


# Emotion Regulation as an Adaptive Process in Multireligious Families: A Qualitative Study on Adolescents

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## INTRODUCTION

Emotion regulation is one of the fundamental psychological competencies that develop through emotional socialization within the family context. Developmental psychology literature emphasizes that parents play a central role in shaping children's ability to recognize, interpret, and manage their emotional responses through parenting practices, emotional communication, and modeling of handling emotional situations (Mafaza & Sarry, 2022; Rofiqotuzzahro, 2025; Wandansari, 2019). Adaptive emotion regulation has been shown to contribute to mental health, social functioning, and individuals' ability to cope with stress throughout the lifespan (Ananta et al., 2025; Arjangga et al., 2021; Dian et al., 2024).

Emotion regulation in children with interfaith parents in Indonesia represents an increasingly relevant phenomenon. According to data from the Central Statistics Agency (BPS, 2022), interfaith marriages accounted for 6.7% of all registered marriages, indicating an increase from the previous year (Sari, 2023; Rahmawati & Nurhayati, 2023). A study by the University of Indonesia (2021) found that children from families with parents of differing religious beliefs exhibit distinct emotion regulation patterns compared with those from families with shared religious backgrounds. This is reinforced by findings from the Applied Psychology Institute (2020), which state that approximately 68% of children from interfaith families face challenges in managing religious identity conflicts, which directly impact their emotion regulation abilities, particularly as they enter adolescence.

International studies indicate that religion functions not only as a belief system but also as a framework of meaning that influences individuals' emotion regulation strategies, such as cognitive reappraisal, suppression, and emotional acceptance (Dian et al., 2024; Vishkin, 2021). In multireligious families, children confront multiple religious meaning systems that can enrich but also confuse the process of emotional meaning-making. Previous studies suggest that value dissonance and divergent parenting patterns in multicultural families may heighten the risk of identity confusion, intrapersonal conflict, and difficulties with emotion regulation, particularly during adolescence (Cintiawati, 2015; Karunia, 2022).

However, the literature also reveals inconsistent findings. Some studies suggest that children from families with diverse value backgrounds may develop enhanced cognitive flexibility, tolerance for ambiguity, and superior emotional negotiation skills when supported by open family communication and democratic parenting (Jones, 2007; Celik, 2023; Marcus, 2024; Ramadani, 2025). A longitudinal study by the Center for Religious and Social Studies (2019–2023) even reported that certain adolescents from interfaith families demonstrate adaptive emotion regulation when facing value conflicts, provided that parents can create a safe and supportive emotional climate (Josua et al., 2020; Saefudin, 2019; Syukrilla et al., 2024).

Nevertheless, a significant research gap persists. First, qualitative studies that deeply explore how children or adolescents make sense of their emotional experiences in families with interfaith parents remain limited, particularly within the Indonesian cultural context (Amellia, 2025). Second, most studies emphasize psychological outcomes, while the processes of emotion regulation, such as emotion regulation strategies, goal-directed behaviors, emotional response control, and acceptance of emotional responses, have not been comprehensively examined based on participants' subjective experiences (Josua et al., 2020). Therefore, this study offers novelty by focusing its analysis on the dynamics of emotion regulation from the perspective of children living in families with differing parental religions.

Empirically, this study is expected to contribute to research in developmental and cross-cultural psychology, particularly in understanding emotion regulation within multireligious family contexts. In practice, the findings can serve as a foundation for parents, family counselors, and mental health practitioners to design emotional support approaches that are more sensitive to differences in religious values within families. This study is qualitative research involving adolescent participants with interfaith parents. The participants are female adolescents, with a female gender distribution. The participants' ages range from 18–21 years. To ensure data credibility, this research employs methodological and source triangulation, including in-depth interviews, data rechecking (Member Checking), and cross-participant comparison of findings.

Based on the description above, this study aims to explore and deeply understand emotion regulation in children with interfaith parents, specifically examining four main aspects: (1) emotion regulation strategies, (2) goal-directed behaviors, (3) emotional response control abilities, and (4) acceptance of emotional responses. This research does not formulate statistical hypotheses but seeks to develop a conceptual understanding of the dynamics of emotion regulation based on participants' subjective experiences in multireligious families.

### **Study Aim and Hypothesis**

This study aimed to explore the dynamics of emotion regulation among adolescents with parents of different religions, particularly regarding emotion regulation strategies, goal-directed behavior, impulse control, and emotional acceptance in multireligious family contexts. It was assumed that differences in religious values within the family may shape adolescents' emotion regulation processes, either as a source of emotional conflict or as a context for developing adaptive emotional flexibility, depending on family communication patterns and perceived emotional support.

## METHODS

### Design

This study utilized a qualitative case study approach to investigate the dynamics of emotion regulation among adolescents raised in multireligious families. Data were collected through semi-structured in-depth interviews and were analyzed thematically to identify patterns related to emotional regulation strategies, goal-directed behavior, impulse control, and emotional acceptance. The design was selected to capture the complexity of adolescents' lived experiences within families characterized by differences in religious values.

### Participants

The participants in this study were adolescents whose parents were of different religions and who lived in multireligious family contexts in Indonesia. The sampling technique used was purposive sampling. After data collection, three participants met the inclusion criteria and were included in the study. The characteristics of the participants included: (1) being in late adolescence (aged 18–21 years), (2) having parents with different religious backgrounds, (3) having experienced direct interaction within a family environment characterized by religious value differences, and (4) being willing to share their personal emotional experiences openly during in-depth interviews. All participants were female adolescents who had lived and grown up in families where both religious traditions were present in daily life.

### Instruments

Data were collected using a semi-structured interview protocol developed based on four key aspects of emotion regulation: emotional regulation strategies, goal-directed behavior, impulse

Table 1. Research Informants

Data Collection	Activity	Location	Duration	Day and Date
Informant 1 (20 years old)	Interview, Observation and Documentation	Coffe Shop Bandar Lampung	19.11 p.m. -	Monday, 17 November 2025
			19.21 p.m. (10 minutes)	
Informant 2 (21 years old)	Interview, Observation and Documentation	Coffe Shop Bandar Lampung	16.33 p.m. -	Tuesday, 18 November 2025
			16.53 p.m. (20 minutes)	
			18.35 p.m. -	Tuesday, 11 November 2025
18.45 p.m. (10 minutes)				
Informant 3 (20 years old)	Interview, Observation and Documentation	Coffe Shop Bandar Lampung	20.21 p.m. -	Thursday, 20 November 2025
			20.42 p.m. (21 minutes)	
Informant 3 (20 years old)	Interview, Observation and Documentation	Coffe Shop Bandar Lampung	11.28 a.m. -	Monday, 08 December 2025
			11.38 a.m. (10 minutes)	
Informant 3 (20 years old)	Interview, Observation and Documentation	Coffe Shop Bandar Lampung	13.24 p.m. -	Wednesday, 10 December 2025
			13.44 p.m. (20 minutes)	

control, and emotional acceptance (Oplatka, 2018). The interview questions were designed to capture adolescents' personal narratives about emotional experiences within families with parents of different religions. This instrument allowed flexibility in probing participants' responses while maintaining consistency across interviews, ensuring comparability of themes during thematic analysis (Zinnia et al., 2025).

### Data Analysis

The data were analyzed using thematic analysis to identify patterns and themes related to adolescents' emotion regulation within multireligious family contexts. All interview recordings were transcribed verbatim prior to analysis to ensure data accuracy. The researchers conducted iterative coding, beginning with open coding to capture meaningful units of experience, followed by categorization and theme development aligned with the four dimensions of emotion regulation: emotional regulation strategies, goal-directed behavior, impulse control, and emotional acceptance. The analysis was conducted inductively while remaining theoretically informed, and credibility was ensured through member checking and triangulation to enhance the trustworthiness of the findings.

## RESULTS AND DISCUSSION

### Results

Based on data obtained from in-depth interviews and field notes that underwent qualitative analysis, a description of emotion regulation among children with parents of different religious backgrounds was obtained. The subjects' emotion regulation is evident in their ability to recognize emotions, control responses, and employ specific strategies to maintain emotional stability when facing family conflicts. Emotional awareness among subjects was evident in that they could recognize emotional changes they experienced, both emotionally and physically. Subjects were aware of the emergence of feelings such as sadness, confusion, anger, and guilt triggered by family situations, particularly when parents discussed religious differences or made specific demands. These conditions were often accompanied by physical responses such as a heavy chest, an increased heart rate, and a desire to be alone.

Subject 1 (VA). Emotion Regulation Strategies. Interview results show that Subject VA demonstrates fairly good emotion regulation strategies when facing religious viewpoint differences within her family. She calms herself by taking deep breaths, temporarily withdrawing from conflict-triggering situations, and resuming communication once her emotions stabilize. Additionally, VA employs distraction activities such as listening to music, being alone, or talking with friends to alleviate emotional pressure, enabling her to think clearly and function optimally again.

*"...When there are differences in views, the way to regulate emotions is by taking deep breaths and stepping away. Once calm, then speak softly again..." (W.VA.18).*

Goal-Directed Behavior. Subject VA remains capable of directing her behavior toward goals even when experiencing negative emotions. When angry, she continues activities such as attending college classes and shifts her focus to academic tasks to prevent her emotions from escalating further. Additionally, during parental disagreements, VA actively serves as a mediator by listening to both sides and calmly helping to find solutions:

*"...If angry, still try to go to campus, attend classes, and continue normal activities. I divert my focus to college assignments so that impulsive emotions don't occur..." (W.VA.46).*

**Controlling Emotional Responses.** Subject VA demonstrates the ability to control her emotional responses when facing family conflicts. She chooses to restrain her emotions, avoids blaming her parents, and expresses her personal confusion instead to maintain a conducive atmosphere. Despite feeling heavy and tired, this self-control is done consciously to prevent conflicts from worsening and to preserve family harmony.

*"...In that situation, I chose to avoid direct confrontation with my parents and to avoid blaming either side. I express the confusion I feel and hold back my emotions when the situation heats up. Although holding back my emotions feels heavy and tiring, this strategy is considered effective for keeping the situation under control and preventing larger conflicts..." (W.VA.42-W.VA.44).*

**Accepting Emotional Responses.** Subject VA is able to recognize and accept the emotional responses that arise due to differences in her parents' religious views. She is aware of the physical and psychological changes that occur when she feels angry or sad and understands their triggers, such as confusion when receiving conflicting religious guidance. VA views these emotions as normal and as part of her self-learning process. This reflective and accepting attitude demonstrates her ability to adaptively accept emotional responses when facing family dynamics.

*"...Striving to accept feelings of anger and sadness as normal responses. Recognizing the emergence of emotions through physical changes, such as faster breathing, an increased heart rate, and unstable thoughts. In situations where my parents pressured me to choose a religion, there was temporary anger and guilt, but I was ultimately able to understand and accept the event as part of my parents' process in helping me recognize myself..." (W.VA.70-W.VA.74).*

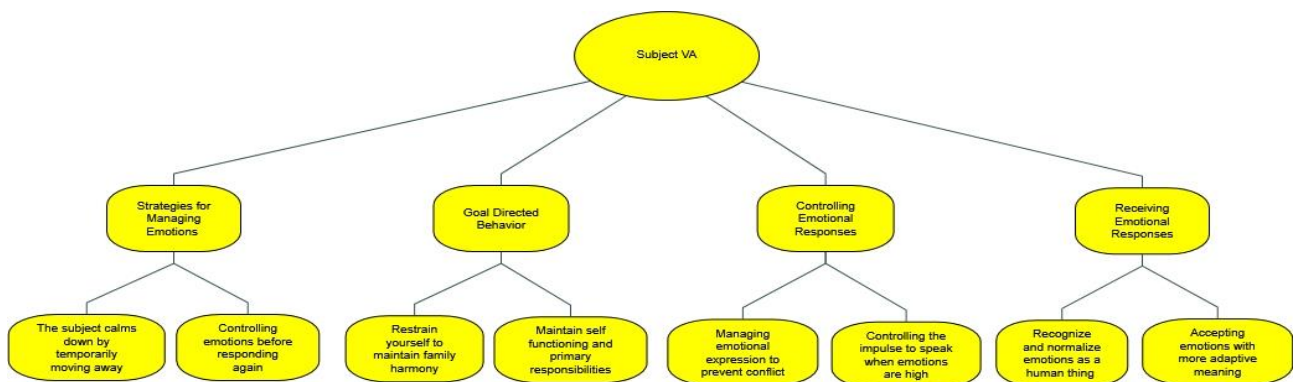


Figure 1. Diagram of Subject VA Emotion Regulation

**Factors Influencing Emotion Regulation. Emotional Awareness.** Subject VA demonstrates good emotional awareness by recognizing physical signs of anger and sadness, such as sweating, increased heart rate, rapid breathing, and chest tightness. She understands that conflicts arising from differing religious guidance from her parents trigger these emotions. Additionally, VA recognizes her need for personal space to calm down and manage her emotions more effectively.

*"...Realizing that she needs space and time to calm down, and understanding that this need is normal..." (W.VA.80).*

**Self-Control.** Subject VA demonstrates self-control by restraining impulsive reactions and calming herself first before responding to emotional situations. She takes deep breaths, pauses momentarily, or delays decisions to avoid spontaneous reactions. Past experiences in which her emotions once exploded serve as a learning experience for VA to better control her emotions and maintain family harmony.

*"...Choosing to restrain herself because she understands that the family's main goal is to maintain unity and harmony..." (W.VA.48).*

**Emotion Regulation Strategies.** Subject VA manages her emotions by choosing to remain silent and neutral when religious viewpoints differ to maintain a conducive atmosphere. She also employs cognitive and spiritual approaches, such as remembering her parents' love and praying, to calm herself and maintain emotional stability.

*"...Even when emotional, she still strives to communicate calmly with her parents. This strategy makes conversations more conducive and prevents quarrels..." (W.VA.64).*

**Past Experiences.** Since childhood, Subject VA has experienced confusion and emotional pressure due to her parents' different religions, particularly during overlapping religious activities or when asked to choose one religion. These experiences once triggered anger but later became a learning experience for VA to better restrain herself, reduce impulsive reactions, and adopt a more patient attitude when facing emotional situations.

*"...Since childhood, she has felt confused and questioned why her family situation felt more complicated compared to other families. This confusion intensified when she was required to participate in religious activities organized by each parent..." (W.VA.14–W.VA.16).*

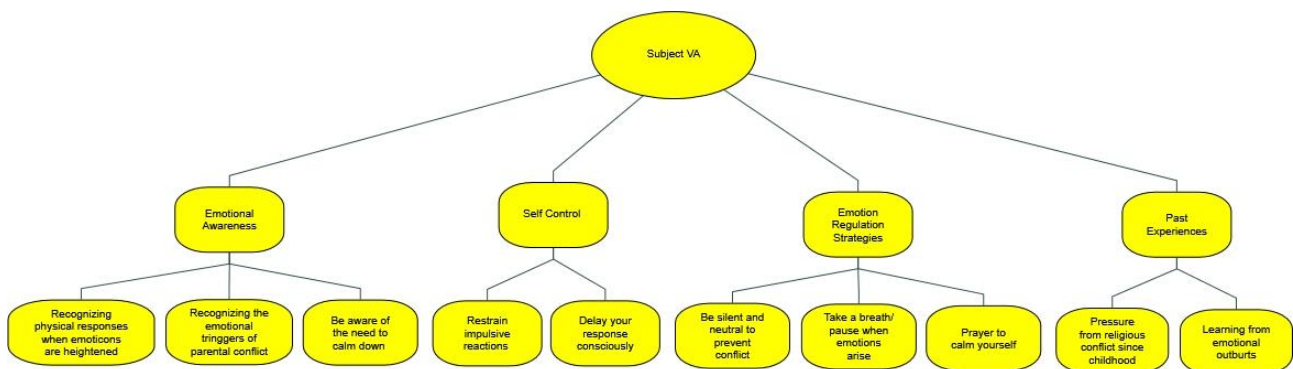


Figure 2. Factors Influencing Subject VA Emotion Regulation

**Subject 2 (NG). Emotion Regulation Strategies.** Subject NG manages her emotions by restraining herself and calming her mind before making decisions. She utilizes social support, positive activities, and spiritual approaches to alleviate pressure and stay focused on her life goals while accepting her emotions as normal.

*"...Realizing that decision-making when emotions are unstable tends to produce less accurate decisions. Therefore, she chooses to calm herself first before determining her stance. Differences in her parents' religious views once caused emotional pressure that disrupted her mental state. To cope,*

*she engages in positive distractions, such as traveling, to calm her mind. She also once reached a point of deep disappointment that led to suicidal thoughts, but support from friends, a supportive environment, and religious conviction helped her survive and rediscover meaning in life..." (W.NG.51–W.NG.65).*

Goal-Directed Behavior, Subject NG directs her behavior to maintain family harmony by consciously adjusting her attitude and making use of moments of togetherness. Life experiences have shaped her to be more empathetic, cautious, and non-impulsive in preserving relationships while drawing lessons from them.

*"...Utilizing family meals and gatherings as efforts to create a harmonious atmosphere between both parents. She observes that in such situations, her family can interact peacefully, so she strives to maintain those moments of togetherness to bridge differences. She also understands that her parents' differing attitudes are influenced by their respective fatigue and work burdens..." (W.NG.47).*

Controlling Emotional Responses. Subject NG restrains herself and avoids immediately expressing herself to prevent conflicts with her parents. Life experiences have shaped her to be more cautious and to think clearly before speaking or making decisions.

*"...Acknowledging that she has never openly expressed her opinions to her parents because she feels afraid. She worries about disappointing one side and worsening the situation, especially since she has witnessed conflicts between them..." (W.NG.69).*

Accepting Emotional Responses. Subject NG initially felt confused and pressured due to her parents' different religions. However, through self-reflection, support from friends, and spiritual conviction, she was able to accept the situation as part of her life's destiny and interpret it more reflectively.

*"...Expressing that at night she often feels sad and questions why her family situation differs from that of other families. She once experienced confusion and emotional distress regarding her parents' religious differences, but later interpreted them as part of a predetermined life path. Ultimately, she chose to accept the situation as fate and reduced the urge to blame her parents..." (W.NG.33).*

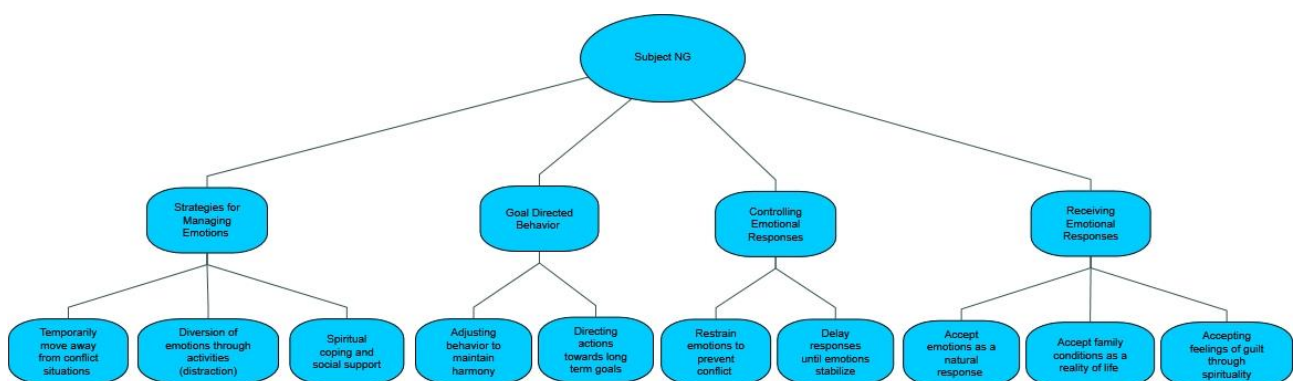


Figure 3. Overview of Subject NG Emotion Regulation

Factors Influencing Emotion Regulation. Emotional Awareness. Subject NG demonstrates good emotional awareness by recognizing her feelings and their triggers, including physical signs and mood changes. She is also aware of her internal conflicts and spiritual confusion as part of her emotional process.

*"...Realizing that feelings of sadness, anger, and disappointment are normal responses experienced by everyone. She recognizes the emergence of these emotions through physical responses, such as peaking feelings, irritation, and mood changes..." (W.NG.77–W.NG.79).*

Self-Control. Subject NG restrains her emotions and avoids impulsive reactions by choosing to stay silent or temporarily withdraw to prevent conflicts. She realizes that decisions made in emotional states are inaccurate, so she calls herself first before responding.

*"...Expressing a desire to openly share her feelings, but chooses to suppress them because she feels uncomfortable and worries about worsening the situation. She tends to stay silent and hide the emotional wounds felt at home by appearing fine outside..." (W.NG.43–W.NG.45).*

Emotion Regulation Strategies. Subject NG calms herself by temporarily withdrawing, praying, and seeking distractions like going for walks. She also utilizes support from close friends and hobbies such as traveling and sports to maintain emotional stability and reduce stress.

*"...When experiencing strong emotions, the participant chooses to leave the house for walks or light activities as a form of distraction. She also prays and pours out her feelings to God, which helps her feel calmer and more emotionally relieved..." (W.NG.37–W.NG.39).*

Past Experiences. Since childhood, Subject NG has experienced confusion and internal conflict due to her parents' different religions and pressure to choose one. These experiences have shaped her pattern of self-restraint and suppressing feelings as the primary way to cope with family pressure and conflicts.

*"...Initially, I felt confused and shocked to learn that parents of different religions could marry. She also experienced conflict when her father asked her to embrace Hinduism, while her mother wanted her to remain Muslim. The pressure intensified when her father linked religious choice to educational funding support, causing significant emotional turmoil for the participant..." (W.NG.12–W.NG.14).*

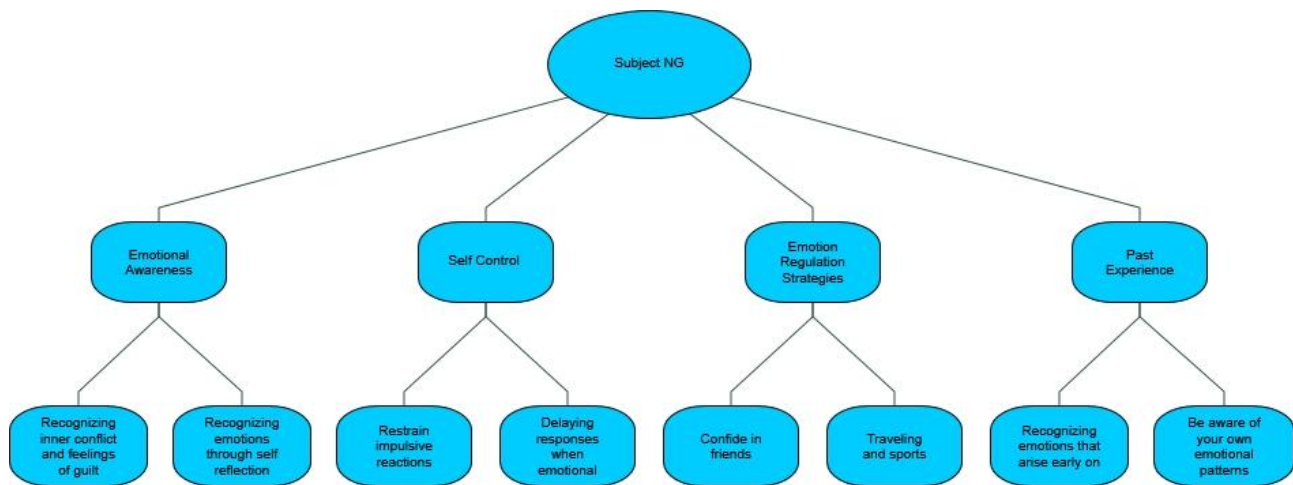


Figure 4. Factors Influencing Subject NG Emotion Regulation

Subject 3 (GM). Emotion Regulation Strategies. Subject GM manages emotions through cognitive and spiritual approaches, such as remembering parental love and praying. She recognizes physical and emotional signs, then calms herself with breathing techniques, temporary withdrawal, and seeking peaceful environments. GM also separates family issues from school or work activities to stay focused and responsible.

*"...The participant strives to remember that both parents still love her despite religious differences. She also prays to find peace in facing the situation..."*  
(W.GM.20).

Goal-Directed Behavior. Subject GM restrains herself and maintains neutrality to prevent conflicts and preserve family harmony. She continues to uphold her personal identity while respecting both parents and interprets her experiences as a learning process for developing more mature attitudes.

*"...Able to maintain relationships with both parents without having to eliminate her own identity. These experiences helped her better understand and know herself more deeply..."* (W.GM.80–W.GM.82).

Controlling Emotional Responses. Subject GM is able to control emotional responses by recognizing that anger can trigger impulsive statements that may later be regretted. To prevent this, she chooses to stay silent, take deep breaths, drink water, and perform *istighfar* as ways to calm herself until her emotions stabilize again.

*"...The participant realizes that anger can drive her to speak uncontrollably. Therefore, she chooses to calm herself by taking deep breaths, drinking water, and performing istighfar. She also opts to stay silent temporarily until her emotions stabilize, as an effort to prevent regrettable words..."*  
(W.GM.62).

Accepting Emotional Responses. Subject GM is able to accept emotional responses by acknowledging uncomfortable feelings and guilt without rejecting them. She understands that these feelings arise from complex family situations, not from personal failings. This attitude demonstrates more mature, reflective self-acceptance of her emotional experiences.

*"...The participant feels more able to accept herself and understand that the guilt that emerges does not mean she is a guilty child, but rather due to the inherently complex family situation..." (W.GM.78)*

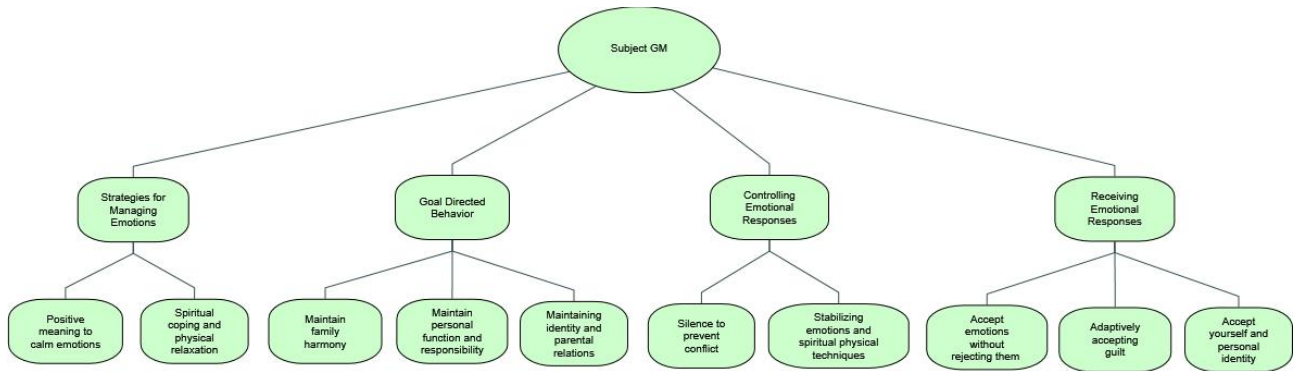


Figure 5. Overview of Subject GM Emotion Regulation

**Factors Influencing Emotion Regulation. Emotional Awareness.** Subject GM demonstrates good emotional awareness by recognizing feelings of sadness and confusion due to family conflicts related to religious differences. She identifies these emotions through physical and cognitive signs, such as a heavy chest, increased heart rate, confused thoughts, and the urge to withdraw. This awareness helps her understand the need to take distance and calm herself.

*"...The participant realizes she is feeling sad when experiencing a heavy chest and the desire to be alone. These feelings usually arise when her father asks about Hindu worship practices and states that she is still considered his child if she embraces that religion, causing sadness and confusion for the participant..." (W.GM.36-W.GM.38).*

**Self-Control.** Subject GM demonstrates self-control by choosing to stay silent or respond gently to maintain a conducive atmosphere and avoid conflicts. She also takes breaks, calms herself through deep breathing and worship before making decisions to ensure her emotions are stable and prevent impulsive behavior.

*"...The participant chooses to stay silent or respond gently to keep the atmosphere conducive and avoid debates. She also avoids involvement in conflicts due to concerns about direct impact..." (W.GM.50-W.GM.52).*

**Emotion Regulation Strategies.** Subject GM calms herself with deep breathing, prayer, and delaying decisions until emotions stabilize. She also talks to close ones and engages in distractions like listening to music or evening walks to maintain emotional stability.

*"...The participant calms herself by taking long, deep breaths, finding quiet places, and reflecting on her feelings. She also prays and sometimes shares with her mother, which makes her feel more emotionally relieved..." (W.GM.40-W.GM.42).*

**Past Experiences.** Since childhood, Subject GM has experienced confusion and internal conflict due to her parents' different religions, which intensified after their divorce and her decision to become a convert. These experiences created emotional pressure while also serving as learning to

better understand her own feelings. "The participant learned to understand her own feelings through personal experiences, adapting to two different religions within her family." (W.GM.22).

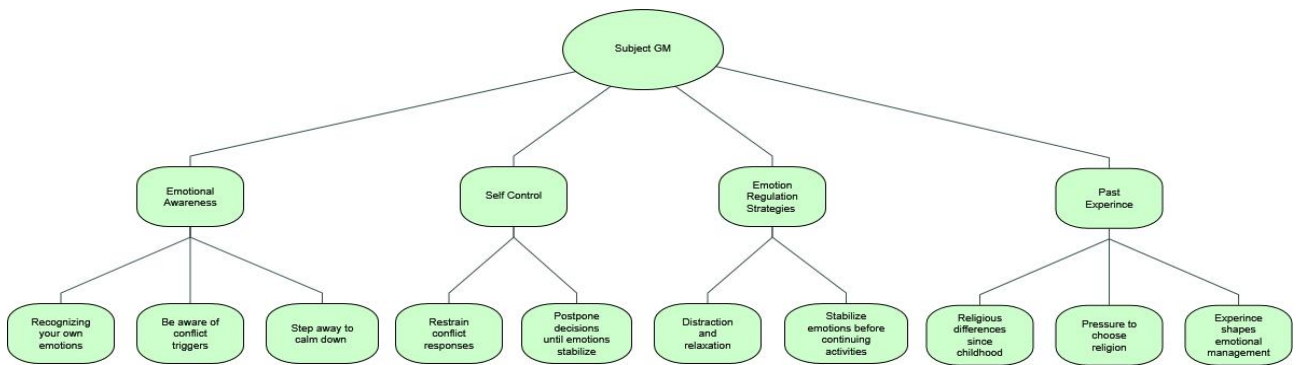


Figure 6. Factors Influencing Subject GM Emotion Regulation

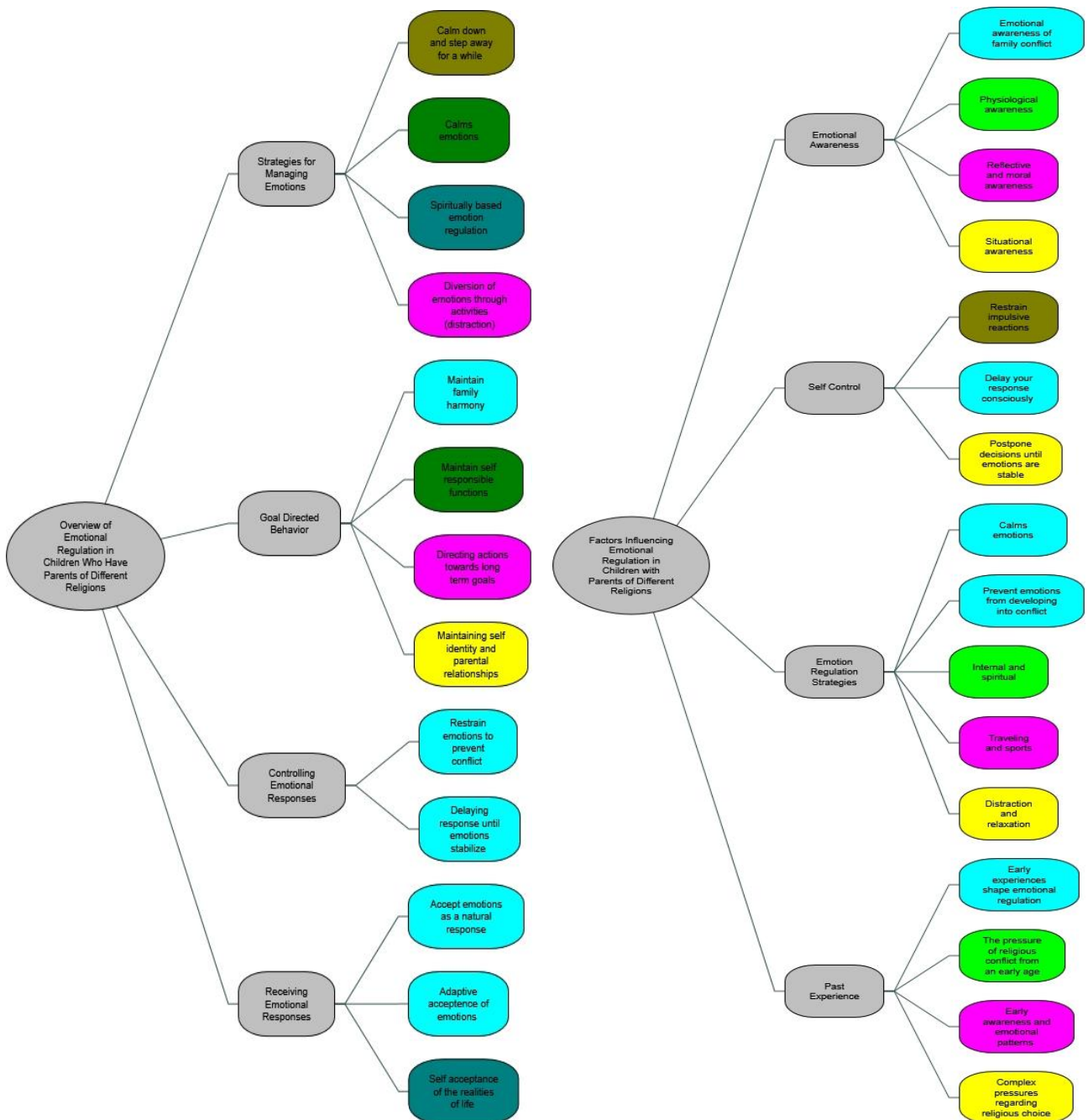


Figure 7. Overview of Emotion Regulation In Children with Interfaith Parents

Note: NG, GM, VA, NG, VA, GM, NG, GM, VA, NG, GM

Figure 8. Factors Influencing Emotion Regulation in Children with Interfaith Parents

Note: VA, NG, GM, VA, NG, VA, NG, GM

These findings align with the perspective that emotion regulation is an individual, contextual process that evolves with one's life experiences, encompassing not only the control of negative emotions but also individuals' awareness, evaluation, and selection of the most adaptive strategies in specific social contexts (Fitriani & Putri, 2024; Gross, 2015). In multireligious family settings, all three subjects actively adapted their emotion regulation strategies to navigate complex family dynamics, including the pressure to maintain harmonious relationships with parents of differing beliefs.

Overall, the three subjects demonstrate that emotion regulation in children with interfaith parents is not uniform but is influenced by personal experiences, family communication patterns, and individual coping strategies. Nevertheless, there is a common thread: emotional awareness, self-control, the use of emotion regulation strategies, and the meaning attached to past experiences as a foundation for adaptive emotion regulation. These findings indicate that while multireligious families present significant emotional challenges, children still have the potential to develop functional emotion regulation if they can reflect on their emotional experiences and find suitable emotion management strategies.

Thus, the emotion regulation exhibited by the three subjects not only reflects individual capacity but also results from an ongoing interaction among subjective experiences, family relationships, and the social and cultural context in which the subjects grew up. These findings affirm that understanding emotion regulation in children from multireligious families must be viewed as a dynamic and multifaceted process, rather than merely as the end result of specific psychological conditions.

## Discussion

The first subject, with the initials VA, is an adolescent who has faced family dynamics involving parental religious differences since an early age. Based on interview results and field notes, subject VA demonstrates a fairly good level of emotional awareness. The subject can recognize emotional changes through emerging physical responses, such as feelings of discomfort and tension during family conflicts. Additionally, the subject realizes that parental conflicts, particularly those related to differing religious views, are the primary triggers for negative emotions. This awareness prompts the subject to recognize the need to calm themselves before responding emotionally to situations. In terms of self-control, subject VA tends to restrain impulsive reactions when emotions intensify. The subject chooses to remain silent, maintain a neutral stance, and delay responses to prevent conflicts from escalating.

This strategy demonstrates the subject's ability to consider the consequences of behavior before acting. Regarding emotion regulation strategies, subject VA calms themselves by temporarily distancing themselves from triggering situations, taking deep breaths, and engaging in prayer as a form of spiritual coping. These strategies help the subject restore emotional stability before re-engaging with the family environment. Past experiences of pressure from religious conflict since childhood, along with instances of emotional outbursts, served as crucial lessons for the subject in developing more adaptive emotion management.

The second subject, with the initials NG, demonstrates emotional awareness that has developed since an early age, marked by the ability to recognize internal conflicts and feelings of guilt arising from family dynamics. Subject NG is able to engage in self-reflection to understand the emotions experienced, particularly when faced with situations that trigger conflicts between values

and loyalty to parents. This awareness helps the subject identify recurring emotional patterns within themselves. In terms of self-control, subject NG is able to restrain impulsive reactions and delay responses when emotions intensify. The subject chooses not to react immediately to emotionally triggering situations to maintain the stability of the family relationship. Regarding emotion regulation strategies, subject NG employs a more diverse approach, such as temporarily withdrawing from conflicts, engaging in distractions through specific activities, and seeking social and spiritual support by confiding in close individuals. Subject NG's past experiences emphasize recognizing and understanding emotions from an early age, without explicit pressure to choose a religion, thereby shaping an emotion management pattern grounded in reflection and self-acceptance.

The third subject, with the initials GM, demonstrates good emotional awareness, marked by the ability to recognize sadness and confusion through physical responses such as a heavy chest and an increased heart rate, as well as cognitive changes like scattered thoughts. The subject also recognizes the primary emotional triggers stemming from family conflicts related to religious differences and demands to choose a religion. This awareness prompts the subject to distance themselves from emotionally charged situations to calm down. In terms of self-control, subject GM demonstrates the ability to restrain conflict responses by choosing to remain silent or respond gently. The subject also delays decision-making until emotions stabilize, through pauses, deep breathing, and spiritual activities such as ablution and prayer. Regarding emotion regulation strategies, subject GM applies positive reappraisal, spiritual coping, physical relaxation, and distraction through enjoyable activities to stabilize their emotions. Subject GM's past experiences are relatively complex, as, in addition to religious differences from childhood, the subject also faced pressure to choose a religion, which directly shaped the subject's more conscious and adaptive approach to emotion management.

Overall, the research results indicate that all three subjects share similarities in emotional awareness, self-control, and the conscious use of emotion-regulation strategies to calm themselves before responding to conflicts. Differences in past experiences, particularly the level of religious conflict pressure and family demands, shape variations in how each subject manages their emotions. These findings demonstrate that emotion regulation in children with interfaith parents is an adaptive process influenced by past experiences, family relationship contexts, and individual abilities to interpret and accept their emotions. This research suggests that emotional support and family understanding are crucial to helping children develop healthy emotion regulation in complex family contexts.

These findings are consistent with prior studies indicating that parent-child attachment positively correlates with adolescents' emotion regulation abilities (Amellia & Putri, 2025), suggesting that children raised in environments with consistent emotional support tend to exhibit more adaptive emotion regulation compared to those raised in environments marked by prolonged conflict. Other research has found that fathers' involvement significantly relates to adolescents' emotion regulation skills (Juliyanti & Magistarina, 2024), highlighting how supportive family relationships foster the development of adaptive emotion regulation.

Additionally, studies on the mediating role of attachment show that parents' romantic relationships can influence adolescents' emotion regulation difficulties through the quality of parent-child attachment (Nurcintame et al., 2025). Thus, these findings reinforce contemporary literature emphasizing the vital role of family relationships in shaping adolescents' emotion regulation abilities, particularly in families with differing values or beliefs. Limitations of this study include the small number of subjects and its focus on specific family contexts, which limits broad generalizability. Future research should involve larger, more diverse samples of participants from different cultural backgrounds and explore the roles of family and social environmental support in the development of children's emotion regulation.

## **Implications**

These findings contribute theoretically by showing that emotion regulation among adolescents in multireligious families is shaped not only by emotional vulnerability stemming from religious value differences but also by the development of adaptive capacities, including emotional awareness, impulse control, goal-directed behavior, and acceptance. The study extends the multidimensional understanding of emotion regulation by emphasizing the contextual role of family communication and perceived emotional support in shaping adolescents' regulatory processes. Practically, the results suggest that family-based interventions and counseling programs in interfaith contexts should strengthen emotional literacy, adaptive coping strategies, and constructive communication patterns to help adolescents manage internal conflicts without compromising psychological well-being or family harmony.

## **Limitations and Further Research**

This study has limitations due to the small sample size and the use of a qualitative case study design, which limits the generalizability of the findings to broader populations. Therefore, the conclusions should be interpreted within the specific socio-cultural context of the participants. Future research should involve more diverse samples across gender, age range, and cultural background to provide a more comprehensive understanding of emotion regulation in multireligious families. Longitudinal designs are also recommended to examine how emotion regulation processes develop over time and how family communication patterns influence adolescents' psychological adjustment. Additionally, mixed-methods approaches may further clarify the relationships among religious value differences, emotional conflict, and adaptive coping strategies across developmental stages.

## **CONCLUSION**

Based on the research findings, emotion regulation in children with parents of differing religious backgrounds develops through adaptation to complex family dynamics. Religious value differences do create confusion and emotional pressure, but with adequate support and communication, these conditions instead foster more reflective and adaptive emotion regulation capacities. These findings affirm that multireligious families are not merely sources of psychological vulnerability but can also serve as spaces for the formation of emotional maturity. Thus, this study expands the understanding of emotion regulation in the context of familial religious diversity and underscores the importance of emotional support and open communication in promoting adolescents' psychological well-being.

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## **AUTHOR CONTRIBUTIONS STATEMENT**

All authors contributed to every stage of the research and manuscript preparation. The authors conceptualized the research problem, developed the theoretical framework, designed the

interview guidelines based on the multidimensional aspects of emotion regulation, and conducted the data collection through in-depth interviews. They collaboratively performed data transcription and thematic analysis, interpreted the findings within the relevant theoretical framework, and critically revised the manuscript for important intellectual content. All authors have read and approved the final version of the article.

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