

The Influence of Familial Ethnic Socialization on Self-Esteem among Banyumasan Javanese Adolescents as Mediated by Ethnic Identity

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Abstract. Negative stereotypes have often positioned the Banyumasan Javanese community as a marginalized group within the broader Javanese society. This is particularly due to their use of the *ngapak* dialect, which is often viewed as shameful and lacking prestige. However, this study demonstrates that Banyumasan youth today exhibit relatively high levels of self-esteem. The study involved 453 participants, using a convenience sampling method. The results from a simple mediation analysis showed a significant influence of familial ethnic socialization on the self-esteem of Banyumasan adolescents through the mediation of ethnic identity. These findings suggest that strengthening adolescents' ethnic identity through their families' ethnic socialization may enhance their self-esteem. Future research is recommended to focus on populations with lower levels of self-esteem and weaker ethnic identity, as the influence of familial ethnic socialization may be more evident in such groups.

Keywords: ethnic Identity; ethnic socialization; family; self-esteem

The Banyumasan dialect, *ngapak*, inherently contains egalitarian values. It reflects the character of the Banyumasan people, particularly the concept of *cablaka* (Herusatoto, 2008), an expression of daily communication among them which signifies speaking frankly and truthfully, being open or without pretense (Priyadi, 2008). This value encompasses equality, honesty, and assertiveness, which are reflected in the way *Banyumasan* people think, behave, and interact (Febriani, 2018). In Banyumasan culture, there is a saying: *dikempit diindhit, dikukup diraup*, which suggests that a *patron* (such as a king or government) should stay close to the people (Koderi, 1991). This expression supports the idea that Banyumasan culture is strongly egalitarian, promoting a lack of social distance between individuals regardless of status.

However, there also exists a perception that the *ngapak* dialect is a source of embarrassment. This is due to its humorous tone, which often becomes a subject of ridicule (Herusatoto, 2008). While Banyumasan society values *dagelan* (humor), speakers of *ngapak* are often perceived as unserious, incompetent, or impolite due to its harsh-sounding pronunciations (Ramadhan & Masykur, 2020).

Furthermore, the *ngapak* dialect carries stigma because Banyumasan people are perceived as

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occupying a less prestigious position within the broader Javanese cultural hierarchy. Rather than being recognized as part of the dominant Javanese identity centered around the refined culture of Yogyakarta and Surakarta, *Banyumasan* culture is frequently labeled as peripheral or *ndeso* (village-like behavior) (Retnosari, 2013). This perception is partly rooted in the region's historical and political distance from Javanese royal centers. The Banyumas region—encompassing Banyumas, Purbalingga, Cilacap, Kebumen, and Banjarnegara—is situated outside the cultural influence of the Yogyakarta and Surakarta courts, which have long defined the standards of Javanese aristocratic culture (Santosa, 2015). The popular Banyumasan expression *perek watu, adoh ratu*—close to nature, far from royalty—reflects a geographic and symbolic separation from these royal centers, reinforcing a self-perception among Banyumasan people as ordinary citizens, in contrast to the *keraton* (royal society), which is regarded as more refined or *adiluhung* (Ramadhan & Masykur, 2020).

Such perceptions, compounded by the dominance and wider recognition of *keraton* Javanese culture compared to *Banyumasan* Javanese culture (Purwoko, 2016), often lead to feelings of inferiority among Banyumasan people (Ramadhan & Masykur, 2020). A study by Rohmawati (2019) found that adolescents in Purbalingga tended to feel inferior or embarrassed when using the Banyumasan dialect in social settings. It is essential to recognize that this impression of inferiority arises from a biased social valuation rather than an objective cultural evaluation. Therefore, this study aims to challenge and reframe such stereotypes in Banyumasan people.

As a result of the aforementioned issues, the Banyumasan dialect is gradually being abandoned, particularly among the youth. A recent study showed that although 90% of Banyumasan students at the target university identified *ngapak* as their mother tongue and used Javanese in campus communication, 85% reported a decline in *ngapak* usage since studying there, primarily due to its perceived incongruity with the dominant dialect (Prasetya et al., 2023). Many students reported feeling self-conscious, as *ngapak* is often viewed as humorous or unsophisticated by peers from other regions—90% of respondents stated that their dialect was frequently laughed at, and 85% admitted this caused reluctance to use it publicly. This linguistic shift is further influenced by modernization and the prestige of dominant languages (Herusatoto, 2008; Pratomo & Minanto, 2018). *Ngapak's* abandonment is also reinforced by Banyumasan parents who worry that their children may struggle to socialize with peers from other regions if they use the dialect (Rokhman et al., 2021). Thus, it is important to explore how parental influence may shape both self-esteem and ethnic identity in this cultural context, especially as the present findings raise deeper questions about their dynamics among Banyumasan individuals.

Stigma and marginalization can impact how Banyumasan people perceive their worth within their ethnic group. For adolescents, positive self-esteem supports subjective well-being, social relationships, and resilience (Mouatsou & Koutra, 2021; Pan et al., 2024; Singh, 2024). Therefore, it is crucial to understand how these cultural experiences relate to their self-esteem. Self-esteem is a person's overall evaluation, positive or negative, of their worth (Rosenberg, 1965). In the context of this study, the term refers to how individuals evaluate themselves as members of the Banyumasan Javanese ethnic group. Those with high self-esteem value themselves as part of Banyumasan society, while in contrast, those with low self-esteem may feel dissatisfied with or less appreciative of their cultural identity.

One's self-view is shaped by cultural context, as external environments influence how people assess their own worth (Strandell, 2016). Markus and Kitayama (2010) emphasized the bidirectional relationship between culture and self; culture shapes the self through environmental engagement, while individuals contribute to shaping culture through their actions and interactions.

At the micro level, the family has a key part in the formation of adolescent self-esteem (Bronfenbrenner, 1974), and familial ethnic socialization (FES) contributes to enhancing that positive self-image (Laible et al., 2004; Spencer & Markstrom-Adams, 1990). Familial ethnic socialization is the extent to which a person perceives that their family has taught them about and socialized them within their cultural background (Umaña-Taylor et al., 2004). In this study, FES is defined as the degree to which adolescents perceive their families as conveying Banyumasan Javanese cultural values, traditions, history, and language to them. Parents are children's first source of learning and play an important role in transmitting information about ethnicity, which helps them develop a sense of belonging and pride in their ethnic group, ultimately improving their self-esteem (Umaña-Taylor et al., 2004). Since interaction between individuals and their ecological systems fosters a sense of attachment (El Zaatari & Maalouf, 2022), when families socialize around ethnic backgrounds, it can strengthen adolescents' attachment to their ethnicity. Involvement in cultural practices not only informs a person's cultural background but also shapes how they perceive and understand their identity (Collins et al., 2022). The Relational Ecological Model of Identity (REMI) posits that identity is shaped through constant interaction between the individual and others (Aggarwal et al., 2022). Hence, identity formation is seen as the result of these interactions.

Familial ethnic socialization enhances adolescent self-esteem through the development of ethnic identity (Seok et al., 2012). During adolescence, the formation of identity, including ethnic identity (Sunuhadi et al., 2013), is a core developmental task (Crocetti, 2018; Oh & Fuligni, 2010; Phinney, 1992). Ethnic identity refers to a person's sense of belonging to a specific ethnic group (Phinney, 2003), which in this study's case is Banyumasan Javanese. Adolescents explore and define the meaning of their ethnic background as part of identity development (Umaña-Taylor et al., 2009), which in minority groups includes emotional and cognitive aspects related to group membership (Phinney, 1992). A strong ethnic attachment can act as a resilience factor that protects individuals from bullying (Xu et al., 2020).

When families convey positive messages about their ethnicity, adolescents interpret this as warmth and support, which raises their self-esteem (Kuang & Nishikawa, 2021; Mohanty et al., 2007; Yoon, 2004). Ethnic socialization also strengthens communication and relationships within the ethnic group, reinforcing identity and a sense of belonging (Kuang & Nishikawa, 2021). Previous research has confirmed the relationship between familial ethnic socialization and ethnic identity (Nuraini et al., 2022; Umaña-Taylor et al., 2006, 2013) and shown that a stronger ethnic identity is associated with more positive self-regard (Yoon, 2000). Tajfel and Turner (1986) described that ethnic identity, as part of the individual self, increases self-awareness and leads to a positive evaluation of one's abilities and worth, thus enhancing self-esteem. Phinney and Chavira (1992) further demonstrated a significant relationship between ethnic identity and self-esteem over a three-year longitudinal study, while Umaña-Taylor et al. (2004) found that a strong ethnic identity predicts higher self-esteem specifically in adolescents.

Studies exploring the indigenous psychology of Banyumasan people remain limited. Similarly, research on familial ethnic socialization and ethnic identity in Indonesia is still scarce (Aryanti, 2015; Khusnahamalia, 2017; Nuraini et al., 2022). International research on the topic tends to focus on multiracial or minority ethnic individuals (Doan et al., 2019; Nguyen et al., 2015; Umaña-Taylor et al., 2009).

This study hypothesizes that ethnic identity mediates the relationship between familial ethnic socialization and self-esteem in Banyumasan Javanese adolescents, and aims to examine FES's role in shaping adolescent self-esteem through the mediating role of ethnic identity among this population. It is hoped that this research will inform parents on how to foster ethnic identity in adolescents to support their self-esteem, as well as encouraging curriculum development that includes family involvement, particularly in ethnic identity formation. Furthermore, grounded in the background context, this study also seeks to contribute to the reduction of negative stereotypes and promote more equitable interethnic perceptions.

Studies have shown that parenting strategies involving clear communication and community participation strengthen adolescent ethnic identity (Davey et al., 2003; Huguley et al., 2019), which positively impacts various aspects of adolescent mental health, including self-esteem (Umaña-Taylor et al., 2017). Theoretically, this research contributes to the development of indigenous psychological knowledge on familial ethnic socialization, ethnic identity, and adolescent self-esteem in Indonesia, particularly in the Banyumasan region.

Methods

The data obtained in this study were analyzed using the simple mediation analysis approach with SPSS version 25 and the PROCESS macro version 4.2 by Hayes (2013). This analytical technique allows for testing indirect effects, in this case estimating the mediating role of ethnic identity in the relationship between familial ethnic socialization and self-esteem. The mediation model used in this study corresponds to Model 4 in the PROCESS macro. A bootstrapping procedure with 5,000 resamples was applied to test the significance of the mediation effect. Prior to the main analysis, descriptive statistics, reliability testing (Cronbach's alpha), and correlation analysis were conducted to assess the internal consistency and relationships among the variables.

Prior to mediation analysis, the assumption of normality was evaluated for each variable. Although Kolmogorov-Smirnov and Shapiro-Wilk tests yielded statistically significant results for all three variables ($p < .05$), indicating deviations from a normal distribution, this outcome was expected due to the large sample size ($N = 453$): both of these tests tend to detect even minor deviations from normality in large samples. Therefore, additional evaluations were performed using skewness and kurtosis values. All values for familial ethnic socialization (skewness = 0.053; kurtosis = -0.142), ethnic identity (skewness = -0.215; kurtosis = 0.410), and self-esteem (skewness = -0.020; kurtosis = -0.674) fell within the acceptable range of -2 to +2, indicating that the data were approximately normally distributed. These results suggest that the data met the normality assumption from a practical perspective, supporting the validity of the

subsequent parametric analysis. This distributional adequacy also supports the representativeness of the large and geographically diverse sample of Banyumasan adolescents drawn from two regencies.

Participants

The participants in this study were adolescents aged 13 to 18 years who identified as Banyumasan Javanese and were currently enrolled in senior high school. According to data from the Directorate General of Early Childhood Education, Primary Education, and Secondary Education, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, the total number of high school students in the former Banyumas Residency area during the 2022/2023 academic year was 71,491 (Direktorat Jenderal Pendidikan Anak Usia Dini, Pendidikan Dasar dan Pendidikan Menengah, 2022). Using the sample size calculator provided by Raosoft, the minimum required sample size was calculated to be 200 participants, with a margin of error of 6.92%. The sampling technique used was convenience sampling. This approach was chosen to accommodate visibility and accessibility in reaching participants. Data collection was conducted in high schools located in Banjarnegara and Banyumas Regencies, which were selected as they represent the Banyumasan cultural context.

Participants were selected based on the following criteria: (1) adolescents aged 13–18 years or currently in grades 10 to 12 of senior high school, who (2) self-identified as Banyumasan Javanese and (3) were born and had lived for at least 10 years in the former Banyumas Residency area. The study successfully exceeded the minimum target with 457 total participants, of whom 453 met all inclusion criteria (M age = 15.88, SD = 1.66). Of the total sample, 163 were males (35.98%) and 290 were females (64.02%). In terms of grade level, 37.53% (n = 170) were in Grade X (first year of senior high school), 38.85% (n = 176) were in Grade XI (second year), and 23.62% (n = 107) were in Grade XII (third year).

Research Instruments

Familial Ethnic Socialization

Familial ethnic socialization was measured using the Familial Ethnic Socialization Measurement (FESM) developed by Umaña-Taylor et al. (2004), which was adapted into Indonesian and modified to fit the Banyumasan context. The adaptation process followed the guidelines by Akhtar and Azwar (2019), including back-translation and professional judgment. Aiken's V validity coefficients ranged from 0.6 to 0.9. Modifications were made to several items to better reflect the cultural context. This process involved 20 prospective student participants through a focus group discussion. For example, the item "My family attends events such as performances, festivals, or other activities that represent my ethnic/cultural background" was adapted to "My family attends events such as performances, festivals, or other activities that represent Banyumasan culture, such as the Slamet Mountain Festival, *Banyumasan wayang*, *Lengger Lanang*, *Ebeg*, *Layar Tanjleb*, or others." The scale demonstrated good reliability with a Cronbach's alpha of 0.876, and item discrimination indices ranged from 0.327 to 0.697. It consisted of 12 items rated on a 5-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). A higher total score indicates a greater perception of ethnic socialization within the family regarding Banyumasan Javanese identity.

Ethnic Identity

Ethnic identity was measured using a scale adapted by Priwati et al. (2021) from the Multigroup Ethnic Identity Measure (MEIM) originally developed by Phinney (1992). It comprises 12 items rated on a 5-point Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree). A higher score reflects a stronger ethnic identity as a member of the Banyumasan community. The validity of the scale was confirmed with Aiken's V values ranging from 0.8 to 1.0, while reliability was demonstrated with a Cronbach's alpha of 0.915. Item discrimination indices ranged from 0.529 to 0.791. An example item is: "I am glad to be Banyumasan."

Self-Esteem

Self-esteem was measured using a scale developed by Azwar (1999), which was adapted from Rosenberg's Self-Esteem Scale (Rosenberg, 1965). It includes nine items (one item was removed due to poor item discrimination) with responses ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). Aiken's V values for content validity ranged from 0.8 to 1.0. The scale showed acceptable reliability with a Cronbach's alpha of 0.768, and item discrimination indices ranged from 0.281 to 0.582. A higher score indicates higher self-esteem as a Banyumasan individual. An example item is: "As a Banyumasan youth, I feel that there are many good things about myself." Despite being a long-established measure, this scale remains widely used in Indonesian adolescent populations and is still considered relevant today. Previous studies in Indonesia have also used it and the validity and reliability coefficients are all within the acceptable range (Alwi & Razak, 2022; Zakiyyah & Latifah, 2022).

Procedure

Data were collected onsite at the selected schools. Participants were asked to complete the questionnaires online via Google Forms. The data were then exported and prepared for statistical analysis, including data screening to ensure completeness and accuracy before conducting further tests.

Results

Descriptive Statistics

A total of 453 participants were involved in this study. The research examined familial ethnic socialization as the independent variable (X), ethnic identity as the mediating variable (M), and self-esteem as the dependent variable (Y). Table 1 presents the descriptive statistics for the variables assessed in the study: (1) familial ethnic socialization ($M = 38.00$, $SD = 8.70$); (2) ethnic identity ($M = 39.60$, $SD = 8.54$); and (3) self-esteem ($M = 35.15$, $SD = 5.15$). See Table 1 for details.

Table 1

Descriptive Statistics of Study Variables

Variable	N	Hypothetical Range	Hypothetical Mean	Empirical Data
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		Min	Max		Mean	SD
FES	453	12	60	36	38.00	8.70
EI	453	12	60	36	39.60	8.54
SE	453	9	45	27	35.15	5.15

Note. FES = Familial Ethnic Socialization; EI = Ethnic Identity; SE = Self-Esteem; SD = standard deviation.

Subject categorization is conducted to classify participants into distinct groups based on a continuum of the measured attribute (Azwar, 1999). This categorization allows for meaningful interpretation of scale scores. According to Azwar (2012), the continuum can be divided into three categories: low, moderate, and high. See Table 2

Table 2

Categorization of Study Variables

Variable	Category	Norms	N	Percentage (%)
FES	Low	$X < 28$	60	13.2
	Moderate	$28 \leq X < 44$	282	62.3
	High	$X \geq 44$	111	24.5
EI	Low	$X < 28$	33	7.3
	Moderate	$28 \leq X < 44$	280	61.8
	High	$X \geq 44$	140	30.9
SE	Low	$X < 21$	0	0.0
	Moderate	$21 \leq X < 33$	152	33.6
	High	$X \geq 33$	301	66.4

Note. FES = Familial Ethnic Socialization; EI = Ethnic Identity; SE = Self-Esteem.

Based on the table above, it can be observed that the majority of participants in this study perceived a moderate level of familial ethnic socialization and ethnic identity. This indicates that the adolescents generally viewed their families as providing adequate education about their ethnic background and felt a moderate sense of connection to Banyumasan culture. Meanwhile, the majority of the Banyumasan adolescents demonstrated a high level of self-esteem, with none being categorized as low. This suggests that these adolescents viewed themselves positively, had confidence in their abilities, and saw themselves as valuable members of the Banyumasan community. See Table 3

Table 3

Intercorrelations Among Study Variables

Variable	FES	EI	SE
FES	–		
EI	.703***	–	
SE	.260***	.378***	–

Note. FES = Familial Ethnic Socialization; EI = Ethnic Identity; SE = Self-Esteem. $N = 453$. *** $p < .001$.

The intercorrelation matrix (Table 3) shows significant positive correlations among the variables. Familial ethnic socialization is positively related to both ethnic identity ($r = .703, p < .001$) and self-esteem ($r = .260, p < .001$), while ethnic identity is positively related to self-esteem ($r = .378, p < .001$). The strongest association was observed between familial ethnic socialization and ethnic identity ($r = .703$), whereas the weakest was between familial ethnic socialization and self-esteem ($r = .260$). Given these results, the data met the prerequisites to proceed with mediation analysis.

Figure 1

Mediation Pathway of Familial Ethnic Socialization, Ethnic Identity, and Self-Esteem

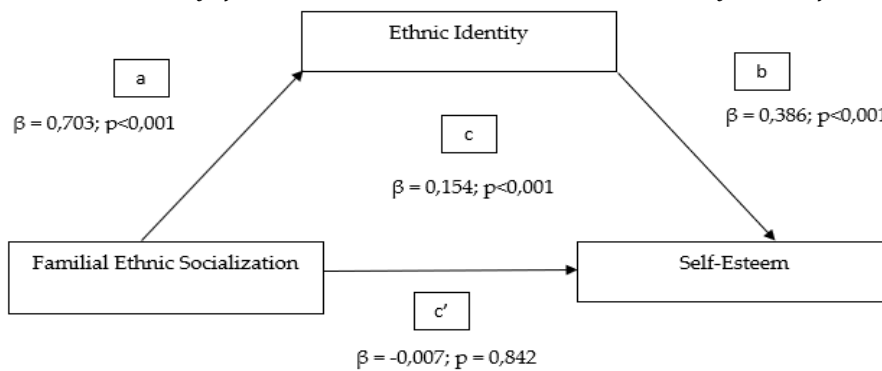


Table 4

Hypothesis Testing Results

Pathway	β	SE	t	p
Path a	.703***	.032	21.01	< .001
Path b	.386***	.037	6.30	< .001
Path c	.154***	.027	5.71	< .001
Path c'	-.007	.036	-0.20	.842

Note. β = standardized regression coefficient; SE = standard error; $t = t$ -value; $p =$ significance level. *** $p < .001$.

The hypothesis testing results indicate that familial ethnic socialization has a significant effect on ethnic identity (path a; $\beta = 0.703; p < 0.001$). Meanwhile, ethnic identity also has a significant effect on self-esteem (path b; $\beta = 0.386; p < 0.001$). The total effect, which encompasses the overall influence

including both mediated and unmediated effects, is also significant (path c ; $\beta = 0.154$; $p < 0.001$). However, the direct effect, which does not involve the mediator, is not (path c' ; $\beta = -0.007$; $p = 0.842$).

These results show that familial ethnic socialization significantly predicts ethnic identity ($\beta = 0.703$, $p < .001$), which in turn moderately predicts self-esteem ($\beta = 0.386$, $p < .001$), confirming a full mediation effect. Although the direct effect of familial ethnic socialization on self-esteem is non-significant ($\beta = -0.007$, $p = .842$), the indirect pathway through ethnic identity underscores its pivotal role in linking family-based ethnic socialization to adolescent self-worth.

The R^2 values reflect this pattern: familial ethnic socialization accounts for 49.5% of the variance in ethnic identity, while together with ethnic identity, it explains 14.3% of the variance in self-esteem. This proportion (49.5%) represents a strong effect in social science research, exceeding the 0.26 threshold for a large effect size as suggested by Cohen (1988). These findings highlight the strength of parental influence in shaping ethnic identity, but also suggest that additional factors beyond the model influence self-esteem. To strengthen the explanatory power of future models, future research should incorporate more heterogeneous samples, reduce potential measurement or sampling bias, and consider additional variables such as peer influence, media exposure, or school environment.

Discussion

This study examined the influence of familial ethnic socialization on self-esteem among Banyumasan Javanese adolescents, with ethnic identity as a mediating variable. The results revealed a significant indirect effect: familial ethnic socialization predicted ethnic identity ($\beta = 0.703$, $p < .001$), which in turn predicted self-esteem ($\beta = 0.386$, $p < .001$). Meanwhile, the direct effect of familial ethnic socialization on self-esteem was not significant ($\beta = -0.007$, $p = .842$), supporting a model of full mediation. This aligns with previous research showing that parental cultural messaging fosters ethnic identity, which enhances self-esteem (Kuang & Nishikawa, 2021; Lee et al., 2018; Mohanty et al., 2007).

From the perspective of ecological theory, the microsystem—particularly the family—plays a key role in individual development (Bronfenbrenner, 1974). Positive support and cultural transmission within the family context create a secure environment for adolescents to explore and internalize their ethnic background (Abidog, 2017). The cultural microsystem approach (Vélez-Agosto et al., 2017) further emphasizes that values and practices within the family serve as a foundation for developing identity and self-perception. This is especially relevant in the context of the Banyumasan community, where the family remains central to the cultural experience.

Despite the dominance of digital media in shaping youth identities today, the findings show that familial ethnic socialization continues to have a significant impact on adolescent development. The R^2 value for ethnic identity was 0.495, meaning nearly 50% of its variance is explained by familial ethnic socialization. This is a substantial effect, indicating that parents remain a primary source of ethnic identity formation, even in the digital age. Prior studies have demonstrated that family-based ethnic socialization contributes more to identity development than peer or school influences (Ting, 2022; Umaña-Taylor et al., 2013). Such discoveries reinforce the vital role of parents in transmitting cultural

values, language, and traditions to the younger generation.

Ethnic identity, in turn, plays a significant yet moderate role in predicting adolescent self-esteem. The R^2 for self-esteem was 0.143, showing that familial ethnic socialization and ethnic identity together explained 14.3% of the variation in self-esteem. While meaningful, this suggests that additional factors—such as peer dynamics, social comparison, academic performance, or media exposure—may also contribute to adolescents' evaluation of their own worth. The significance is consistent with social identity theory, which posits that group membership and identification with one's ethnic group can positively shape individual self-perception (Hogg, 2016; Tajfel & Turner, 1986).

Importantly, this study challenges the stereotype that Banyumasan adolescents possess lower self-esteem than other Javanese groups. The data showed that most participants scored in the high self-esteem category. This contrasts with previous studies indicating feelings of inferiority among this population (Rohmawati, 2019). Several cultural and contextual shifts may explain this development. In particular, the role of social media should not be overlooked. In recent years, the visibility of *ngapak*-speaking content creators has increased through online channels, normalizing and even celebrating the use of the Banyumasan dialect. The slogan "*Ora Ngapak Ora Kepenak*" has become a cultural statement, promoting pride in linguistic identity (Yuliana, 2022). Social media platforms enable the Banyumasan community to share their identity, connect with others, and express themselves more freely (Santosa, 2015). These platforms serve as virtual microsystems (Navarro & Tudge, 2023), offering parallel influence alongside traditional family environments. Adolescents today often navigate both physical and virtual microsystems, each shaping their identity development in different ways. This shift illustrates how digital spaces enable new forms of ethnic expression and identity affirmation, helping young people overcome stigma and internalized inferiority.

Banyumasan culture emphasizes *cablaka*—authenticity, egalitarianism, and openness (Herusatoto, 2008; Khasanah & Kurnia, 2023). These traits are often misjudged as coarse or unrefined when compared to more hierarchical *keraton*-based Javanese cultures. However, this study provides evidence that Banyumasan adolescents are not burdened by these stereotypes. Instead, they demonstrate strong ethnic identification and high self-esteem, highlighting a redefinition of cultural pride in contemporary settings. From the lens of social identity theory, this can be seen as a form of social creativity, where the community reinterprets previously stigmatized traits to enhance group status and personal self-worth (van Bezouw et al., 2021).

The full mediation effect found in this study indicates that familial ethnic socialization influences self-esteem only indirectly, through the development of ethnic identity. This reinforces the idea that self-esteem is shaped not only by familial factors but also by how adolescents internalize and make sense of their ethnic identity. Future interventions aiming to support youth well-being—particularly in ethnic minority groups—should focus on enhancing ethnic identity development as a pathway to improving self-esteem.

Practically, these findings underscore the importance of family involvement in cultural education. Educational institutions and policymakers should consider integrating family-based cultural learning into adolescent development programs. This aligns with Indonesia's Ministry of Education and

Culture Regulation No. 30 of 2017, which emphasizes the importance of ongoing and structured family participation in education.

Limitations

Several limitations must be acknowledged. The sample was restricted to two regencies within the former Banyumas Residency area, limiting generalizability. Future studies should include more diverse geographic and demographic samples. Moreover, the measurement tools did not include attention checks, which may have affected data quality. Further research should include such controls and explore additional variables that may contribute to self-esteem.

Conclusion

This study reveals that Banyumasan adolescents today generally possess high self-esteem, challenging long-standing stereotypes that portray them as feeling inferior or lacking confidence. The findings underscore the central role of ethnic identity in linking familial ethnic socialization to adolescent self-worth. When parents actively transmit cultural values and foster a strong sense of ethnic identity, adolescents are more likely to develop a positive self-concept. In the current digital era, where regional identities can be expressed and validated online, Banyumasan youth appear increasingly empowered to embrace their cultural roots with pride. These results highlight the importance of nurturing ethnic identity within families as a foundation for adolescent psychological well-being.

Implications

The present findings contribute to the literature on ethnic socialization and adolescent development by reinforcing the central role of ethnic identity in shaping self-esteem. This study extends social identity and ecological perspectives by demonstrating that familial ethnic socialization functions not merely as a cultural transmission process, but as a psychological pathway through which adolescents internalize positive self-evaluations. By focusing on Banyumasan adolescents, this research also broadens the cultural scope of ethnic identity studies, which have been predominantly centered on Western or ethnic minority populations.

Recommendations

Based on the findings of this study, ethnic identity plays a significant role in the development of positive self-esteem among Banyumasan youth. Therefore, education and interventions that emphasize the understanding of ethnic identity should be encouraged by parents. Participation in traditional Banyumasan cultural activities can also provide adolescents with opportunities to connect more deeply with their ethnic identity, thereby helping to strengthen their self-esteem. From a practical standpoint, educational curriculum design should integrate family involvement not only in academic development but also in cultural education. This allows families to contribute to shaping students' sense of identity and self-worth within a formal learning environment. Furthermore, schools and educational institutions

are encouraged to integrate local cultural content into the curriculum in a more meaningful way—not merely as cultural knowledge, but as a fundamental component of identity formation.

Given the relatively modest R^2 value found in explaining self-esteem, further research should utilize more heterogeneous samples to increase variability and improve the model's explanatory power. It is also recommended to specifically focus on groups with lower levels of self-esteem and weaker ethnic identity, as the impact of familial ethnic socialization may be more pronounced and observable in such populations. Additionally, future studies could expand the current model by incorporating other relevant variables such as peer support, media influence, or perceived discrimination to gain a more comprehensive understanding of the dynamics between ethnic identity and self-esteem.

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Conflict of Interest

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Author Contribution

VIFM conducted the research and wrote the manuscript in its entirety. HBT provided constructive feedback, suggestions, and critical revisions throughout the research and writing process. All authors read and approved the final version of the manuscript.

Declaration of Generative AI in Scientific Writing

The author acknowledges the use of generative AI tools, including Typeset.io and ChatGPT, in the preparation of this manuscript. All AI-assisted outputs were critically reviewed, verified, and substantially edited by the author. The author assumes full responsibility for the originality, accuracy, and academic integrity of the final work.

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