

Gender Analysis of Family Traditions, Parent-Child Ties, and Happiness in Generation Z during Covid-19 Pandemic

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Abstract

Generation Z has faced various transformations in life due to the Covid-19 pandemic. This study analyzes family traditions, parent-child ties, and happiness in Generation Z during the Covid-19 pandemic based on gender. This study used a quantitative approach with a non-probability voluntary sampling method involving 42 men and 130 women of generation Z who are college students and domiciled in the Special Region of Yogyakarta. Data were analyzed using descriptive analysis, independent t-test, and PLS-SEM. The results showed that family traditions varied in the category; meanwhile, parent child-ties and happiness were moderate. There were no significant gender differences in family traditions and parent-child ties, but women reported significantly lower happiness than men during the pandemic. This is in line with the results of the PLS-SEM model, which showed that gender had a negative effect on the happiness of generation Z. PLS-SEM model showed that family traditions and parent-child ties had significant positive effects on happiness. These findings imply that in the middle of Covid-19 pandemic social restrictions, families must strengthen family traditions and optimize parent-child ties so that the happiness of generation Z can be maintained, both for men and women.

Keywords: family traditions, gender, generation Z, happiness, parent-child ties

Abstrak

Generasi Z kini menghadapi berbagai perubahan dalam kehidupan akibat pandemi Covid-19. Tujuan penelitian ini adalah untuk menganalisis tradisi keluarga, ikatan orang tua-anak, dan kebahagiaan pada generasi Z di masa pandemi Covid-19 berdasarkan gender. Penelitian ini menggunakan pendekatan kuantitatif dengan metode *non-probability voluntary sampling* yang melibatkan 42 laki-laki serta 130 perempuan generasi Z yang berstatus sebagai mahasiswa dan berdomisili di Daerah Istimewa Yogyakarta. Data dianalisis menggunakan analisis deskriptif, *independent t-test*, dan PLS SEM. Hasil penelitian menunjukkan tingkat tradisi keluarga bervariasi dalam hal kategori, sedangkan ikatan orang tua-anak dan kebahagiaan tergolong sedang. Tidak ada perbedaan gender yang signifikan pada tradisi keluarga dan ikatan orang tua-anak, tetapi perempuan secara signifikan memiliki tingkat kebahagiaan yang lebih rendah dibanding laki-laki selama pandemi. Hal ini selaras dengan hasil model SEM PLS yang menunjukkan gender berpengaruh negatif terhadap kebahagiaan generasi Z. Model SEM PLS menunjukkan tradisi keluarga dan ikatan orang tua-anak memiliki pengaruh positif signifikan terhadap kebahagiaan. Temuan penelitian berimplikasi bahwa di tengah pembatasan sosial pada pandemi Covid-19, keluarga harus memperkuat tradisi keluarga dan mengoptimalkan ikatan orang tua-anak agar kebahagiaan generasi Z tetap terjaga, baik pada laki-laki maupun perempuan.

Kata kunci: gender, generasi Z, ikatan orang tua-anak, kebahagiaan, tradisi keluarga

Introduction

The world faces the Covid-19 pandemic, and Indonesia is no exception. The changes that occur rapidly during the pandemic have impacted all generations, including generation Z. Not only threatening public health, and the pandemic also affects various other aspects of life such as social disruption (Madhav et al., 2017). Social disruption is defined as an extreme change in the normal functioning of a social system that can eventually lead to the collapse of a community's social life (McGrath, 1991). According to EY Megatrends (2021), for generation Z, especially those between 18 and 23, the Covid-19 pandemic is poised to be a generation-shaping event, just like the 2008 financial crisis, Great Recession shaped generation Y.

Generation Z is the current largest population in Indonesia, making up 27.93 percent of the total population (Statistics Indonesia, 2021). According to Frey, as Statistics Indonesia (2021) in the 2020 Population Census, Generation Z was born during 1997-2012. College students as part of Generation Z are categorized as early adulthood according to Hurlock (2011) or emerging adulthood according to Arnett (2000) with developmental tasks of exploring themselves and increasing autonomy from their parents (Booth, Brown, Landale, Mannug, & McHale, 2012). However, to avoid the spread of Covid-19, educational institutions have changed the lecture method to online learning from home. The Pew Research Center (2020) survey showed that for the first time since the American Great Depression, 52 percent of early adults in the United States live in their parent's homes due to the Covid-19 pandemic. Likewise, in Indonesia, as the Ministry of Education and Culture Republic of Indonesia (2020) regulated college institutions to implement distance learning, college students now return to live with their parents in their hometowns. Thus, college students have to stay at home and cannot develop independence from parents optimally. Students also have to adapt to the new online learning system by themselves. This situation can cause boredom, which negatively correlates with learning strategies and GPA (Amalia & Latifah, 2019).

The sudden changes during Covid-19 can create a feeling of not having control over the situation, triggering unhappiness (Yang & Ma, 2020). According to Veenhoven (2012) and Kaczmarek (2020), happiness is a psychological term that focuses on the essence of the subjective well-being of a person's life as a whole. Tamir, Schwartz, Oishi, and Kim (2017) found that people who experience the emotions they want to experience more often (both pleasant and unpleasant emotions) are happier. By feeling happy, a person can function better in utilizing personal strengths, skills, and abilities to contribute to the well-being of self and society (Burns, 2014). The key to happiness is viewed differently in each generation. From generation Z's perspective, happiness mainly comes from relationships with God, family, friends, and pets (Lin, 2019).

During the Covid-19 social restrictions, family members spend more time at home. Therefore, it can be seen as an opportunity for the family to preserve family traditions. According to Allen (1982), the definition of family traditions is a form of expression and behavior that is produced and perpetuated in the family as a reflection of the family's identity or individual as a family member. While traditions may respond to the needs and desires of current family members, it is often influenced by the practices of previous generations (Wolin & Bennett, 1984). Klepar (2017) stated that family traditions serve as a solution to overcoming various crises in the 21st century. Family traditions also positively affect parent-child ties (Castro et al., 2007; Fiese et al., 2002).

According to Perez (2001), family traditions can create strong ties between children and families.

Along with maturity, individuals will become more independent. However, having strong ties with the family can benefit emerging adults through the emotional, instrumental, and financial support that parents provide (Goldsmith, 2018). The parent-child ties focus on the relationship between children in the adult stage and their parents (Kim, Birditt, Zarit, & Fingerman, 2019). Parent-child ties develop throughout the child's life cycle (Bozhenko, 2011). In early adulthood, parent-child emotional ties are reported to play an important role in children's psychological well-being (Bucx & van Wel, 2008).

Generation Z is a unique generation. Even though they were born in the digital era, generation Z wants to have a meaningful life through interaction with humans (Seemiller & Grace, 2018; Lin, 2019). Traditions as a reflection of the values held by a group of people can foster feelings of attachment to other humans (Shoham, 2011) and give meaning to generation Z's life. However, research on family traditions in emerging adults is still very limited. Friedman and Weissbrod (2004) previously researched how emerging adults perceive current family traditions and their future roles in the family traditions after they get married. Other studies examined family traditions in adolescents (Schneiderman & Barrera, 2009) or elders (Meske, Sanders, Meredith, & Abbott, 1994). A study also examines family traditions carried out in the past (Batcho, Nave, & DaRin, 2011). This research is different from prior studies because the subjects were generation Z emerging adults, family traditions were studied during the pandemic, and gender was analyzed.

The existence of biological differences between men and women has formed a social construct that distinguishes men and women's roles, functions, status, and responsibilities (Megawangi, 2014). In family traditions, women have generally been seen as responsible for carrying out family traditions (Sherman, 1990; Djumrianti & Oseso-asare, 2021; Pingali, 2021; Uddin, 2021). In parent-child ties, Fingerman, Huo, and Birditt (2020) found that parent-child ties are affected by both the child's gender and the parent's gender. Regarding happiness, women often report higher happiness because they can express it better than men, but women are also more prone to emotional problems (Amaliya, 2015). Tkach and Lyubomirsky (2006) explained that men and women have different strategies in increasing happiness. Women used strategies of affiliation, goal pursuit, passive leisure, and religion more often than men, whereas men used mental control and active leisure significantly more than women (Tkach & Lyubomirsky, 2006). Therefore, it is important to conduct a gender analysis of Generation Z's family traditions, parent-child ties, and happiness during the Covid-19 pandemic.

A strong country is built by youth who can function optimally, characterized by happiness. However, the pandemic is a momentum that is prone to emotional problems, so the family as a unit that aims to achieve the well-being of its members (Puspitawati, 2013) needs to work hard to face this crisis and ensure the happiness of Generation Z, both men, and women. Therefore, this study aims to 1) identify student characteristics, family characteristics, family traditions, parent-child ties, and happiness in generation Z during the Covid-19 pandemic based on gender, 2) analyze the effects of gender, family traditions, and parent-child ties on the happiness of generation Z during the Covid-19 pandemic.

Methods

Participants

This research used an explanatory quantitative approach with a cross-sectional design. Participants are active diploma and undergraduate students aged 18-24 years, undergoing online learning and living with both parents in the Special Region of Yogyakarta. The Special Region of Yogyakarta was chosen purposively because it was the eighth highest happiness index in Indonesia (Statistics Indonesia, 2017). In addition, as a Special Region, the Special Region of Yogyakarta has a strong cultural value system, so it is interesting to know further about the family traditions of its residents. Using non-probability sampling with voluntary technique, 130 women and 42 men completed the online survey conducted on March 16-27, 2021.

Measurement

Family traditions are defined as a practice that the family preserves because it reflects family values. Dimensions are divided into nuclear family and extended family. Both dimensions were measured using a questionnaire developed concerning the Family Traditions Scale (FTS) concept created by McCubbin and Thompson (1986). The questionnaire contains ten questions consisting of 6 questions for the nuclear family dimension and four questions for the extended family dimension. In reviewing the extent to which families maintain traditions during a pandemic, respondents were asked to answer their involvement in a family tradition carried out during the Covid-19 pandemic using the Yes/No Guttman scale (1=yes and 0=no). Cronbach's alpha was 0.593, considered quite reliable (Budi, 2006).

Parent-child ties are defined as the quality of the reciprocal relationship between parents and their children. The parent-child ties are divided into structural, functional, and affective dimensions based on Kim et al. (2019). The questionnaire refers to the research of Kim et al. (2019) and the bonding instrument (Puspitawati, 2017). The questionnaire contains ten questions consisting of 2 structural dimension questions, three functional dimension questions, and five affective dimension questions. Answers are measured on a scale of 1-4, 1=never, 2=rarely, 3=quite often, 4=often. Cronbach's alpha of the questionnaire was 0.682, so it was considered reliable (Budi 2006).

Happiness was defined as an individual cognitive and affective assessment of how the quality of the individual's life goes as the individual wants. Happiness was measured using the short version of the Oxford Happiness Questionnaire (OHQ) by Hills and Argyle (2002). Filling out the online questionnaire was more effective. This study modified the OHQ, which originally used a 6-point Likert scale to 4 points, 1=strongly disagree, 2=disagree, 3=agree, and 4=strongly agree. The Cronbach's alpha was 0.679, classified as reliable (Budi 2006).

Analysis

The data was processed through Microsoft Excel, SPSS 25.0. and SmartPLS 3. Descriptive analysis was conducted to identify student characteristics, family characteristics, family traditions, parent-child ties, and happiness in each gender of Generation Z during the Covid-19 pandemic. In the three main variables, the participants' answers were made into an index and categorized according to the cut-off by Puspitawati (2020), which is low for the ≤ 50 indexes, medium for 50.1-75.0, and high for ≥ 75.1 . Gender differences were analyzed using an independent T-test. The

factors that affect the happiness of Generation Z during the Covid-19 pandemic were analyzed using the PLS-SEM (Partial Least Squares Structural Equation Modelling). In SEM, the gender variable was dummy coded with 1=male, 2=female.

According to Henseler, Hubona, and Ray (2016), in the PLS typed SEM, the model's overall fit can be seen from the SRMR (Standardized Root Mean Square). The smaller the SRMR, the better, with the cut-off considered a good fit being <0.08. In addition, GoF (Goodness of Fit) is also evaluated to determine the model's overall fit. SEM PLS does not provide GoF calculation options, so GoF should be calculated manually using the formula $GoF = \sqrt{(\text{average AVE} \times \text{average R square})}$ as stated by Weltzels, Odekerken-Schröder, and van Oppen (2009) with cut off $GoF_{low}=0.10$; $GoF_{medium}=0.25$; and $GoF_{large}=0.36$. The fit of the measurement model is seen through AVE (Average Variance Extracted) with a cut off of ≥ 0.5 so that the convergent validity can be considered good and CR (Composite Reliability) with a cut off of ≥ 0.7 so that the reliability can be considered good (Henseler et al., 2016). Referring to Puspitawati (2020), the fit of the structural model can be seen based on the coefficients of the structural equation with a certain level of significance, in this study the significance level used was 0.05 so the t-value must have been greater than 1.96.

Table 1. Assessment of PLS path modeling results

| Assessment | Criterion |
|-------------------|---|
| Overall model | |
| SRMR | The smaller SRMR the better, good fit SRMR<0.08 |
| GoF | $GoF_{low}=0.10$; $GoF_{medium}=0.25$; $GoF_{large}=0.36$ |
| Measurement model | |
| AVE | $AVE \geq 0.5$ |
| CR | $CR \geq 0.5$ |
| Structural model | |
| Coefficients | $t > 1.96$ at 0.05 significance level |

Findings

Students Characteristics

The Covid-19 pandemic has forced Generation Z who are studying outside the province to return to the Special Region of Yogyakarta and carry out lectures from home. In addition to online lectures, social distancing has prevented Generation Z from meeting their friends freely. Various activities have also switched to using digital media. A total of 42 male students (24.4%) and 130 female students (75.6%) participated in this study. The average age of male students was 20.93, while the average age of female students was 20.52. Most male students (54.8%) and female students (63.8%) had GPAs above 3.50. During the pandemic, 47.6 percent of male students and 44.6 percent of female students did not receive a monthly allowance from their parents. There was a significant gender difference ($p=0.095$) related to the age of the participants in this study. The age of the male participants was significantly older than the age of the female participants.

Generation Z Characteristics

The largest percentage of the participants' parents are middle adults, as seen from 88.1 percent of men and 83.8 percent of women having a father aged 41-60 years and 97.6 percent of men and 90.8 percent of women having a mother aged 41-60 years.

Most of the participants had fathers who graduated from higher education (M=52.4%; F=56.9%) and mothers (M=45.2%; P=53.8%). The occupations of the participants' parents varied between civil servants, employees, traders, laborers, and others. The total percentage of working fathers was 85.7 percent for men and 94.6 percent for women, while the total percentage of working mothers was 45.2 percent for men and 53.1 percent for women. More than three-quarters of the participants had family incomes above Rp1.765.000.00. The number of participants' siblings ranged from zero to five siblings, with an average of two siblings. The independent t-test test showed no significant gender difference in family characteristics.

Family Traditions

The Special Region of Yogyakarta is a province where the majority of the people adhere to Javanese culture. This culture also influences families living in the Special Region of Yogyakarta. The values of belief, hope, patience, and harmony of Javanese culture are reflected through the practice of family traditions, both nuclear and extended families. These values, when appropriately interpreted, can lead to an appreciation of life in generation Z.

Table 2. Distribution of participants based on family traditions between men and women, independent t-test tests, means, standard deviations, and minimum and maximum values

| Dimension and Category | Male (n=42) | | Female (n=130) | | Independent t-test (<i>p-value</i>) |
|------------------------|--------------|------|----------------|------|---------------------------------------|
| | n | % | n | % | |
| Nuclear family | | | | | |
| Low (0-50.0) | 22 | 52.4 | 69 | 53.1 | 0.235 |
| Moderate (50.1-75.0) | 10 | 23.8 | 40 | 30.8 | |
| High (>75.0) | 10 | 23.8 | 21 | 16.2 | |
| Min-max | 33.33-100.00 | | 0.00-100.00 | | |
| Mean±SD | 59.13±12.48 | | 54.61±22.16 | | |
| Extended family | | | | | |
| Low (0-50.0) | 11 | 26.2 | 39 | 30.0 | 0.437 |
| Moderate (50.1-75.0) | 10 | 23.8 | 30 | 23.1 | |
| High (>75.0) | 21 | 50.0 | 61 | 46.9 | |
| Min-max | 0.00-100.00 | | 0.00-100.00 | | |
| Mean±SD | 76.19±30.72 | | 71.54±34.49 | | |
| Total | | | | | |
| Low (0-50.0) | 12 | 28.6 | 43 | 33.1 | 0.202 |
| Moderate (50.1-75.0) | 14 | 33.3 | 48 | 36.9 | |
| High (>75.0) | 16 | 38.1 | 39 | 30.0 | |
| Min-max | 20.00-90.00 | | 0.00-90.00 | | |
| Mean±SD | 65.95±30.72 | | 61.38±20.37 | | |

Note. +) significant at $p < 0.1$; *) significant at $p < 0.05$; **) significant at $p < 0.01$

In the nuclear family dimension, more than half of men (52.4%) and women (53.1%) were in a low category, this implies that during the pandemic, many generation Z families did not find it important to carry out nuclear family traditions. The nuclear family dimension was higher in males (59.13) than females (54.61) based on the average index. However, there was no significant difference ($p=0.235$) between the two.

As for the extended family dimension was dominated by the high category (M=50.0%; F=46.9%). Men had a higher average index of extended family dimension (76.19) than women (71.54), although there was no significant difference on the

independent t-test ($p=0.437$). By the total, the largest percentage of men (38.1%) was in the high category, while the largest percentage of women (36.9%) was in the medium category. The average index for men was 65.95 and the average index for women was 61.38. The independent t-test showed that there was no significant difference ($p=0.202$) between the two.

Parent-Child Ties

More than two-thirds of male (69.0%) and female (83.8%) participants have structural dimensions categorized as high. The high structural dimension shows that during the Covid-19 pandemic, generation Z has many opportunities to meet face-to-face with both parents. The average structural dimension index in female participants was 90.90, which was higher than male participants, with an index of 86.11. With a p-value of 0.132 on the independent t-test, there was no significant difference in the structural dimension of parent-child ties between males and females in this study.

Table 3. Distribution of participants based on parent-child ties between male and female, independent t-tests, means, standard deviations, and minimum and maximum values

| Dimension and Category | Male (n=42) | | Female (n=130) | | Independent t-test (<i>p-value</i>) |
|------------------------|--------------|------|----------------|------|---------------------------------------|
| | n | % | n | % | |
| Structural | | | | | |
| Low (0-50.0) | 6 | 14.3 | 10 | 7.7 | 0.132 |
| Moderate (50.1-75.0) | 7 | 16.7 | 11 | 8.5 | |
| High (>75.0) | 29 | 69.0 | 109 | 83.8 | |
| Min-max | 33.33-100.00 | | 33.33-100.00 | | |
| Mean±SD | 86.11±21.44 | | 90.90±16.49 | | |
| Functional | | | | | |
| Low (0-50.0) | 6 | 14.3 | 10 | 7.7 | 0.233 |
| Moderate (50.1-75.0) | 16 | 38.1 | 41 | 31.5 | |
| High (>75.0) | 20 | 47.6 | 79 | 60.8 | |
| Min-max | 22.22-100.00 | | 11.11±100.00 | | |
| Mean±SD | 72.22±21.85 | | 76.50±19.55 | | |
| Affectional | | | | | |
| Low (0-50.0) | 13 | 31.0 | 40 | 30.8 | 0.582 |
| Moderate (50.1-75.0) | 25 | 59.5 | 73 | 56.2 | |
| High (>75.0) | 4 | 9.5 | 17 | 13.1 | |
| Min-max | 20.00-93.33 | | 6.67-93.33 | | |
| Mean±SD | 58.25±16.00 | | 56.61±16.96 | | |
| Total | | | | | |
| Low (0-50.0) | 6 | 14.3 | 13 | 10.0 | 0.553 |
| Moderate (50.1-75.0) | 22 | 52.4 | 72 | 55.4 | |
| High (>75.0) | 14 | 33.3 | 45 | 34.6 | |
| Min-max | 43.33-96.67 | | 30.00-93.33 | | |
| Mean±SD | 68.02±13.66 | | 69.44±13.39 | | |

Note. +) significant at $p<0.1$; *) significant at $p<0.05$; **) significant at $p<0.01$

The largest percentage was in the high category (M=47.6%; F=60.8%). A high functional dimension meant that parents actively provided the support needed by Generation Z. The average structural dimension index in female participants (76.50) was higher than that of male participants (72.22). However, there was no significant difference in the functional dimension index of women and men ($p=0,233$).

The most dominant category in the affective dimension was the moderate category (M=59.5%; F=56.5%). This showed that the emotional closeness of parents-children was not in optimum condition, which was reflected through the evaluation of positive and negative relationships between the two. During the Covid-19 pandemic, generation Z men had an average affective dimension index of 58.25, higher than women with an average index of 56.61. However, no significant difference was found between the two (p=0.582). Based on the total score of parent-child ties, the largest percentage was in the moderate category (M=52.4%; F=55.4%). The average index of parent-child ties for women was 69.44, while for men was 68.02. Thus, there was no significant gender difference (p=0.553) in the parent-child ties.

Happiness

The happiness level of men (64.3%) and women (70.0%) was more dominant in the medium category, so it can be interpreted that during the Covid-19 pandemic, the participants had not achieved the maximum quality of life they wanted based on affective and cognitive assessments. The average index for men was 66.96, while for women was 62.76. At the significance level of p<0.1; there was a significant difference in the happiness of men and women with a p-value of 0.069. Thus, during the Covid-19 pandemic, the happiness of generation Z women was significantly lower than that of men.

Table 4. Distribution of participants based on happiness between men and women, independent t-test, mean, standard deviation, and minimum and maximum values

| Category | Male (n=42) | | Female (n=130) | | Independent t-test (p-value) |
|----------------------|-------------|------|----------------|------|------------------------------|
| | n | % | n | % | |
| Low (0-50.0) | 6 | 14.3 | 26 | 20.0 | |
| Moderate (50.1-75.0) | 27 | 64.3 | 91 | 70.0 | |
| High (>75.0) | 9 | 21.4 | 13 | 10.0 | 0.069 ⁺ |
| Min-max | 41.67-95.83 | | 29.17-91.67 | | |
| Mean±SD | 66.96±13.06 | | 62.76±12.16 | | |

Note. ⁺ significant at p<0.1; ^{*} significant at p<0.05; ^{**} significant at p<0.01

Effects of Family Traditions and Parent-Child Ties on Happiness

Gender, family traditions, and parent-child ties were tested for their direct and indirect effects on happiness in the PLS-SEM model. The SRMR value of the model was 0.105, and the GoF was 0.287. SRMR is the standardized difference between the observed and predicted correlations. The SRMR value in the model exceeded the cut-off from good fit <0.08 because the sample was too small and the model was simple. Meanwhile, the model's GoF value was in the GoF_{medium} range for PLS-SEM. Therefore, it can be concluded based on the model's overall fit, and the model was classified into a moderate fit.

Table 5 AVE, composite reliability, and R square of the model

| Variable | AVE | Composite Reliability |
|-------------------|-------|-----------------------|
| Gender | 1.000 | 1.000 |
| Family traditions | 0.587 | 0.738 |
| Parent-child ties | 0.511 | 0.731 |
| Happiness | 1.000 | 1.000 |

After the model's overall fit was known, an evaluation of the measurement model was carried out. A model is considered good if it has good validity and reliability based on AVE values ≥ 0.5 and CR ≥ 0.7 . Table 5 shows that the AVE and CR values on the latent variables of family tradition, parent-child ties, and happiness have met the criteria of the measurement model.

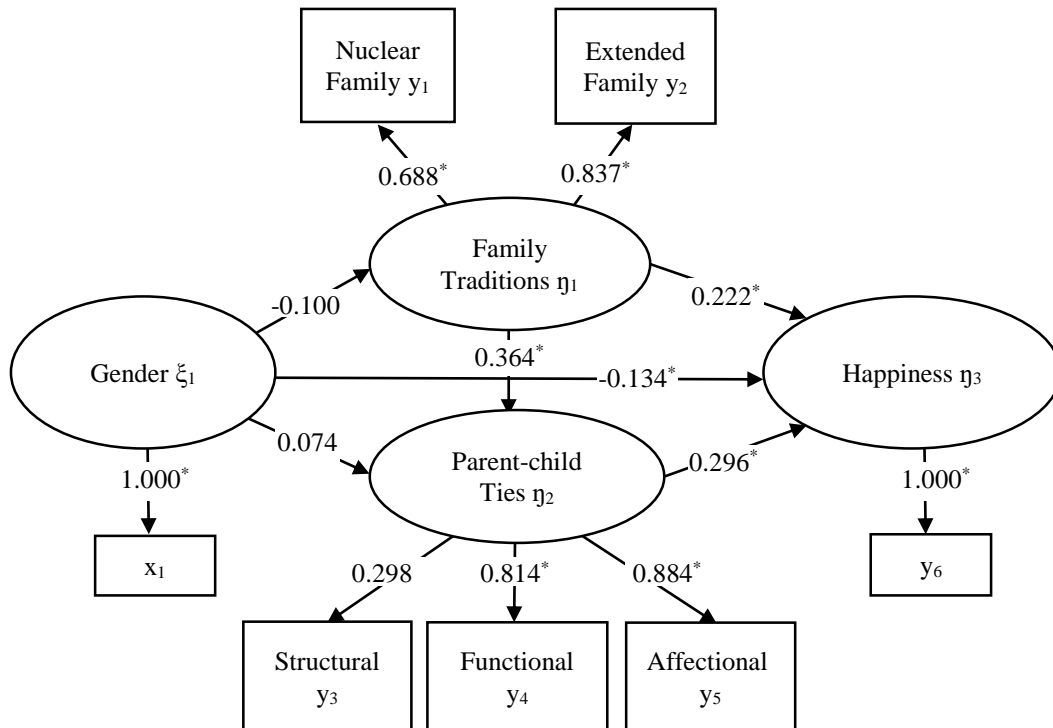


Figure 1. PLS-SEM model

The loading factors in Figure 1 show how much the latent variable can explain the indicator. The nuclear family dimension (y_1) can be explained by the latent variable of family traditions (η_1) as much as $(0.837)^2$ or 70.1 percent. The dimension of extended family (y_2) can be explained by the latent variable of family traditions (η_1) as much as $(0.688)^2$ or 47.3 percent. The structural dimension (y_3) can be explained by the latent variable of parent-child ties (η_2) as much as $(0.298)^2$ or 8.9 percent. The functional dimension (y_4) can be explained by the latent variable of parent-child ties (η_2) as much as $(0.814)^2$ or 66.3 percent. The affective dimension (y_5) can be explained by the latent variable of parent-child ties (η_2) as much as $(0.884)^2$ or 78.1 percent.

Table 6. Results of effects decomposition on the model

| Variable | Total | | |
|----------------------------|--------------|---------------|-----------------|
| | Total Effect | Direct Effect | Indirect Effect |
| Family traditions η_1 | | | |
| Gender ξ_1 | -0.100 | -0.100 | 0.000 |
| Parent-child ties η_2 | | | |
| Gender ξ_1 | 0.037 | 0.074 | -0.037 |
| Family traditions η_1 | 0.364* | 0.364* | 0.000 |
| Happiness η_3 | | | |
| Gender ξ_1 | -0.145* | -0.134* | -0.011 |
| Family traditions η_1 | 0.330* | 0.222* | 0.108* |
| Parent-child ties η_2 | 0.296* | 0.296* | 0.000 |

Notes. *) significant at $p < 0.05$; gender variable was dummy coded with 1=male, 2=female

Discussion

Generation Z in this study were students who live in Yogyakarta with an average age of 20.93 years for men and 20.52 years for women. Undertaking online lectures from home meant that most students did not have a monthly allowance during the Covid-19 pandemic. The majority of student parents were middle-aged adults based on Hurlock (2011), so they came from the Baby Boomer generation (1946-1964) to Generation X (1965-1980) (Frey in Statistics Indonesia 2021). Most of the students had working fathers. More than three-quarters of the participants had family incomes above the provincial minimum wage of the Special Region of Yogyakarta, which in 2021 was set at Rp1,765,000.00. The number of participants' siblings ranged from 0 to 5 people. The independent t-test on student characteristics showed a significant age difference between men and women, with male participants older than the female participants. As for the family characteristics, there were no differences between men and women.

Family traditions are a protective factor that can maintain family resilience in times of crisis (McCubbin & McCubbin, 1988), including a pandemic. The application of family traditions in the participants' families tended to vary. At the dimension level, more than half of the participants had low nuclear family traditions score, while the score of extended family traditions was high in most participants. Based on the independent t-test, no significant differences were found regarding the participation of men and women in the family traditions. This result differed from the findings of Dion and Dion (2001) and Pingali (2021) that daughters were more closely monitored for their involvement in family traditions than sons. In their research, Friedman and Weissbrod (2004) found that although emerging adult women tended to see themselves as the main bearers of family traditions in the future than men, each gender feels the same level of importance for the current family traditions. The respondents' families might cause the absence of gender differences in this study did not put the responsibility of family traditions more heavily on daughters. Both genders perceived a similar level of importance regarding family traditions so that the involvement was similar in the end.

The structural dimension of the parent-child ties had a high score, meaning that Generation Z had a great opportunity to contact parents during the Covid-19 pandemic. According to Lebow (2020), the Covid-19 pandemic is an intense period in family life because families living together can only have close contact with each other and limit contact with the outside world. The functional dimension was classified as high,

meaning that parents contribute greatly to the daily needs of generation Z. As an emerging adult, generation Z had not been fully independent of their parents (Arnett, 2000). On the other hand, the affective dimension was mostly moderate. According to van Gaalen, Dykstra, and Komter (2010), a high frequency of contact could trigger more conflicts. Differences in traits and habits between generations could also lead to conflict (Swanzen, 2018). The independent t-test showed no significant gender differences, in line with the research results by Ward and Spitze (1996), which stated that there were no significant gender differences in the relationship between parents and young adults who live in the same house. Another study that had such results is the study of Tam, Lee, Kumarasuriar, and Har (2012). However, these results were not in line with the study of Mendoza, Queija, and Jiménez (2019), which shows that men at the age of emerging adults have lower parent-child ties than women. In their research, Hardie and Seltzer (2016) explained that gender differences in the context of the ties between parents and young adults only appeared when women graduate from college, marry, and have children at a higher rate than men. At that time, women began to live with their own procreative families and less often received parental support, sought parental advice, or lived with parents. Still, women were more likely to receive money from their parents than men (Hardie & Seltzer, 2016).

Students with moderate levels of happiness dominated participants' happiness. Dwidienawati, Tjahjana, Pradipto, and Gandasari (2020) revealed that generation Z, a generation that loves socializing, is the group whose happiness is affected the most by restrictions on mobility during the pandemic. During the pandemic, the decline in student happiness was caused by anxiety, loneliness, boredom, and hoaxes that spread on the internet (Rayan, 2020). The independent t-test showed that women of generation Z reported significantly lower happiness levels than men. The findings were in line with SEM results. Under normal conditions, Inglehart (2002) stated that gender differences in the level of happiness depend on age, in the age range of 18-44 years women were happier than men, in the age range of 45-54 years women and men were not different in terms of happiness, while at age >55 women were less happy than men. However, because the happiness in this study was measured during the pandemic condition, the results obtained were different. According to research by Giurge, Whillans, and Yemiscigil (2021), during a pandemic, women spent more time doing household chores than men, so that in the end this burden made women have a lower level of happiness. In addition, young women were less likely to engage in active leisure time during the pandemic (Giurge et al., 2021). Research had found that passive use of leisure time such as watching TV and playing mobile phones during the Covid-19 period was associated with lower psychological well-being, while active use of leisure time was the opposite (Tuason et al., 2021).

The PLS-SEM model showed that family traditions and parent-child ties had direct and significant positive effects on happiness. The positive effect of family traditions on happiness was in line with the research of Ho et al. (2018). The finding that parent-child ties had a positive effect on happiness supports the study results by Mendoza et al. (2019). In addition, the SEM model revealed an indirect effect on happiness that came from family traditions with parent-child ties as mediating variable. Research by Crespo, Kielpikowski, Pryor, and Jose (2011) found that traditions in the family contributed to the welfare of the younger generation through increasing feelings of family cohesion in parents, which was then related to feelings of family cohesion in children. According to Fiese et al. (2002), family tradition acts as a means of

togetherness that can strengthen the relationship between family members and improve individuals' welfare.

This study has some limitations. First, the results cannot be generalized because it used non-probability sampling. Second, the proportion of male and female participants was not balanced because voluntary sampling relied on the willingness of the participants to fill out the questionnaire. Finally, due to the limited mobility during the Covid-19 pandemic, questionnaires were only distributed online, so the data obtained was not detailed and prone to errors in data input from the participants.

Conclusion and Recommendation

Conclusion

Generation Z in this study were students in the early adulthood stage, with the age of the male participants being significantly older than the age of the female participants. The majority of the participants' parents were middle-aged adults with family incomes above the provincial minimum wage of the Special Region of Yogyakarta. During the pandemic, the implementation of family traditions varied, so no particular category stood out for this variable. More than half of Generation Z were moderate in the parent-child ties and happiness variables. There were no significant gender differences in family characteristics, family traditions, and parent-child ties. As for the happiness variable, it was found that there were significant gender differences, with women having lower levels of happiness than men. This finding was in line with SEM results. Family traditions and parent-child ties had significant positive effects on happiness. In addition, family traditions showed a significant indirect effect on happiness through parent-child ties as mediating variable. This study proves that the happiness of Generation Z as family members can be achieved by applying good family structures and functions, such as implementing family traditions and improving the quality of parent-child ties.

Recommendation

Based on the study results, Indonesian families are advised to strengthen family traditions and optimize parent-child ties during the pandemic so that the happiness of generation Z can be maintained. Educational institutions are expected to actively develop research related to the happiness of generation Z during the pandemic. Further research on the happiness of generation Z needs to be done with improved methods, especially related to sampling techniques and gender proportions so that the research can describe happiness better both for men and women. In addition, the government needs to actively socialize examples of family traditions that can increase parent-child ties to maintain the happiness of generation Z during the Covid-19 pandemic.

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