



## Development of a mindful parenting model for mothers with children in early childhood

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**Abstract:** Mothers' care of young children determines their well-being physically, emotionally and cognitively. It is important to practice effective parenting with affection, unconditional acceptance and care, an approach known as mindful parenting. This study aims to develop a mindful parenting model based on perceived social support, self-compassion, confidence in parenting, and gratitude as mediator variables in mothers of young children. A quantitative approach is taken, with purposive sampling employed. The study respondents were 303 mothers with children in early childhood (3-6 years), aged 20-36, living at home with their children, and residing in cities/districts in East Java province, Indonesia. The instruments used to measure mindful parenting were the Mindfulness in Parenting Questionnaire (MIPQ), Self-compassion with *Skala Welas Diri* (SWD), Parental Self-efficacy with Self-Efficacy Parental Task Index (SEPTI); and Perceived Social Support with Interpersonal Survey Evaluation List (ISEL) Analysis was conducted using the path analysis technique. The study results indicate that a mindful parenting model can be built based on the perceived social support of mothers, self-compassion, and mothers' perceptions of self-efficacy in parenting, which are fully mediated by the gratitude of mothers for their young children, with a value of  $Q^2 = .274$  or 27.4%. This finding suggests that gratitude is a major factor that enables mothers to practice mindful parenting. The research findings can be used to help develop intervention programs for parents, specifically mothers of young children, and related stakeholders, and can also be developed in future research.

**Keywords:** gratitude; mindful parenting; mothers of young children; self-compassion; perceived social support; parental self-efficacy

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## Introduction

Mindfulness is awareness that arises through attention, seeing goals, focusing on the present, and not passing judgment on experiences over time (Kabat-Zinn & Kabat-Zinn, 2014). According to Ahemaitijiang et al. (2021), mindfulness is based on attention that is built through several dimensions, including cognitive, attitudinal, affective, social, and ethical. Empirical research consistently shows that mindful individuals tend to have positive emotions, greater emotion regulation capacity, more social relationships, and positive interpersonal skills. Kabat Zinn (2009) considers mindfulness to consist of four capacities: observing, describing, non-reactivity, and non-judgment.

Kabat-Zinn and Kabat-Zinn (2014) extended the concept of mindfulness from intrapersonal relationships to interpersonal ones and proposed the concept of mindful parenting (Ahemaitijiang et al., 2021). In such an approach, parents experience the conscious conditioning of cognitive, affective, and behavioral states, resulting in higher-quality parenting engagement (Han et al., 2021). McCaffrey et al. (2017) define mindful parenting as the reduction in reactive attitudes from parents and an increase in emotional control, flexibility, responsibility, and consistency in parenting in accordance with parents' value goals. Mindful parenting is part of the evaluation system for parents to grow and process into people by increasing their capacity to accept all life's challenges more positively, which increases awareness in parenting and interaction with one's children without ignoring any event that arises, and without any judgment (Febriani et al., 2021). In this way, the quality of parent-child relationships will be more positive, and parent-child psychological well-being will be improved (Coatsworth et al., 2010; E. Kim et al., 2019; Lippold et al., 2021; Moreira & Canavarro, 2017). In the opposite case, a low level of mindful

parenting will impact the quality of the parent-child relationship and lead to a lack of emotional control (Zhang et al., 2019).

Fernandes et al. (2021) demonstrated that mothers who have low mindful parenting will tend face stress in their parenting. Anxiety attachment and avoidance attachment mean mothers will have low awareness of the relationship with their children and have a low level of mindful parenting (Moreira et al., 2016). Anxiety and rejection attachment lead to low self-esteem and deviant behavior (Kilonzo, 2017). It is contrary to Government Regulation of the Republic of Indonesia No. 44 of 2017 concerning the implementation of childcare, Article 1, which reads: "Childcare is an effort to fulfill the needs for affection, attachment, safety, and welfare that are settled and sustainable for the benefit of the child".

The prevalence of child complaint cases at the *Komisi Perlindungan Anak Indonesia* (KPAI) based on cases of children facing problematic parenting patterns and/or parental or family conflicts has increased in the last five years. The 17 cases in 2017 increased to 72 in 2018 and then to 133 cases in 2019, with data from 2020 showing the highest level of cases, 519. In cases that occurred in situations of problematic parenting/parent/family conflict, with regard to the perpetrators and their relationship with the victim, the most frequent was the biological father, followed by the biological mother (KPAI, 2021). Based on the survey results, it can be concluded that the prevalence of problematic parenting cases in Indonesia is the highest, with an average increase of 73% each year.

According to research results, parents tend to experience levels of parenting stress (Lucero et al., 2015; Singh et al., 2007), anxiety, and depression (Corthorn & Milicic, 2016; Hsieh & Stright, 2012) caused by problems when dealing with children's behavior. Factors that contribute to increased stress levels in parents include the child's

temperament ( Kim & Choi, 2015; Moreira et al., 2020); the child's psychological state (Miller-Johnson et al., 2002; Neece, 2014); the developmental stage (Bornstein, 2019); and the child's behavioral deviations (Caldwell et al., 2007; Calvete et al., 2021; Han et al., 2021; Saputra, 2017). Difficulties in communication with children can also increase stress and depression in parents and consequently the quality of the parent-child relationship, resulting in parents being unable to practice mindful parenting (Han et al., 2021; Moreira et al., 2016; Parent et al., 2016).

This study focuses on mothers, as they are known to have a greater influence on children than fathers (Meunier et al., 2011). Indonesian culture adheres to a patriarchal system, in which the task of caring remains the main task of the mother (Kumalasari & Fourianalisyawati, 2020). This means mothers with children aged 3-6 (in early childhood) have the main responsibility for all aspects of their child's welfare (Howe et al., 2006), including life, health, physical safety, emotional, parenting, learning opportunities, and freedom of expression (Oates, 2010). In early childhood, maternal care determines the development of children's emotional and social state (Kong & Yasmin, 2022).

This research uses a positive psychology approach by considering the strength of the self or strength based, focusing on an individual's resources (internal and external) in the process of change. When challenges are experienced, problems are recognized and validated, and strengths are identified and highlighted. This exploration of strengths turns problems into positive hope, that the situation can be different, and paves the way for personal growth (Hammond & Zimmerman, 2012). Personal factors, namely individual resources, are important in influencing mindful parenting. Resources such as gratitude are known to influence mindful parenting (Tugade et al., 2020). A study conducted

by Nguyen et al. (2020) showed that mothers with gratitude can change their emotions into more positive ones and accept all the conditions of their children lovingly and unconditionally, meaning that they can practice mindful parenting and pay attention to every moment with their children (Lin, 2020; Moreira et al., 2018). Another internal resource is self-compassion, which is known to influence mindful parenting. A study conducted by Kim et al. (2019) demonstrated that individuals who have compassion for themselves when experiencing difficulties will be encouraged to accept the situation around them, especially their relationships with their children (Moreira et al., 2018).

According to positive psychology, being aware of one's strengths is significant for individuals, as evoking positive feelings can create more positive emotions, both felt and expressed in the form of behavior. This results in a healthier perspective and way of thinking and can optimize personal resources in all aspects of life (Tugade et al., 2020). Belief in self-competence in the parenting process, or parental self-efficacy, is a self-resource owned by mothers, allowing them to control themselves and their children in achieving mentally healthy behavioral outputs. It has been demonstrated to strengthen mindful parenting (Liu et al., 2021). Support or contextual resources in shaping mindful parenting include perceived social support in terms of a partner, namely a wife or husband. With social support, mothers consciously involve themselves in the parenting process. They can manage their emotions more adaptively, meaning they are more empathetic, accepting all the conditions of their children without judgment and unconditionally (Bögels & Emerson, 2019; Handayani et al., 2019; Mousavi & Dabiri, 2021). Mindful parenting in mothers is a form of parenting that describes the dynamics of affection in parents and is especially related to how to behave towards oneself and one's children. Gratitude is an internal

characteristic of individuals that affects external behavior, an example of which is mother-child interaction (Emmons & McCullough, 2004). An attitude that reflects gratitude in mothers can affect the interaction between them and their children by accepting all conditions unconditionally (Halberstadt et al., 2016). Value for the existence of children, who are gifts given by God, can influence positive emotions and are represented by the parenting patterns employed by parents with their children, with full awareness in every moment together and in accordance with the purpose of parenting (Nguyen et al., 2020; Santos Beni & Latipun, 2019). Parents who are compassionate show kindness to themselves, which can help them to appreciate every moment of their life with their children more positively (Halberstadt et al., 2016; Nguyen et al., 2020; Santos Beni & Latipun, 2019). Gratitude, which is a positive emotion, helps expand parents' attention and thinking by considering various actions that are more beneficial to children; with gratitude, mothers will have good emotional control in the practical caring for their children every day (Lin, 2020; Moreira et al., 2018; Wood et al., 2007). Based on the discussion above, it can be concluded that gratitude can function as a mediator for the formation of mindful parenting in mothers.

Previous mindful parenting research has focused solely on either the internal or external aspects of parents (Fernandes et al., 2021; Moreira & Canavarró, 2018; Nguyen et al., 2020). This study is different in terms of the internal and external aspects of the mother, which are studied simultaneously to provide comprehensive understanding of the research context, mothers of young children. This study aims to examine the influence of perceived social support, self-compassion, and self-confidence in parenting on mindful parenting in mothers, with gratitude as a mediator. The study hypotheses are that there is an effect of perceived social support on mindful parenting with gratitude

as a mediator, an effect of self-compassion on mindful parenting with gratitude as a mediator, and an effect of parental self-efficacy on mindful parenting with gratitude as a mediator.

## Methods

### *Participants*

The study was conducted on mothers of young children living in the East Java region of Indonesia. The number of respondents initially totalled 341, but after the selection criteria were applied, this was reduced to 303. The criteria were that participants should be 20-35 years old, have a minimum education of high school/equivalent to the doctoral degree, and type of work; and be a housewife, self-employed, entrepreneur, or state civil servant. Informed consent was obtained before participation, ensuring voluntary involvement without coercion. Data collection was conducted through purposive sampling over a period of two months, from 13 May 2024 to 12 July 2024. The participants received a gift as a token of appreciation. The study adhered to the principles outlined in the Declaration of Helsinki and was approved by the University of Surabaya Research Ethics Committee (Ethics No. 123/KE/V/2023).

### *Measurement*

The measurements were made based on a scale adaptation technique following the International Test Commission (ITC) guidelines, which involved several important steps to ensure validity and reliability in a new cultural context (Hernández et al., 2020). First, a literature review and needs assessment were conducted to identify whether the scale required adaptation and to gain understanding of its theoretical framework. Second, initial translations were made involving forward translation into Indonesian by a linguist and back translation into English by a different linguist for consistency. Next, a review was conducted by four expert reviewers from the field

of psychology and measurement who had good understanding of the English language. They scored each item by assessing its suitability for the target being measured. The items were also assessed for relevance to the cultural context and conceptual equivalence to establish whether adjustments were needed.

Pre-testing was conducted through a readability test on a small sample of ten mothers to ascertain whether the content of the scale was in accordance with the final scale developed and agreed upon by the researchers and expert reviewers. More detailed feedback was then given about the clarity of each item. Subsequently, a field test was conducted with a larger sample that was representative of the target population. It was followed by statistical analysis to evaluate the scale, and the establish whether it needed to be improved or items removed that were deemed less valid or reliable. The overall process was carefully documented, including all decisions and rationales, and the adaptation process and findings were comprehensively reported.

Mindful parenting was measured using the Mindfulness in Parenting Questionnaire (MIPQ) developed by McCaffrey (2015). It identified two dimensions in mindful parenting with a total of 28 items in the form of questions, the first 13 representing the dimension of being in the moment with a child and the remaining 15 representing the dimension of mindful discipline. Response categories were on a scale of 1 to 4, from “never” to “always”. Examples of questions were “Did you carefully listen and tune into your child when you two were talking,” and “Did you consider your child’s feelings before disciplining your child.” The results of CFA analysis of the mindful parenting scale obtained factor loading scores ranging from .752 to .982, while the goodness of fit indices was CFI = .967, TLI = .942, and RMSEA = .056.

Perceived social support was measured by the Interpersonal Survey Evaluation List (ISEL) developed by Cohen and Wills (1985) and Merz et al. (2014). The questionnaire identified three dimensions in perceived social support with a total of 12 items: four items representing the appraisal support dimension (advice or guidance), four representing the belonging support dimension (empathy, acceptance, and attention), and four of the tangible support dimension (tangible assistance, such as financial or other material aid). Response categories were on the scale of 1 to 5, from “strongly disagree” to “strongly agree”. Examples of statements were “I feel that there is no one I can share my most private worries and fears with” and “If a family crisis arose, it would be difficult to find someone who could give me good advice about how to handle it.” The results of the CFA analysis for the perceived social support scale obtained factor loading scores ranging from .658 to .887, while the goodness of fit indices was CFI = .923, TLI = .918, and RMSEA = .071.

Maternal self-compassion was measured using the *Skala Welas Diri* (SWD) developed from Self-compassion Scale (SCS) of Neff (2016), adapted to the Indonesian cultural context by Sugianto et al. (2020). It consists of three dimensions with 26 statement items. The dimensions are self-kindness, consisting of ten items; common humanity, consisting of eight items; and mindfulness consisting of eight items. Examples of statements were “I’m disapproving and judgmental about my flaws and inadequacies” and “When I’m going through a very hard time, I give myself the care and tenderness I need.” Responses were measured using a 5-point Likert scale, ranging from 1 (very never), 2 (never), 3 (neutral), 4 (ever), and 5 (always). The results of the CFA analysis for the self-compassion scale obtained factor loading scores ranging from .755 to .925, while the goodness of fit indices was CFI = .955, TLI = .923, and RMSEA = .062.

Maternal parenting confidence was measured using the Self-efficacy for Parenting Task Index (SEPTI) of Coleman and Karraker (1998). SEPTI was identified as having five dimensions, with eight items representing the discipline dimension, eight representing the achievement dimension, seven recreation dimension, seven nurturance dimension, and seven representing the health dimension, making a total of 36 items. Examples of statements were “I am a good enough disciplinarian for my child” and “I am involved with my child’s schooling as much as possible”. Responses were made on a 5-point Likert scale, ranging from “strongly disagree” to “strongly agree”. The results of the CFA analysis for the self-compassion scale obtained factor loading scores ranging from .50- to .761, while the goodness of fit indices were CFI = .942, TLI = .911, and RMSEA = .043.

Maternal gratitude was measured using the Gratitude Questionnaire (GQ-6) of McCullough et al. (2002), consisting of three dimensions, namely thankfulness consisting of two items; gratefulness consisting of three items; and appreciation consisting of one item, making a total of six items. Statements that reflected gratitude included: “I have so much in life to be thankful for”; “If I had to list everything that I felt grateful for, it would be a very long list”; “When I look at the world, I don’t see much to be grateful for”; “I am grateful to a wide variety of people”; “As I get older, I am better able to appreciate the people, events, and situations that have been part of my life history”; and “It took a long time before I felt grateful for something or someone”. The responses were made on a 7-point Likert scale, ranging from 1 (strongly disagree) to 7 (strongly agree). The results of the CFA analysis for the gratitude scale obtained factor loading scores ranging from .731 to .861, while the goodness of fit indices were CFI = .952, TLI = .933, and RMSEA = .055.

### Data Analysis

The data were analyzed using path analysis to determine the indirect relationship between perceived social support, self-compassion, and parental self-efficacy, with gratitude as the mediating variable. AMOS 22.0 was used for all the data calculations. While regression analysis only measures variables that have a direct influence, path analysis can analyze data in relation to indirect relationships between variables (Hair et al., 2010).

### Results

Before the data analysis, we first made a research demographic description of the respondents, which is presented first, Table 1, contains details of the demographic data of the research respondents, in terms of age, education and occupation. Most respondents were 25-29 years old (n = 109, 36%) or 30-35 years old (n = 92, 30.4%); housewives or not working (n = 112, 37%); and have an undergraduate education (n = 214, 70.6%).

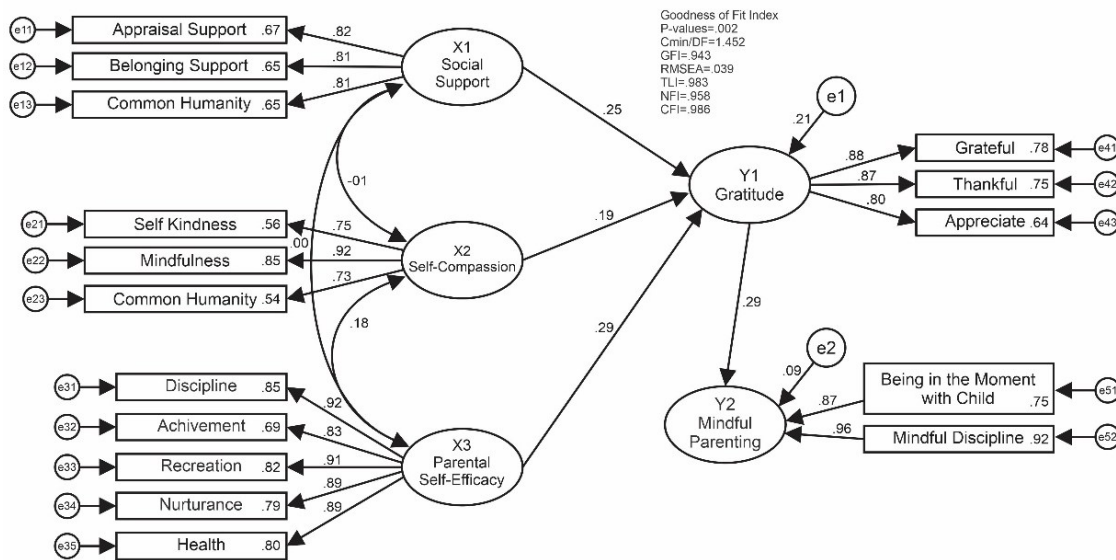
Furthermore, path analysis with SEM was conducted, as shown in Figure 1. With the results obtained, it was concluded that the goodness of fit model could be proven empirically. The resulting data are presented in Table 2, with the scores obtained as follows: Chi-Square (p) = 139.568 (.002), CMIN/df = 1.469, GFI = .943, AGFI = .919, IFI = .986, TLI = .983, CFA = .986, RMSEA = .039.

After the model test, we then proceeded to observe the effect of the exogenous variables on the endogenous variables, as shown in Table 3. The effect of perceived social support, self-compassion, and self-confidence in parenting influences gratitude of  $R^2 = .203$ , or 20.3%. The level of influence of perceived social support, self-compassion, self-confidence in parenting, and gratitude is  $R^2 = .089$ , or 8.9%.

**Table 1**  
*Demographic Data*

Demographic Data	Total	Percentage
Age		
20-24 Years	67	22.1
25-29 Years	109	36.0
30-35 Years	92	30.4
>35 Years	35	11.5
Highest education		
High school/equivalent	79	26.1
Bechelor	214	70.6
Post Graduate	9	3.0
Doctoral	1	0.3
Work		
Civil Servants	62	20.4
Self-employed	70	23.1
Entrepreneurship	59	19.5
Housewife	112	37.0

**Figure 1**  
*SEM Analysis Results*



The results of the Q<sup>2</sup> calculation indicate that the data diversity that can be explained by the model is .274; in other words, 27.4% of the information contained in the data can be explained by the model. Furthermore, the effect of one latent

variable on the other latent variables is seen by the hypothesis testing. An effect is declared to be significant if the construct reliability (CR) value is greater than the limit value, while the effect is declared to be insignificant if the CR value is lower

than the limit value or by using the p-value; if this is less than .05, then the effect is declared to be significant (Hair et al., 2010). The results of the analysis calculation, as shown in Table 4, indicate that the effect of perceived social support on mindful parenting is mediated by gratitude, with the p-value of the indirect bootstrap test result being less than  $\alpha$  (.006<.050). The effect of self-

compassion on mindful parenting mediated by gratitude with the p-value of the indirect bootstrap test result is less than  $\alpha$  (.010<.050), and the effect of self-confidence in parenting on mindful parenting mediated by gratitude, with the p-value of the indirect bootstrap test result is less than  $\alpha$  (.006<.050).

**Table 2**  
*Goodness of Fit Criteria*

Criterion	Value	Criteria	Description
Chi-square (p)	139.568 (0.002)	$p \geq 0.05$	No Fit
CMIN/DF	1.469	$\leq 2.00$	Fit
GFI	.943	$\geq .90$	Fit
AGFI	.919	$\geq .90$	Fit
IFI	.986	$\geq .90$	Fit
TLI	.983	$\geq .90$	Fit
CFA	.986	$\geq .90$	Fit
RMSEA	.039	$\leq .08$	Fit

**Table 3**  
*R<sup>2</sup> Value of Exogenous Variables on Endogenous Variables*

Exogenous Value	Endogenous Value	R <sup>2</sup>	%	Q <sup>2</sup>	%
Perceived Social Support Self-compassion Parental Self-efficacy	Gratitude	.203	20.3%	.274	27.4%
Perceived Social Support Self-compassion Parental Self-efficacy Gratitude	Mindful Parenting	.089	8.9%		

**Table 4**  
*Indirect Effects between Variables in the Model*

Variables	Coefficient	p-value	Description
SS → G → MP	.074	.002*	Significant
SC → G → MP	.049	.003*	Significant
PSE → G → MP	.064	.003*	Significant

\* Significant at  $p < .01$

Description: SS = Perceived Social Support, SC = Self-Compassion, PSE = Parental Self-efficacy, G = Gratitude, and MP = Mindful Parenting



## Discussion

The first research hypothesis concerned whether the perception of social support of mothers affects mindful parenting, as mediated by gratitude. The results show that the perceived support felt by mothers had a positive influence on their attitudes towards mindful parenting with the mediation of gratitude. Emotional support provided by those closest to the mother will increase the positive emotions that arise in interactions when caring for children, meaning they are able to pay full attention, provide compassion, and accept each child's uniqueness (Nguyen et al., 2020; Santos Beni & Latipun, 2019). The social support felt directly by mothers has also been shown to increase their positive moods and improve their psychological well-being (Swickert et al., 2019).

Perceived social support, such as the presence of those closest to them in cooperating with caring for children, is needed by mothers of youngsters in early childhood because the various tasks in the family environment, workplace and social environment that must be completed can be draining and emotional (Handayani et al., 2019). When facing problems, mothers with young children call on close friends and relatives who are able to provide advice and direction, especially in the case of first-time mothers. Considering the characteristics of early childhood, mothers may have little experience, so they have a great need for informational and emotional support to help solve parenting problems (De Sousa Machado et al., 2020). With the support perceived by mothers that is obtained positively, gratitude can create positive emotions in dealing with issues being faced in the process of caring for children in early childhood, thus forming a mindful parenting attitude in mothers (Komarudin et al., 2022).

However, mothers' perceived social support as a feeling of comfort, being cared for and respected by others, and the opportunity to obtain

help in times of need proved insufficient to have a direct influence on mindful parenting. The focus of perceived social support in mothers determines the sense of being valued by others and not feeling alone in dealing with various issues experienced by mothers. On the other hand, in mindful parenting, the mother's interaction with the child can be attentive and gentle, marked by affection. Therefore, before developing a mindful parenting attitude, mothers need gratitude to provide a positive assessment of their interactions with their children; it acts as a gift and gives meaning to every process of accompanying children. It shows that the social support assumed by mothers has an influence on the association of feelings, mood and emotions. With support perceived by mothers that is obtained positively, gratitude helps them have positive emotions in dealing with everything faced in the process of caring for children in early childhood, thus forming a mindful parenting attitude.

With regard to the second research hypothesis, the findings are consistent with the research of Nguyen et al. (2020), that self-compassion has a positive influence on mindful parenting in mothers, as mediated by gratitude. Mothers who have a gentle attitude, love themselves, accept all their weaknesses, and show kindness to themselves, are able to interpret and realise that this life is a gift (Neff, 2012). Those with self-compassion will see the negative side of things or the pain that can occur as the balance of life felt by all humans so that more things are more beautiful (Riany & Ihsana, 2021). Finally, this attitude will help mothers to be more grateful in life (Yang et al., 2021). Gratitude is a positive emotion that helps to expand attention and thinking and can lead to higher self-control (Emmons & McCullough, 2004). Therefore, mothers who have high gratitude will be comparable to self-awareness of emotions, display emotion regulation skills in their parenting practices, and be able to practice mindful

parenting. It answers the second hypothesis, namely that mothers' self-compassion has an effect on mindful parenting mediated by gratitude, so the hypothesis is accepted.

Previous research by Moreira et al (2016) and Abidin et al. (2024) showed that self-compassion has a direct influence on mindful parenting. However, their findings differ from those of this study, which demonstrate that maternal self-compassion does not have a direct influence on mindful parenting. The contexts of this study and the previous research are not the same: mothers with teenage children (Pollak, 2019) compared to mothers of children in early childhood. The parent-child relationship in early childhood is like a vertical line, on which parents are considered more knowledgeable and powerful, while the parent-adolescent line gradually develops into a horizontal one that is increasingly equal, symmetrical, and reciprocal (Steinberg, 2001). This transformation also greatly affects the psychological state of parents (Mathibela & Skhosana, 2021).

Self-compassion can change the perspective of self and others, so it becomes a daily experience that shapes the self into giving a more positive cognitive attribution to all events experienced, especially in parenting young children (Pepping et al., 2015). The emotional effects obtained from these daily life experiences are what form gratitude in mothers, giving them the trait of seeing challenges as a blessing, and forming a positive attitude in parenting (Timmons & Ekas, 2018).

Gratitude is described as a positive emotion (Fredrickson, 2004). Based on the expansion theory of positive emotion development, positive emotions are helpful in expanding people's attention and helping them think more creatively and act more beneficially toward others. Emmons and McCullough (2004) state that gratitude is strongly related to self-regulation of emotions and

attitudes towards others. Mothers who have high gratitude tend to have higher self-awareness of their emotions, and have higher emotion regulation skills in parenting practices. Gratitude also makes mothers think about their children's feelings, making them less judgmental and helping them show unconditional love and appreciation within the scope of mindful parenting.

The third research hypothesis, that parental self-efficacy has a positive influence on mindful parenting mediated by maternal gratitude, was accepted. Parenting children at early childhood age (3-6 years) is largely determined by the mother's assumptions related to her competence to care for children. Compared to fathers, mothers have been shown to have more confidence in parenting, especially in early childhood (Sevigny & Loutzenhiser, 2010). This is because the challenges in parenting children aged 3-6 years stem from their desire to explore and become accustomed to the surrounding environment, but this is not balanced by social skills, so extra assistance is required in terms of energy and emotions (Howe et al., 2006). This study has also demonstrated that mothers' confidence in parenting has a positive influence on mindful parenting mediated by gratitude. High confidence enables them to identify their children's needs, allowing them to be more attentive and to accept their children's behavior. When mothers have positive beliefs about parenting by feeling they can complete the task of caring for children in the right way, feeling no worries and being confident in facing any problems, this will certainly increase positive emotions or maternal gratitude for parenting young children (Pudjiati et al., 2024; Sevigny & Loutzenhiser, 2010; Timmons & Ekas, 2018).

Gratitude allows individuals to foster self-resources, making them physically, emotionally, intelligently, socially, and mentally healthier (Fredrickson, 2004). Mothers with high gratitude

can control their emotions effectively when dealing with children (Nguyen et al., 2020). Parenting is a long process, often posing various challenges that trigger stress and other negative impacts. Especially when children are 3-6 years old, when they begin to be active, explorative, and have high curiosity but have yet to develop conceptual understanding, they demand great energy and emotional skills from mothers. Emmons and McCullough (2004) revealed that the experience of achieving success in life is the main trigger for people to have gratitude: gratitude to others, to one's self, and, in some cases, to God Almighty. Based on this, it makes sense that gratitude can mediate mothers' mindful parenting.

It shows that mothers' perceptions of social support, self-compassion, and self-confidence in parenting when caring for their young children reflect the meaning of events, which is a positive appraisal of life, with a direct influence on gratitude, and which is one of the positive effects of maternal emotions. When mothers encounter an event in parenting that serves as an emotional cue, perceived social support, self-compassion and self-confidence in parenting directly influence gratitude first, before influencing mindful parenting. Therefore, gratitude is demonstrated to be a variable that successfully mediates the influence of perceived social support, self-compassion, self-confidence on mother's mindful parenting.

One limitation of this study is that it does not include ethnic or cultural diversity as control variables. This means the developed model of mindful parenting for mothers is unable to explain the context of parenting in the Indonesian culture, which can actually be used as a speciality in this future study. The practical implications of the study findings could be the basis for creating an intervention module for positive parenting programs for mothers with children in early childhood. The module could contain cognitive

strengthening and positive emotions in parenting, in order to increase mothers' self-capacity in dealing with everything that happens in life and to increase mindful parenting attitudes.

Therefore, the preparation of interventions could be focused on cognitive strengthening related to increasing mothers' capacity to accept any situations faced, both joyful and sorrowful, in caring for youngsters in early childhood, with all their problems. In relation to the presentation of gratitude in mothers as the main predictor in the mindful parenting model, it is necessary to develop an intervention program to increase mothers' positive emotions through an approach based on gratitude. This should include acceptance, meaning, positive thinking, and the development of personal resources such as physical, psychological, intellectual and social ones. The study findings could also encourage further research that examines the role of the extended family, different characteristics of children, and different marital situations (married, experiencing divorce or long distance relationships). This could also illustrate the mindful parenting model in mothers more comprehensively.

## Conclusion

The conclusion of this study is that mothers' perspectives on social support received. A gentle attitude, accepting all their shortcomings and loving themselves, their assumptions about their competence in parenting, and gratitude in themselves were found to be factors that shape mindful parenting in mothers, mainly with children at early childhood age (3-6 years). The most dominant factor in determining whether mothers can practice mindful parenting is their gratitude. With a sense of gratitude, they can enjoy more positive emotions by considering every event in life experienced as a gift and can be lived with a positive meaning. The study also focused on

the East Java region of Indonesia, finding that for mothers with children aged 3 to 6 to have mindful parenting attitudes, there was no influence of demographic factors, such as age, education level, occupation and region of residence.[]

### Author Contribution Statement

**Fina Hidayati:** Conceptualization; Data Curation; Formal Analysis; Funding Acquisition; Investigation; Methodology; Project Administration; Resources; Validation; Visualization; Writing Original Draft; Writing, Review and Editing. **Nurul Hartini:** Data Curation; Funding Acquisition; Investigation; Resources; Writing, Review and Editing. **Achmad Chusairi:** Data Curation; Investigation; Writing Original Draft.

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