A5's account further illustrates this pattern of parenting. When guiding children on a daily basis, he tends to give them freedom while maintaining clear limits, recognising that excessive freedom can be harmful. To avoid misunderstandings, before implementing any rules, he always explains their purpose and the reasons they must be followed. In his parenting, he consistently respects his children's decisions and opinions. Their views are listened to first, then guided toward what is best for them, while still respecting their wishes. This approach shows that A5 prioritizes communication, understanding, and respect for his children, which supports their positive development and independence.

A permissive parenting style was identified in one family. This style is more relaxed and allows children greater freedom. Fathers who adopt permissive parenting tend to set few rules and boundaries, giving children broad opportunities to explore their environment and make their own decisions. This is reflected in Informant A6's statement:

“Biasana Bapa mah sok ngabebaskeun barudak. Aranjeuna hoyong midamel naon wae, sok diturutkeun ke Bapa. Bapa mah tara nuntut nanaon ka murangkalih teh. Bapa ngabaekeun aranjeuna midamel anu sakahoyongna. Bapak tara ngahukum murangkalih, pas aranjeuna ngalakukan kasalahan. Karunya, aranjeuna kan budak awewe. Kasalahanna oge da mung sakedik. Bapa mah tara nuntut nanaon ka murangkalih teh. Bapa ngabaekeun aranjeuna midamel anu sakahoyongna. Bapa tara ngontrol murangkalih, margi percanten aranjeuan parantos terang naon anu kedah dipidamel. Ngawasi murangkalih, ala kadarna bae”. (Usually, I let the children be free. Whatever they want to do, I always allow it. I never demand anything from my children. I just let them do whatever they want. I never punish them when they make mistakes. I feel sorry for them, they are girls. Their mistakes are only small anyway. I never control the children because I believe they already know what they should do. Watching over the children, just as needed.)

This can be seen from the account of A6, who explained that the father usually gives his children freedom without setting clear limits or expectations. The children are allowed to do whatever they want, and the father tends to comply with all their wishes. He never demands anything from his children. Even when they make mistakes, he does not punish them. His reasoning is that they are daughters, and their mistakes are considered minor. The father also does not supervise his children closely because he believes they already know what to do. His supervision is minimal and limited in scope. Such independence, when provided without adequate guidance or direction, can hinder children's development of important life skills such as sound decision-making and problem-solving. Over time, this may negatively affect their ability to face challenges in the future.

In addition, by not providing consequences for mistakes, children lose valuable opportunities to learn from them. Learning from mistakes is an essential part of development and growth, helping children build resilience and the capacity for self-improvement. This parenting approach can also lead to children's dependence on their parents, as their wishes are continually fulfilled without corresponding expectations or responsibilities. Such a pattern may hinder the development of independence and initiative, both of which are crucial for success in adulthood. The potential for future behavioural problems may also increase, as children who are not taught

about boundaries or consequences may come to believe that they can act without accountability, negatively affecting their interactions with others.

Table 3. Implications of father's parenting on children's character

No.	Parenting Patterns	Number of Families	Implications of the application of parenting patterns	Influence on Children's Character
1.	Authoritarian	1	(1) "Rules made by the father are not to be broken by the child" indicates authoritarianism within the family. Children are not given the opportunity to participate in rulemaking, which can diminish their confidence and decision-making abilities. (2) "You get angry immediately if the child breaks the rules you have made" reflects a negative emotional reaction from the father. This can instil fear in the child and create an emotionally insecure environment. (3) "By not giving children the opportunity to question or discuss the rules before they are implemented, you eliminate the possibility of constructive communication." In such situations, children may perceive the rules as unfair or confusing and have no outlet to express their uncertainty or concerns.	Children raised in this way tend to be disciplined but lack independence, and they may experience emotional distress due to limited freedom and insufficient emotional support.
2.	Authoritative	4	(1) "Father gives freedom to his children but still sets clear boundaries." This approach helps children feel independent yet guided, reducing the risk of engaging in negative behaviour. (2) "Father always explains the rules in detail, including their purpose and impact, which can help children understand their importance." This practice enhances children's analytical and critical thinking skills. (3) "Father helps his children to be independent and responsible." This fosters self-reliance and prevents children from becoming spoiled or overly dependent on others.	Children tend to achieve a balance between discipline and independence and receive strong emotional support that contributes positively to their character development.
3.	Permissive	2	(1) "By giving children complete freedom and not setting demands or limits, you create a less structured environment." This may prevent children from understanding the importance of discipline and following rules, which can in turn affect their behaviour outside the home. (2) "Not giving punishments or consequences for children's mistakes can prevent them from learning responsibility." Without consequences, children may fail to learn from their mistakes and may not understand the impact of their actions, which could negatively influence their moral and ethical development. (3) Excusing mistakes on the basis that "they're girls" can create the impression that girls do not need to follow rules as strictly as boys. This can hinder girls' development in understanding that they too are accountable for their actions and must take responsibility for their behaviour. (4) "By demanding nothing from children and not exercising sufficient control, children may become overly dependent on their parents." Such permissiveness can impede the development of independence and initiative, which are essential for maturity and self-reliance.	Children tend to be more independent and creative but may lack discipline and responsibility due to limited structure and unclear boundaries.

Overall, excessively permissive parenting that lacks clear boundaries and consequences can impede children's moral, ethical, and independent development. Although the intention may be to protect and provide freedom, this approach can inadvertently hinder the acquisition of essential life skills needed for success in the future.

Table 3 illustrates that the three parenting patterns, i.e. authoritarian, authoritative, and permissive, each brings different influences on the formation of children's character in Sundanese families. Authoritarian parenting is associated with children who are disciplined but less independent. Authoritative parenting tends to foster individuals who balance discipline with independence. Permissive parenting may encourage independence and creativity but carries the risk of reduced discipline. These variations in approach reflect the diverse strategies employed by fathers in raising their children and demonstrate that there is no single parenting style that is ideal for all situations. Each family adopts an approach that aligns with its own values and goals in nurturing children's character.

Sundanese fathers' strategies in building children's character through sundanese cultural values

The father plays an important role in the family, not only as the head of the household or the provider of economic support, but also as a caregiver. The position and responsibilities of the father in the Sundanese family structure are particularly significant in instilling Sundanese cultural values as part of efforts to develop a child's good and strong character. The father's daily interactions with his children are inseparable from these cultural values. This was as expressed by A5:

"Bapa nerapkeun ka barudak, kudu cageur jasmani jeung rohani na, ti aranjeuan aralit kenah". (I teach my children that they must be cageur (healthy) physically and mentally from an early age.)

Familiarizing daily life with Sundanese values is a deliberate choice and strategy made by fathers in building children's character. Fathers believe that children's character can be developed effectively through values, culture, and norms that are directly integrated into their daily lives. The concept of *cageur* (health) encompasses not only physical well-being but also spiritual health, which can be manifested in life within a broader social and community context. This notion of health also includes mental well-being, which is nurtured through acts of worship as a form of gratitude and love for God, the Creator. As expressed by A1:

"Supados cageur jiwa ragana, Bapa sok ngajak murangkalih olahraga rutin, oge ngalaksanakeun ibadah sasarengan. Upamina sholat berjamaah, ngaos sasarengan". (In order to achieve physical and mental health, I often invite my children to exercise regularly and also to perform worship together, such as praying in congregation and reciting the Quran together.)

Fathers believe that strengthening children's character begins with cultivating good habits within the family environment. Parenting is not solely the mother's responsibility; fathers also have an equally important role in fostering and reinforcing a child's good character. The concept of *cageur* (healthy) in Sundanese fatherhood is instilled not only through physical health but also through the spiritual development of children. To support this, fathers fulfil their role by meeting their children's physical needs, such as providing nutritious food. This readiness is supported by the economic and material resources that fathers provide for the family. As expressed by A2:

"Bapa masihan conto ka murangkalih, sangkan cageur salirana kedah emam anu bergizi ulah hilap olahraga, sangkan cageur rohani na kedah ibadah sing tarapti". (I set an example for my children, to be cageur in body, they must eat nutritious food and not forget to exercise; to be cageur in spirit, they must worship earnestly.)

Economic readiness is another strategy employed by Sundanese fathers in shaping children's character. In this context, economic readiness does not only refer to financial abundance but also to the ability to provide what is good and achievable for the well-being of children and the family. Careful planning in family education, as well as in the character and social life of children, is implemented through the provision of energy resources in the form of nutritious daily meals, supported by effective time management. As expressed by A4:

“Sangkan murangkalih tiasa ngajagi hirupna tetap cageur jasmani sareng rohanina, bapa nyontokeun pola hirup sehat ka anjeuna. Ngawitan ti pola tuangna, kebiasaan olah raga na, ngatur waktos istirahatna. Cageur rohani tiasa ngawujud, tina pola ibadah anu tertib sareng gaduh sangkaan sae ka jalmi sejen”. (So that my child can maintain a cageur physical and spiritual life, I model a healthy lifestyle for him, starting from his eating patterns, exercise habits, and time management for rest. Spiritual health can be realized through consistent worship and by thinking positively of others.)

Physical and mental health are developed through good habits instilled daily within the family environment, with fatherhood serving as an essential aspect in shaping children's character. The significance of the father's role in the family is not only about being physically present in parenting, but also in fulfilling children's financial and social needs. The concept of social maturity in children's character is cultivated through beliefs in *bageur* (good) values that are familiarized and practiced as guiding principles in life. As expressed by A5:

“Tangtos bapa masihan terang ka barudak, kudu bageur ka batur teh, ngarah urang oge dibageuran ku batur”. (Of course, I tell my children that they must be bageur to others, so that we too will be treated bageur by others.)

It is understood that kindness will always remain a virtue that brings benefits in future life. Sundanese fathers emphasize the importance of doing good to others, as this forms the moral foundation for a better life. The way we treat others becomes the basis on which others treat us in return. The concept of *bageur* is instilled and nurtured in children so that they develop mature social character. The pattern of trust and being trustworthy is also taught to children, not only in social relationships but also in their relationship with God. As expressed by A1:

“Leres, bapa regepkeun ka barudak pentingna bageur ka sasama, kudu daek tutulung ku cara ikhlas”. (Correct, I emphasize to my children the importance of being kind to others and being willing to help sincerely.)

The cultivation of Sundanese cultural values cannot be separated from the provision of good examples. Fathers believe that good advice and habits are meaningless if they are not supported by consistent role modeling. This is reflected in fathers' commitment to setting examples for their children on how to behave and become better individuals. Fathers serve as strong attachment figures in the family by demonstrating *bener* (good habits) in daily life. As expressed by A2:

“Lamun hayang budak ngabogaan sikap jeung kalakuan bener dina hirup sapopoe, kolot teh kudu siap jadi conto. Ulah sakali-kali ngabohong, kudu taat ibadahna, mun digawe sing getol, ulah codeka ka batur”. (If you want your children to have bener attitudes and behaviour in their daily lives, parents must be ready to be role models. Never lie, be devout in worship, work diligently, and never betray others' trust.)

Providing good examples as the foundation for starting and nurturing positive habits in the family is a key strategy in instilling good character in children. Sundanese fathers believe that everything begins with oneself, it is not impossible that children will become reflections of their parents. As expressed by A1:

“Pamendak bapa mah, kunci pikeun budak singer, sepuhna langkung ti heula kudu singer. Jadi budak ngarasakeun heula diasuh pinuh kanyaah, dihargaan kanu jadi sepuh, hirup di iklim kulawargi anu taat ibadahna, jeung sajabana. Ti dinya budak teh tumbuh kasadaran, yen kudu oge miconto naon anu parantos dicontokeun ku sepuhna”. (In my view, the key to making children singer (introspective) is that parents must first be singer themselves. Thus, children feel loved, respected by their parents, and live in a family atmosphere that is devout in worship and so on. From this, children grow in awareness that they too should follow what has been exemplified by their parents.)

Openness to a broader social life is also reflected in the concept of *singer*. Being receptive to new things, technology, and contemporary social life is an important part of social capital in society. However, an understanding of boundaries is equally necessary as a guide in the development of both individual and social life. These boundaries represent the application of the

pinter concept in Sundanese cultural values, being open to change while maintaining limits in openness and the freedom of information is a character that is nurtured. This openness is introduced early through open communication between fathers and children. As fathers, they are not always in a position to know everything but must instead create opportunities for meaningful discussions with their children. In this way, open communication is cultivated from an early age so that children develop strong social and individual maturity. As expressed by A4:

“Lamun hoyong budak singer, tangtosna nya kudu dicontoan langkung ti payun ku sepuhna. Jadi Bapa unggal dinten kedah nunjukkeun kalakuan mawas diri, taat ibadah, ngasuh barudak pinuh kanyaah, ulah gede ambek, jeung ngahargaan pamendak sing jadi anak” (If you want your children to be singer, parents must first set an example for them. Thus, I must show self-awareness every day, be devout in worship, care for my children with love, avoid anger, and respect their opinions.)

Table 4 presents the elaboration of Sundanese values in children’s character building within social life. The cultural concepts of *cageur*, *bageur*, *bener*, *singer*, and *pinter* represent interrelated life values that are continuous and mutually reinforcing. All five reflect efforts to nurture well-rounded character in children and are inseparable from the cultivation of good habits through mutual learning, mutual respect, and shared efforts for improvement both among parents and between parents and children.

Table 4. Elaboration of Sundanese values on children’s character building in social life

No	Elaboration of Sundanese values in fathers’ care	Impact on children’s character in their social life
1.	Introduction to the concept of <i>cageur</i> (healthy); cultivation of the importance of <i>cageur</i> in everyday life; and how fathers instill <i>cageur</i> values in their children.	• Balance between physical and mental health • Self-confidence • Devout in worship
2.	Introduction to the concept of <i>bageur</i> (good); cultivation of the importance of <i>bageur</i> in daily life; and how fathers instill <i>bageur</i> values in their children.	• Ability to interact well in social environments • Humble and helpful
3.	Introduction to the concept of <i>bener</i> (right); cultivation of the importance of <i>bener</i> attitudes and behaviors in everyday life; and how fathers instill <i>bener</i> attitudes and behaviors in their children.	• Honesty • Orderly in daily life • Upholding religious values • Having the spirit of a leader • Responsible
4.	Introduction to the concept of <i>singer</i> (introspective); cultivation of the importance of <i>singer</i> attitudes in everyday life; and how fathers instill <i>singer</i> attitudes and behaviors in their children.	• Careful and thorough • Putting the public interest first • Respectful of differences • Open to criticism and suggestions from others
5.	Introduction to the concept of <i>pinter</i> (intelligent, wise); cultivation of the importance of <i>pinter</i> attitudes in everyday life; and how fathers instill <i>pinter</i> attitudes and behaviors in their children.	• Personally, and socially intelligent • Wise • Insightful • Exercising careful consideration in decision-making

Discussion

Sundanese cultural values of *cageur*, *bageur*, *bener*, *singer*, and *pinter* are instilled and internalized as habitual practices in the parenting of Sundanese fathers. These five values are not merely known but are socialized and practiced in everyday life by fathers with their children. In social life, children who grow up with the value of *cageur* or health tend to demonstrate the ability to maintain a balance between physical and mental well-being. They also appear confident and display a strong sense of self when interacting with peers at work and in the community. Physically healthy children are cheerful and full of energy, while their devoutness reflects strong

spiritual health. Healthy children not only worship sincerely but also think positively of others, making them individuals who are loved and accepted in their environment.

Children who embody the value of *bageur* (good) in their social lives demonstrate kindness toward others. They willingly help those in need, especially people affected by hardship or disaster, offering both moral and material support through their thoughts, energy, and possessions. They are not easily carried away by emotion and are generous rather than stingy. They provide help sincerely, without expecting praise or reward from anyone, in any form. Children who reflect the value of *bener* (right) in their social lives appear as individuals who uphold honesty. They never lie and are orderly in carrying out the tasks entrusted to them. They also show strong commitment to religious teachings (*sholeh/shalihah*). In addition, children who possess *bener* attitudes often demonstrate a spirit of leadership, as they are accustomed to fulfilling their responsibilities in a trustworthy and disciplined manner.

Children who demonstrate the value of “*singer*” (introspective) in their social lives tend to be careful and thorough in carrying out their work. Individuals with *singer* personalities often prioritize the interests of others over their own. They appear as compassionate and democratic figures in daily life, as reflected in their respect for the opinions and thoughts of others, even when these differ from their own. They are not easily angered or offended by trivial matters and are able to accept constructive criticism gracefully as a means of self-improvement. This “*singer*” attitude portrays an introspective person who acts within the bounds of reason and propriety.

Children who reflect *pinter* (intelligent or wise) attitudes and behaviours in their social lives tend to have a deep understanding of religious knowledge, enabling them to resolve daily challenges with wisdom. *Pinter* children possess broad knowledge and insight, supported by a strong enthusiasm for pursuing the highest possible education. This helps them avoid negative influences and prevents them from being overly suspicious of others. Before taking action, *pinter* children always think carefully about their intentions and consider the consequences for both them and others. As a result, they are generally well accepted and respected in their communities.

Fathers who tend toward an authoritarian parenting style are more likely to impose their will when introducing the concepts of *cageur*, *bageur*, *bener*, *singer*, and *pinter* to their children. Children are required to obey the father’s rules and may be strictly reprimanded or even punished if they fail to do so. Meanwhile, fathers who adopt an authoritative parenting style strive to model a healthy lifestyle for their children, beginning with eating habits, exercise routines, and sufficient rest. Spiritual health is cultivated through consistent worship and maintaining positive thoughts toward others. Such fathers make themselves role models for their children in practicing *cageur*, *bageur*, *bener*, *singer*, and *pinter* values in everyday life.

Fathers who tend toward a permissive parenting style make no special effort to introduce or instill the concepts of *cageur*, *bageur*, *bener*, *singer*, and *pinter* in their children. Such fathers appear to allow their children to act as they wish, leaving it entirely up to them whether they choose to adopt a “*cageur*, *bageur*, *bener*, *singer*, and *pinter*” lifestyle or not. In the end, the implications of Sundanese fathers’ parenting in shaping children’s character can serve as an example for other ethnic communities. Notably, regardless of their parenting tendencies, these fathers strive to foster their children’s character in the digital era while maintaining Sundanese cultural values as the foundation. In doing so, they aim to raise children who can adapt to the times yet continue to embody the noble character values of their cultural heritage.

Developmental theory provides an in-depth perspective on the three parenting styles, i.e. authoritarian, authoritative, and permissive, each of which exerts a distinct influence on children’s character formation in Sundanese families. Authoritarian parenting, characterized by strict discipline and limited freedom, may produce children who are obedient and disciplined but often lack independence and decision-making ability (Abdullah et al., 2024). In contrast, authoritative parenting, which combines discipline with emotional support, tends to foster individuals who maintain a balance between discipline and independence (Wulandari et al., 2020). Children raised under this style are generally better able to regulate their emotions and develop good social skills. Meanwhile, permissive parenting, which grants children considerable freedom, may promote independence and creativity but also carries the risk of producing a lack of discipline and responsibility (Ritonga & Hasibuan, 2023).

According to Jean Piaget's Cognitive Development Theory, children in the concrete operational stage (approximately ages 7–11) begin to develop the ability to understand rules and consequences more deeply (Damanik et al., 2024). Within this framework, authoritarian parenting, where rules must be followed without participation or discussion, may hinder the development of children's critical thinking skills and moral reasoning. Children who are not given the opportunity to take part in rule-making may struggle to grasp the reasoning behind rules and their implications, which can impede cognitive growth. Piaget emphasized that children's understanding of rules and morality evolves in accordance with their cognitive maturity (Sukatin et al., 2020).

In the formal operational stage (beginning around the age of 12), children and adolescents develop the ability to think abstractly and to consider more complex moral and logical principles. Authoritarian parenting, which enforces rules without explanation or opportunities for discussion, fails to make use of children's cognitive potential to think abstractly and critically. This parenting style often involves negative emotional reactions, such as anger or punishment, when rules are broken. Piaget argued that children's cognitive development is influenced not only by logical reasoning but also by their social and emotional interactions (Simanjuntak & Siregar, 2023). Frequent exposure to negative emotional reactions from parents can therefore create an environment that undermines healthy cognitive development.

In relation to Erik Erikson's theory of psychosocial development, the analysis of authoritarian parenting can be understood through the stage of initiative versus guilt (typically occurring in early childhood). At this stage, children need opportunities to take initiative and develop self-confidence (Mokalu & Boangmanalu, 2021). Authoritarian parenting, which limits children's participation in rulemaking and involves frequent negative emotional reactions, can hinder the development of initiative and increase feelings of fear or insecurity. As a result, children may feel unappreciated and lack confidence, which negatively affects their socio-emotional growth. Erikson emphasized that children must feel supported and valued by the adults around them in order to develop a healthy sense of initiative (Handayani et al., 2024). However, authoritarian parenting that is often marked by anger or punishment when rules are broken, tends to create an atmosphere of tension and emotional insecurity. Negative emotional reactions such as anger and punishment can make children afraid to take initiative, fearing that their efforts will be met with criticism or reprimand. Consequently, children may become more passive and reluctant to explore or try new things.

Authoritative parenting, based on Jean Piaget's Cognitive Development Theory, explains that providing detailed explanations of rules and their impact supports children's cognitive development (Adib et al., 2023). By understanding the reasons behind rules and their consequences, children can develop critical and analytical thinking skills. These explanations help children understand rules in a broader context and learn to apply them more effectively in different situations. In the context of Piaget's Cognitive Development Theory, authoritative parenting offers several important benefits for children's cognitive development (Fadlillah & Pangastuti, 2022). Authoritative parenting, which provides freedom with clear boundaries, supports the development of children's independence. Piaget believed that children's cognitive and moral development are closely related to their ability to make decisions independently. By being given clear explanations and an understanding of rules, children can learn to make better and more responsible decisions. Piaget also emphasized the importance of social interaction in cognitive development. Through dialogue with parents about rules and consequences, children learn to communicate, negotiate, and understand others' perspectives.

According to Erik Erikson's Social-Emotional Development Theory, authoritative parenting that provides freedom with clear boundaries and explanations supports the development of a sense of competence and self-confidence in children. By understanding the purpose of rules and feeling supported by their parents, children can develop a sense of responsibility and independence. This corresponds to the "industry versus inferiority" stage, which requires balanced support and guidance. In the context of Erikson's theory, authoritative parenting offers freedom with clear boundaries and explanations also strongly supports children's social-

emotional development. Erikson emphasized the importance of the “initiative versus guilt” stage, during which children need to feel capable of taking initiative and developing self-confidence.

In the authoritative approach, parents provide the structure children need while still allowing space for them to explore and make decisions (Nurkhasanah et al., 2024). Detailed explanations of rules and consequences help children understand the context and purpose of these rules, thereby increasing their sense of competence and responsibility. The support and guidance provided by parents within this approach allow children to feel valued and supported, which in turn strengthens their self-confidence and reduces feelings of inferiority. This approach aligns well with children’s developmental needs, as they require a balance between support and autonomy to develop healthy social-emotional skills and the independence necessary to face life’s challenges.

Permissive parenting, when viewed through the lens of Jean Piaget’s Cognitive Development Theory, suggests that providing freedom without restrictions can hinder children’s cognitive development, particularly in understanding discipline (Qotrunnada & Darmiyanti, 2024). Children who are not given boundaries may struggle to grasp the importance of following rules and understanding the consequences of their actions, which can affect their ability to make informed decisions. In the context of Piaget’s theory, permissive parenting that allows unrestricted freedom can significantly impede children’s cognitive growth. Piaget explained that children in the concrete operational stage (approximately ages 7 to 11) begin to develop the ability to understand rules and consequences systematically (Ghazi et al., 2014).

Permissive parenting, which does not set clear boundaries or demands, can hinder this process by reducing children’s opportunities to learn about structure and discipline. Without consistent boundaries, children may struggle to understand the importance of following rules and evaluating the impact of their actions. This can affect their ability to make informed decisions, as they do not learn to connect actions with consequences in a structured context. Piaget argued that optimal cognitive development occurs when children are able to explore and understand the world with appropriate guidance. Therefore, permissive parenting that ignores boundaries can impede the development of children’s critical and analytical thinking skills, preventing them from building the understanding needed to navigate complex situations and make sound decisions in the future.

According to Erik Erikson’s Theory of Social-Emotional Development, permissive parenting characterized by a lack of control and consequences can hinder the development of a sense of responsibility in children. Erikson emphasized the importance of fostering a sense of competence and independence. Without demands or limits, children may not learn from their mistakes or develop a sense of responsibility, which can negatively affect their social-emotional growth. Within Erikson’s framework, permissive parenting that lacks structure and consequences can significantly influence children’s social-emotional development. Erikson highlighted the importance of the developmental stages known as “initiative versus guilt” and “industry versus inferiority”, during which children learn responsibility, competence, and independence.

Permissive parenting may hinder their ability to learn from mistakes and develop a sense of responsibility. Children who grow up in such environments may not gain sufficient experience to cope with the consequences of their actions, thereby failing to develop the competence and independence needed to function effectively in society. The lack of demands and supervision in permissive parenting can cause children to feel directionless or unmotivated, potentially increasing feelings of inferiority and reducing their sense of competence. Erikson argued that children need a balance of structure and guidance to develop self-confidence and the ability to face challenges constructively (Habsy et al., 2024). Without adequate guidance, children may feel unprepared to take full responsibility for their actions, which can hinder their social-emotional development and their ability to build healthy, productive relationships with others.

In the context of Jean Piaget’s Cognitive Development Theory, Sundanese fathers’ strategies in building children’s character through Sundanese cultural values support children’s cognitive development across various stages. At the sensorimotor stage, the value of *cageur*, which emphasizes physical health and routines such as eating nutritiously and exercising, helps establish a physical foundation that promotes active exploration. At the preoperational stage, the

application of cultural values through routine activities such as worshipping together provides role models that reinforce symbolic and social learning (Putrisetianingsih & Wahyuningsih, 2024). These values help form consistent routines and an early understanding of social and spiritual norms. During the concrete operational stage, the value of *bageur* enables children to better understand and apply social and moral concepts, associating kindness with positive outcomes in social interactions. At the formal operational stage, the value of *singer*, which includes openness and an understanding of boundaries, supports the development of critical thinking and future planning. The openness of communication between fathers and children allows discussion of social norms and cultural values, enhancing children's ability to process complex information (Rahmayanty et al., 2023). Overall, fathers' application of Sundanese cultural values functions to facilitate healthy and holistic cognitive development in line with Piaget's stages of development.

In Erik Erikson's Theory of Psychosocial Development, Sundanese fathers' strategies in building children's character strongly support the achievement of crucial developmental stages. In the early stage of "trust versus mistrust" (0–1 year), fathers play an important role by applying the value of *cageur*, which emphasizes physical and mental health. By attending to the child's basic needs, such as providing nutritious food and adequate health care, fathers create a safe and nurturing environment. This supports the formation of basic trust in infants, helping them feel secure and cared for, thereby reducing potential mistrust of their surroundings. As children enter the "initiative versus guilt" stage (2–6 years), during which they begin to develop initiative and creativity, Sundanese fathers play a key role by encouraging children's participation in activities such as sports and regular worship.

Through role modelling and involving children in these activities, fathers help them develop a sense of responsibility and the courage to take initiative, reducing shyness and self-doubt (Fahira & Ahmadi, 2024). The value of *cageur* applied by fathers motivates children to follow in their footsteps, increasing their self-confidence and willingness to take initiative in daily activities. During the "industry versus inferiority" (6–12 years) and "identity versus role confusion" (12–18 years) stages, values such as *bageur*, *singer*, and *pinter* play important roles in supporting children's development. The value of *bageur* helps children develop social skills and empathy, thereby strengthening their sense of competence and self-acceptance. Meanwhile, the values of *singer* and *pinter* guide children in navigating identity formation with openness to new experiences and an understanding of boundaries. Fathers who provide positive role models and maintain open communication help adolescents internalize these values and boundaries, enabling them to develop a stable and mature identity. Overall, Sundanese fathers' strategies cultivate strong and resilient character development, fostering healthy psychosocial growth throughout the lifespan.

CONCLUSION

This research was conducted using a qualitative approach with a phenomenological design in the city of Bandung over a period of six months. The findings show that fathers' parenting practices that incorporate Sundanese cultural values have a significant impact on children's character development. These values help fathers support children's cognitive and socio-emotional growth in line with Jean Piaget's and Erik Erikson's developmental theories. Authoritarian parenting tends to inhibit children's development, authoritative parenting fosters a balance between discipline and independence, and permissive parenting often leads to reduced discipline and responsibility. Overall, the integration of Sundanese cultural values in fathers' parenting not only shapes children's strong and stable character but also supports their holistic development, encompassing cognitive, social, and emotional dimensions.

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