Psikostudia
Jurnal Psikologi
Volume 15 No. 3| September 2026 : 524 - 533
DOI: http://dx.doi.org/10.30872/psikostudia.v15i1

p-ISSN: 2302-2582
e-ISSN: 2657-0963

Passing Values, Building Identity: An Intergenerational Value Transmission and Shared Identity in East Nusa Tenggara Christian Families

Mewariskan nilai, membangun identitas: Transmisi Nilai antar Generasi dan Identitas Bersama pada keluarga Kristen di Nusa Tenggara Timur

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Abstract

Christian families in East Nusa Tenggara are known for their strong family values. However, the effectiveness of value transmission within the family faces challenges due to changing times and shifts in domestic relationship dynamics. This study aims to empirically analyze the influence of family values transmission on shared family identity among Christian families in East Nusa Tenggara. Utilizing a quantitative approach with a cross-sectional survey design, this study involved 197 mothers selected through purposive sampling. Data were collected using the Transmission of Values Scale (21 items) and the Shared Family Identification Scale (5 items), and subsequently analyzed using simple and multiple linear regression tests. The results indicate that family values transmission has a positive and significant effect on shared family identity (B=0.194; p<0.001), contributing 33.3% to the variance. Additionally, the demographic variable of marriage duration was also found to have a positive and significant effect on shared family identity (B=0.378; p<0.001). These findings underscore that the effectiveness of value transmission within the household plays a crucial role in strengthening a collective family identity among Christian families. This study highlights the urgency of strengthening the family's role, particularly that of the mother, in transmitting core values as an effort to reinforce family identity amidst ongoing social changes.

Keyword: *Family Values Transmission; Shared Family Identity; Christian Family*

Abstrak

Keluarga Kristen di Nusa Tenggara Timur dikenal memiliki nilai kekeluargaan yang kuat, namun efektivitas pewarisan nilai dalam keluarga menghadapi tantangan akibat perubahan zaman dan dinamika relasi keluarga. Penelitian ini bertujuan menganalisis pengaruh *family values transmission* terhadap *shared family identity* pada keluarga Kristen di Nusa Tenggara Timur. Dengan menggunakan pendekatan kuantitatif dengan desain survei *cross-sectional*, studi ini melibatkan 197 ibu sebagai partisipan yang dipilih menggunakan teknik *purposive sampling*. Pengumpulan data menggunakan *Transmission of Values Scale* (21 item) dan *Shared Family Identification Scale* (5 item), yang kemudian dianalisis melalui uji regresi linier sederhana dan berganda. Hasil penelitian menunjukkan bahwa *family values transmission* berpengaruh positif dan signifikan terhadap *shared family identity* (B = 0.194; p < 0.001) dengan kontribusi sebesar 33.3%. Di samping itu, variabel demografis usia pernikahan juga ditemukan berpengaruh terhadap *shared family identity* (B = 0.378; p < 0.001). Rangkaian temuan ini menegaskan bahwa efektivitas transmisi nilai dalam keluarga berperan penting dalam memperkuat identitas keluarga bersama pada keluarga Kristen. Hasil penelitian ini mengindikasikan pentingnya penguatan peran keluarga, khususnya ibu, dalam mentransmisikan nilai-nilai keluarga sebagai upaya memperkuat identitas keluarga di tengah perubahan sosial yang terus berkembang.

Kata Kunci: Family Values Transmission; Shared Family Identity; Keluarga Kristen

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Received 20/03/2026 | Revised 03/06/2026 | Accepted 06/07/2026

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INTRODUCTION

The family plays a crucial role as the primary foundation for transmitting life principles, maintaining the continuity of identity across generations. Unfortunately, the currents of social and temporal change have posed various challenges to the transmission of values within families, including differences in value orientations between parents and children and a reduction in the intensity of family interactions (Knafo & Schwartz, 2009; Christiani, 2021). These conditions can make it difficult to establish shared values among family members. Failure to transmit values risks weakening the sense of belonging and shared meaning among family members, ultimately threatening the integrity of their collective identity (Schrodt & Shimkowski, 2017). Without a solid sense of shared principles, emotional closeness and family functioning will be difficult to maintain. This reality underscores the importance of understanding how family identity is formed and maintained amid the dynamics of family relationships.

Family identity is understood as a form of collective identity that develops through interactions, shared experiences, and the meanings family members construct over time (Epp & Price, 2008). This concept is known as family identity, an identity formed through rituals, narratives, and symbolic interactions that recur in family life (Soliz & Harwood, 2006). This process is strengthened by the quality of consistent family interactions and narratives, so that shared values can be maintained and serve as the foundation for the continued functioning of the family (Thorson et al., 2013).

As interactions among members increase, a shared family identity forms, including emotional attachment, a sense of belonging, and shared values (Soliz & Harwood, 2006). This identity is evident in the stages of religious life of Christian families in East Nusa Tenggara, starting from parental involvement in preparing children for the Sacrament of Baptism, receiving Holy Communion and *Sidi* in adolescence, which strengthens the foundation of morality (Adriansyah & Rahmi, 2012), to involving the extended family in helping children face the Sacrament of Marriage in adulthood.

Active family participation in these stages demonstrates that religious identity is a relatively stable aspect of family life. This condition is supported by religious communities, which help maintain family functioning and foster social cohesion among family members (Kotlińska et al., 2026; Verkuyten et al., 2012). At the interpersonal level, these dynamics are optimally supported by emotional closeness (Apriliawati et al., 2022) and open and supportive communication (Flora et al., 2023; Soliz, 2007).

The formation of family identity is also inseparable from the process of family value transmission, namely the inheritance of values, norms, and beliefs derived from experiences within the family of origin and passed on to the next generation (Knafo & Schwartz, 2009). Although genetic factors play a role, the similarity of values between parents and children is largely shaped by the family environment, which influences the individual's value orientation (Kandler et al., 2016). Grusec and Goodnow (1994) also stated that the transmission process can occur through behavioural examples, daily interactions, and recognition of behaviors that are consistent with family beliefs. The values instilled by parents are not only positioned as rules but also undergo a deep internalisation process until they merge into the child's personal consciousness system. As a result, this obedience is not based on coercion but on the awareness that these values have become an inseparable part of one's identity. These values tend to persist and become individual beliefs in adulthood, thereby forming similarities within the family (Min et al., 2012).

Among the various forms of inherited beliefs, religious teachings play a central role as a belief system and guideline that directs interactions and behavior among family members. These religious values contribute to long-term identity formation and are transmitted through various religious practices, such as communal prayer and involvement in religious activities (Imbang et al., 2026; Pratama & Skivenes, 2026). Values acquired during adolescence tend to persist into adulthood and contribute to relatively stable identity continuity (Knight et al., 2016; Spiegler et al., 2025). Furthermore, involvement in a community that adheres to similar Christian values also supports the continuity of identity and family functioning (Kotlińska et al., 2026).

Involvement in religious activities places parents as central figures in guiding children to apply religious values in their daily lives, so that parenting is not only instructional but also responsive to children's emotional needs (Sandjaja, 2020). Psychologically, emotional closeness and the quality of the relationship between parents and children are important factors in the formation of values (Santrock, 2011). A warm and ongoing relationship allows children to more easily understand and adopt the values conveyed. The success of this process is further supported by parenting patterns that emphasise acceptance and social support, where effective communication plays a crucial role in transforming abstract values into concrete identities and behaviors (Iyer & Ragade, 2026; Streit et al., 2021; Zhang et al., 2026).

Fathers and mothers rarely allocate time and share parenting involvement equally. In East Nusa Tenggara, social and cultural demands place women in the primary role in domestic responsibilities and childcare (Gero, 2024). This reality positions mothers as the primary figures fully responsible for nurturing children's growth and development while instilling moral and religious values through daily interactions (Al Issa & Chen, 2026; Tere, 2023). The success of this value transmission is also influenced by the child's perception of maternal warmth, where distinctive emotional involvement and loving communication serve as a bridge for children to adopt values without pressure (Mansson, 2013; Neonbasu & Syahrun, 2024; Rachmayani & Zabrina, 2023).

The family members continue to align their meanings, which helps them effectively transmit values. This dynamic is actively moving, involving the individual's internal readiness, the quality of emotional relationships, and the value itself as a compass for life (Lazzari et al., 2026; Schrodt & Shimkowski, 2017). The quality of the parent-child relationship is essential for two-way communication and for parents to receive it well (Aloia & Strutzenberg, 2019). When role models convey key principles and children interpret them positively in their daily lives, value congruence emerges. This alignment gives rise to a shared family identity, a bond that is no longer merely blood or structural but rather a strong sense of togetherness and collective identity.

Several recent studies have examined the process of value transmission from various perspectives. Kandler et al. (2016) showed that genetic and environmental factors influence the similarity of values between parents and children. Meanwhile, Walęcka-Matyja (2022) found that although some family values tend to be stable, there are differences in some types of values, such as materialistic values. The role of religiosity has also been shown to strengthen value alignment among family members (Gorbaniuk & Goleń, 2025), while the quality of emotional relationships contributes to the long-term sustainability of values (Min et al., 2012). Furthermore, value transmission is understood as a process involving active interpretation by each individual (Christiani, 2021; Novianti et al., 2024) and has been supported by the development of increasingly comprehensive measurement instruments (Higgins, 2023; Şahin et al., 2025). When value congruence occurs, family members tend to have similar perspectives on values and experiences, which form the basis for shared family identity (Schönpflug, 2001).

Although various studies have explained the factors influencing value transmission within families, limited research specifically examines the relationship between family value transmission and shared family identity in the context of Indonesian religious culture, particularly in East Nusa Tenggara. Most studies focus on shared values between parents and children, religiosity, or the quality of family relationships separately. Furthermore, Western cultural contexts continue to dominate research on value transmission, which often focuses primarily on children. Consequently, the role of mothers as the primary agent of value transmission remains underexplored, particularly in Christian families in Indonesia. Yet, in a society with strong religious values, family involvement plays a role in maintaining identity and contributes to the psychological well-being of each family member (Aritonang et al., 2023).

This study provides an empirical contribution by examining the relationship between family values transmission and shared family identity in Christian families in East Nusa Tenggara. It also expands the study of religious-based family psychology by positioning mothers as the primary agent of value transmission within the family. The research findings are expected to enrich the literature on family identity formation and provide a basis for strengthening the family's role in maintaining values across generations.

Based on the explanation above, this study aims to analyse the influence of family values transmission on shared family identity among Christian families in East Nusa Tenggara. This study proposed the hypothesis that family values transmission has a positive effect on shared family identity.

RESEARCH METHODS

Research Design

This study uses a quantitative explanatory approach to examine the influence of family value transmission on shared family identity. The research design used was cross-sectional, with data collected once. In this study, family value transmission was the independent variable, and shared family identity was the dependent variable. This design allows researchers to analyse the influence of family value transmission on shared family identity based on respondents' perceptions during a single data collection period.

Participants

The participants of this study were mothers domiciled in East Nusa Tenggara (NTT). Participants were selected using a purposive sampling technique based on four criteria: (1) having children, (2) being married or previously married (divorced), (3) being Protestant or Catholic, and (4) domiciled in NTT. The required minimum sample size was determined using G*Power 3.1 through an a priori analysis (Erdfelder et al., 2009). Using a multiple linear regression model with a medium effect size ($f^2 = 0.15$), a significance level of 0.05, and statistical power of 0.80, the analysis indicated a minimum requirement of 55 participants (actual power = 0.805). However, considering the number of instrument items (21 items), this study targets a minimum of 150 respondents to ensure the adequacy of the analysis.

Instruments

The family values transmission variable was measured using the Transmission of Values Scale developed by Şahin et al. (2025). The scale consists of 21 items covering seven dimensions: family as a moral example, family involvement, discussions of possible consequences, coercive strategies, religious orientation, use of media, and empathy engagement. The shared family identity variable was measured using the Shared Family Identification Scale developed by Soliz and Harwood (2006), comprising 5 items. All items were measured using a five-point Likert scale from Strongly Disagree to Strongly Agree.

Both instruments were translated and back-translated into Indonesian, adapted to the cultural context of Christian families in East Nusa Tenggara, and maintained their original essence. The adaptation process was carried out by the researcher and the supervising lecturer, and the items were evaluated by expert judgment to ensure the appropriateness of their language, culture, and substance.

To test the validity of the items, the researcher used

corrected item-total correlations. On the Transmission of Values Scale (TVS), all 21 items were declared valid with item discrimination values ranging from 0.429 to 0.672. The scale was declared valid because all items had corrected item-total correlation values > 0.300. Meanwhile, reliability was assessed using Cronbach's alpha, which yielded a value of 0.915, indicating very good internal consistency. On the Shared Family Identification Scale (SFI), all five items were declared valid, with item discrimination values ranging from 0.517 to 0.614. Reliability was assessed using Cronbach's alpha (0.774), indicating good internal consistency. Based on the validity and reliability test results, both instruments were found to meet the eligibility standards for use in research.

The data collection process was conducted online via Google Forms from December 2025 to January 2026. The research instrument was compiled in a series of questionnaires that included informed consent, demographic data, and both research scales.

Data Analysis

Before analysis, categorical demographic variables are converted to numeric codes based on their categories to facilitate statistical analysis. Coding for the residence status variable was performed sequentially to represent the ordinal level of geographic proximity of the research subjects.

Researchers used IBM SPSS version 28 software to analyse the data. The analysis procedure included descriptive analyses of variables and demographic data, as well as assumption tests for normality, linearity, and heteroscedasticity. The research hypotheses were analyzed using simple linear regression to examine whether family value transmission significantly predicts shared family identity. Additionally, multiple linear regression was conducted, including demographic variables as control variables, to test model consistency.

RESEARCH RESULTS

Participant Characteristics

This study involved 197 respondents, all of whom were mothers. Based on age grouping, the majority of respondents were in the middle adulthood category (40 to 60 years) as many as 109 people (55.3%), followed by early adulthood (20 to 30 years) as many as 80 people (40.6%), and late adulthood (>60 years) as many as 8 people (4.1%). In terms of employment, the majority of respondents worked, as many as 128 people (65.0%), while 69 people (35.0%) were housewives or retired. Based on marital status, the majority of respondents were married, with 174 people (88.3%) in this category, while 23 people (11.7%) were previously married. In terms of marital age, the majority of respondents had been married for more than 10 years as many as 124 people (62.9%), followed by 51 people (25.9%) with a marriage age of 0 to 5 years, and 22 people (11.2%) with a marriage age of 5 to 10 years. Based on residential status, respondents were spread across the categories of living close to extended family as many as 81 people (41.1%), living far from extended family as many as 70 people (35.5%), and living with extended family as many as 46 people (23.4%).

Table 1. Participant Characteristics

Characteristic	Category	Freq	Perst
Age	Early Adulthood (18–40 years)	80	40.6%
	Middle Adulthood (40–60 years)	109	55.3%
	Late Adulthood (>60 years)	8	4.1%
Employment Status	Employed	128	65%
	Homemaker / Retired	69	35%
Marital Status	Married	174	88.3%
	Previously Married (Divorced)	23	11.7%
Marital Age	0-5 years	51	25.9%
	5-10 years	22	11.2%
	>10 years	124	62.9%
Residential Proximity	Living Nearby	81	41.1%
	Living Far Away	70	35.5%
	Living Together	46	23.4%

Descriptive Analysis

The descriptive analysis results show that the family value transmission variable has a score range of 71 to 105, with an average value of 93.22 (SD = 8.497). Meanwhile, the shared family identity variable ranges from 13 to 25, with an average value of 21.07 (SD = 2.851). In general, these results indicate that the scores of both variables have a relatively stable distribution among respondents.

Table 2. Descriptive Statistical Test

Variable	N	Min	Max	Mean	Sd
Family Values Transmission	197	71	105	93.22	8.497
Shared Family Identity	197	13	25	21.07	2.851

In addition to conducting descriptive statistical tests, researchers also categorised scores for each research variable to group participants based on their level of family values transmission and shared family identity. The results of the participant categorisation for each variable are presented in the following table3.

Table 3. Family Values Transmission Category

Score	Category	N	%
$X < 49$	Low	0	0.0%
$49 \leq X < 77$	Medium	8	4.1%
$X \geq 77$	High	189	95.5%

Based on the score categorisation results, the majority of respondents (189 respondents) had a high level of family values transmission, while 8 respondents (4.1%) had a moderate level. There were no respondents with a low level of family values transmission.

Table 4. Shared Family Identity Category

Score	Category	N	%
X < 12	Rendah	0	0.0%
12 ≤ X < 19	Sedang	37	18.8%
X ≥ 19	Tinggi	160	81.2%

Based on the score categorisation results, the majority of respondents (160 respondents) had a high level of shared family identity, while 37 respondents (18.8%) were in the moderate category. There were no respondents with a low level of shared family identity. These findings indicate that most participating families have a strong shared family identity.

Instrument Quality Test and Regression Assumptions

Table 5. Normality Test

	Kolmogorov-Smirnov	Sig (p)	
Unstandardized Residual	0.056	0.20	Normal

Through the One-Sample Kolmogorov–Smirnov Test, the Asymp. Sig. (2-tailed) value was found to be 0.2. Because this figure exceeds the 0.05 criterion, the null hypothesis stating that the data is normally distributed cannot be rejected. With a sample size of 197 people and a Kolmogorov-Smirnov statistic value of 0.056, this study has met the normality assumption required for regression analysis procedures.

Table 6. Linearity Test

Variable	F	Sig.	
Linearity	95.345	<0.001	Linear
Deviation from Linearity	0.863	0.676	Linear

Through the linearity test, it was found that the relationship between family values transmission and shared family identity had a linearity significance value of p < 0.001, indicating a strong linear relationship. Furthermore, the deviation from linearity significance value reached 0.676, which is greater than the 0.05 significance level, so there was no significant deviation from the linear pattern. Thus, it can be concluded that the two variables have a valid linear correlation.

Table 7. Heteroscedasticity Test

Variable	B	t	Sig.	
Family Values Transmission	0.004	0.321	0.749	There is no heteroscedasticity

The heteroscedasticity test using the Glejser method showed a significance value of 0.749 (p > 0.05). This figure indicates that the independent variables do not significantly affect the absolute value of the residuals (p > 0.05). Thus, this research model is free from heteroscedasticity, meaning the data has stable variance.

The Role of Family Values Transmission in Shared Family Identity

Table 8. Simple Linear Regression Test (Model 1)

Variable	B	SE	β	t	Sig.
(Constant)	3.016	1.836	-	1.642	0.102
Family Values Transmission	0.194	0.020	0.577	9.872	<0.001

Note:
Dependent Variable: Shared Family Identity
R = 0.577; R^2 = 0.333; Adjusted R^2 = 0.330; F = 97.466; p < 0.001

Based on Table 8, the results of the model fit test (F-test) showed a value of 97.466 with a significance level of p < 0.001. This value indicates that the regression model is significant, meaning that family values transmission simultaneously explains variation in shared family identity. In other words, the model developed was not a coincidence and is suitable for further analysis.

The coefficient of determination (R^2) calculation of 0.333 indicates that 33.3% of the variability in shared family identity can be explained by family value transmission. The remaining 66.7% of the variance may be explained by factors beyond the scope of this study. Moreover, the Adjusted R^2 value of 0.330 confirms that the regression model remained relatively stable even after adjustment, demonstrating that the model has adequate explanatory power.

In the regression coefficient test (t-test), family values transmission was shown to have a positive and significant impact on shared family identity. This is evidenced by the t-value of 9.872 at a significance level of p < 0.001. The unstandardised coefficient (B) of 0.194 indicates that each one-unit increase in the family values transmission variable is predicted to increase the shared family identity score by 0.194. The estimation accuracy is supported by a standard error (SE) of 0.020, indicating that the prediction error in this model is relatively low and accountable.

Furthermore, the standardized coefficient (β) of 0.577 indicates that family values transmission has a relatively strong influence on shared family identity in this model. With a very low significance level (p < 0.001), it can be concluded that the hypothesis stating an influence is acceptable.

Table 9. Multiple Linear Regression Test with Demographic Variables (Model 2)

Variable	B	SE	β	t	Sig.
(Constant)	3.240	2.170	-	1.493	0.137
Family Values Transmission	0.188	0.019	0.560	9.699	<0.001
Age	-0.804	0.444	-0.139	-1.811	0.072
Employment Status	-0.104	0.343	-0.017	-0.303	0.762
Marital Status	0.282	0.518	0.032	0.543	0.588
Marital Age	0.930	0.255	0.278	3.650	<0.001
Residential Proximity	-0.381	0.215	-0.102	-1.768	0.079

Note:
Dependent Variable: Shared Family Identity
$R = 0.622$; $R^2 = 0.386$; Adjusted $R^2 = 0.367$; $F = 19.950$; $p < 0.001$

Based on table 9, the F-test results show a value of 19.950 with a significance level of $p < 0.001$. This indicates that the regression model involving family values transmission and five demographic variables simultaneously significantly explains variation in shared family identity. Therefore, the model remains suitable for use even with an increase in the number of predictor variables.

The coefficient of determination (R^2) of 0.386 indicates that family values transmission, together with demographic variables, explains 38.6% of the change in shared family identity. Compared with Model 1, there was an increase of 5.3%, which indicates that the addition of demographic variables makes an additional contribution in explaining shared family identity. The adjusted R^2 value of 0.367 confirms the stability of the model, despite the more complex number of predictors.

In the t-test, the family values transmission variable has an unstandardized coefficient (B) of 0.188, meaning that each one-unit increase in family values transmission increases shared family identity by 0.188 units, assuming other variables remain constant. The β value of 0.560 confirms the position of family values transmission as the dominant predictor in this model, with a statistically significant t-value ($p < 0.001$).

Analysis of demographic variables showed mixed results. Age of marriage was proven to provide a significant positive contribution to shared family identity ($B = 0.930$; $p < 0.001$), where every one year increase in age of marriage was predicted to increase the shared family identity score by 0.930. With a β value of 0.278, this variable has a moderate influence.

Conversely, other variables such as individual age ($p = 0.072$), occupation ($p = 0.762$), marital status ($p = 0.588$), and residence status ($p = 0.079$) did not have a significant impact because their significance values exceeded the 0.05 threshold. This indicates that statistically, these factors do not play an important role in influencing Shared Family Identity in this model.

On the other hand, the prediction accuracy of this model is supported by the low standard error (SE) value for each variable, which indicates that the coefficient estimation error is at a minimal level.

Table 10. Hypothesis Testing

Hypothesis	B	SE	β	t	Sig.
TVS → SFI (Model 1)	0.194	0.020	0.577	9.872	0.000
TVS → SFI (control)	0.188	0.019	0.560	9.699	0.000
Marital Age → SFI	0.930	0.255	0.278	3.650	0.000

Note:
N = 197; TVS = Family Value Transmission; SFI = Shared Family Identity

The data presented in Table 10 confirms that this research hypothesis is accepted. Family values transmission is proven to have a positive and significant effect on shared family identity, both in model 1 ($B = 0.194$; $p < 0.001$) and after considering demographic variables as controls ($B = 0.188$; $p < 0.001$). Furthermore, the findings indicate that age at marriage is also a significant determinant in increasing shared family identity ($B = 0.930$; $p < 0.001$).

DISCUSSION

The results of the study show that family values transmission contributes to the formation of shared family identity in Christian families in East Nusa Tenggara. This finding indicates that the more effective the process of transmitting values within the family, the stronger the collective identity held by family members.

This positive correlation validates the intergenerational theory of Knafo and Schwartz (2009), which explains that values inherited from parents tend to be internalised in children and become part of their identity into adulthood. From a psychological perspective, this effectiveness is driven by deep internalisation mechanisms (Bacchini et al., 2024; Son & Padilla-Walker, 2022). Through daily interactions, role models, and religious practices, the values conveyed by mothers are not only accepted cognitively, but also integrated into the child's personal meaning system. This deep, long-term transmission becomes a crucial foundation for the formation of family identity, reflected in the harmony between life principles and family identity.

The success of internalising values in the family is strengthened through open communication, regular interaction, and consistent religious practices (Schrodt & Shimkowski, 2017). In Christian families, family values are not only conveyed verbally, but are lived out through the real actions of parents. Mothers play a central role in this process through communication, nurturing, and emotional involvement with their children (Knight et al., 2016; Kusumawati et al., 2024). This involvement makes it easier for

children to absorb family values which ultimately forms a harmony of understanding. This shared perception binds family members' emotions and supports the formation of a shared family identity (Barsallo et al., 2024; Lazzari et al., 2026; Rejaän & Branje, 2022; Soliz & Harwood, 2006).

These dynamics also strengthen the research of Higgins (2023) and Şahin et al. (2025), which places consistent interaction and parental role models as key to the effectiveness of value transmission. Conversely, poor relationship quality can hinder this internalisation process. Aloia & Strutzenberg (2019) explain that communication barriers can cause anxiety in family interactions and reduce the effectiveness of conveying values from parents to children. Therefore, an open and supportive family environment is a crucial factor in supporting value internalisation and the formation of family identity.

This study also shows that age at marriage is one of the demographic factors that contributes to shared family identity. The longer a couple is married, the more shared experiences, values, and meanings are collectively constructed within the family (Garcia-Hombrados & Özcan, 2024). This phenomenon aligns with Spiegler et al.'s (2025) argument that the stability of family identity develops through a long-term process characterised by consistency in maintaining family values and practices. Collective experiences and repeated practices over a long period reinforce a sense of belonging and bonding among family members (Singh & Shanbhag, 2025). In other words, time allows the family ecosystem to develop a sense of togetherness into a cohesive and unified identity.

Overall, the research findings confirm that family values transmission is a contributing factor to the formation of shared family identity in Christian families in East Nusa Tenggara. The adaptive transmission process through communication, role modelling, and daily activities helps family members build shared values, a sense of belonging, and emotional bonds that support the formation of a strong family identity. This research also underscores the urgent role of mothers in maintaining the continuity of family values as a foundation for the formation of family identity across generations.

However, there are some limitations in this study that need to be noted. The use of a cross-sectional design prevents this study from fully describing how the process of value internalisation occurs within families over time. Additionally, because the data only came from the mothers' point of view, the results might not fully show the experiences of other family members in the process of passing down values. Finally, there are geographical and theological limitations to the Christian community in East Nusa Tenggara, so the results obtained need to be interpreted with caution when applied to groups with different religious or cultural backgrounds.

CONCLUSION

This study proves that family values transmission has a positive and significant influence on shared family identity in Christian families in East Nusa Tenggara. These findings confirm that the stronger the value transmission process within the family, the higher the level of family identity perceived by family members. The process of passing on values plays an important role in forming a sense of togetherness, a sense of belonging, and shared meaning within the family. In addition to these main variables, the age of marriage has also been shown to have a significant influence on shared family identity, which shows that the longer the duration of marriage, the stronger the family identity formed through the accumulation of experiences and ongoing interactions.

Through these findings, this study is expected to serve as a reference, especially for families and parents, to pay more attention to the process of transmitting values through warm communication, consistent interaction, and role models in everyday life. This step is crucial for ensuring the values taught are properly internalised and strengthen family identity. Furthermore, married couples are advised to maintain a harmonious and stable relationship to create a family environment that supports the formation of a strong shared identity.

Further research is recommended to employ a qualitative or longitudinal approach to gain a deeper understanding of the process of value internalisation within the family. Future research could also involve fathers, children, and other family members to gain a more comprehensive perspective on the value transmission process. In addition, research on groups with more diverse religious and cultural backgrounds is needed to broaden understanding of the relationship between family values transmission and shared family identity.

ACKNOWLEDGMENTS

The authors sincerely thank all respondents who willingly participated in this study by completing the questionnaire. We also extend our appreciation to the authors' families for their assistance in distributing the survey, as well as to everyone who provided encouragement and support throughout the research process. We also acknowledge the contributions of various parties, whose names cannot be mentioned individually, but who were crucial to the completion of this research.

ETHICAL APPROVAL

This research was conducted in accordance with ethical standards in psychological research. Prior to participation, all respondents provided informed consent voluntarily and were informed that they had the right to withdraw from the study at any stage. Participant confidentiality and anonymity were fully protected, and the collected data were used exclusively for academic and research purposes.

DECLARATION OF INTEREST

The authors declare that there are no conflicts of interest related to this study or the publication of this manuscript.

TRANSPARENCY OF DATA

The data that support the findings of this study are available from the corresponding author upon reasonable request.

FUNDING

This study did not receive financial support or specific funding from any public, commercial, or nonprofit organization.

AUTHORS' CONTRIBUTIONS

The first author was responsible for the study conceptualization, data collection, data analysis, and manuscript preparation. The second author contributed through supervision, manuscript evaluation, and revisions. Both authors reviewed and approved the final version of the manuscript.

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