

A SYSTEMATIC REVIEW ON THE ROLE OF MORAL AND ETHICAL EDUCATION IN INTERGENERATIONAL CONFLICT RESOLUTION WITHIN FAMILY BUSINESSES

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ABSTRACT

This systematic review of the literature examines how moral and ethical education avoids intergenerational conflict in Indonesian business families with emphasis on the culture mechanisms that define value continuity and conflict resolution. In accordance with the PRISMA protocol, across Scopus, Web of Science, and Sinta 1–3 database records (2015–2024), 37 eligible publications out of 1,132 records in the initial corpus were synthesized thematically. The analysis shows that fundamentally, intergenerational conflict is grounded in moral dissonance different interpretations of heritage values rather than manager or financial conflict. The research also finds Two-Way Moral Dialogue to be the major mediating mechanism. Mobilized through *musyawarah keluarga* (shared family discussion) and *gotong royong* (reciprocal mutual aid), the Two-Way Moral Dialogue reinterprets tension in collaborative moral reasoning that maintains trustworthiness, moral sophistication, and intergenerational cohesion. The research questions the universal applicability of Western formal ethics paradigms by advancing a culture-centric model of conflict resolution grounded in Indonesian collectivist values. Further research must corroborate this Conceptual Mediation Model in an empirical validation through long-term case research and create strong instruments with which to measure moral value transmission in the context of the family enterprise.

Key words: moral dissonance; Two-Way Moral Dialogue; intergenerational conflict; family business; cultural ethics; Indonesia

INTRODUCTION

Family businesses are an important pillar of the global economy and remain a key focus in research on intergenerational value transmission (IFERA, 2022). However, the continuity of family businesses is increasingly threatened by intergenerational conflicts that go beyond strategic differences to ethical tensions and differing interpretations of family values. Overcoming these challenges requires a clear understanding of how families communicate and negotiate moral and ethical principles across generations.

International research identifies several key sources of intergenerational conflict (X) including differences in communication styles, leadership aspirations, technological adaptation, and interpretations of family heritage that affect both value transmission and family harmony. Studies show that such tensions can be mitigated through formal mechanisms such as ethical leadership and moral guidance, which help maintain intergenerational value continuity (Fries et al., 2021; Rahatullah, 2024; Zehrer & Leiß, 2020). However, in Indonesia, moral and cultural teachings are generally informal and rarely integrated into a structured family governance system. Utami (2019) highlights efforts to integrate Pancasila principles into family ethics education, while *The Application of Pancasila Values in Human Resource Management Ethics* (Irawan, 2023) emphasizes how justice, humanity, and social responsibility shape ethical management practices. Empirical research by Ardyan et al. (2023) shows that structured intergenerational discussions in Indonesian business families can facilitate value alignment and reduce succession-related conflicts. However, moral and cultural transmission still occurs largely through informal dialogue rather than a systematic pedagogical framework integrated into family governance.

This contrast highlights a significant research gap: the absence of models linking conflict resolution to moral education in family businesses. In this context, Moral and Ethical Education (M) is conceptualized as Two-Way Moral Dialogue (Family Discussion) a reciprocal process in which generations engage in reflective discussion and role modeling to bridge value differences (Hermawan, 2019; Ismayawati et al., 2024). Referring to Indonesian values such as deliberation and kinship, this model institutionalizes moral dialogue as a pedagogical mechanism that promotes harmony between generations.

Therefore, this study proposes Two-Way Moral Dialogue as a mediation variable (M) that connects intergenerational conflict triggers (X) with resolution outcomes (Y). Its contribution lies in integrating a dialogical approach rooted in culture into the framework of value alignment in family governance. This review aims to: (1) identify the main triggers of conflict (X); (2) analyze the mediating role of Two-Way Moral Dialogue (M); and (3) explore how it facilitates effective conflict resolution outcomes (Y). The following section presents the relevant literature underpinning these variables and introduces the conceptual model.

METHOD

This study uses a Systematic Literature Review (SLR) following PRISMA 2020 (Page et al., 2021) to examine how moral and ethical education helps resolve intergenerational conflict in family businesses. The search, conducted on September 9, 2025, covered Scopus, Web of Science, and Sinta 1–3, and studies were selected based on the following criteria.

Table 1. Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
Published between 2015–2025	Published before 2015
Article is a peer-reviewed journal paper	Article is not peer-reviewed
Journal indexed at least in Sinta 3 or Scopus	Journal not indexed in Sinta or Scopus
Written in English or Indonesian	Text not written in English or Indonesian
Empirical research related to intergenerational conflict in family businesses	Non-empirical studies (conceptual papers, opinion essays, or non-data reviews)
Focus on moral and ethical education within the context of family businesses	Does not address moral/ethical education or family business context
Discusses mechanisms of conflict resolution (moral dialogue, family deliberation, cultural values)	Does not discuss conflict resolution or intergenerational communication mechanisms

The search used several keywords in both Indonesian and English. A total of 1,020 articles were initially identified based on titles, abstracts, and full texts, following the criteria shown in Table 1.

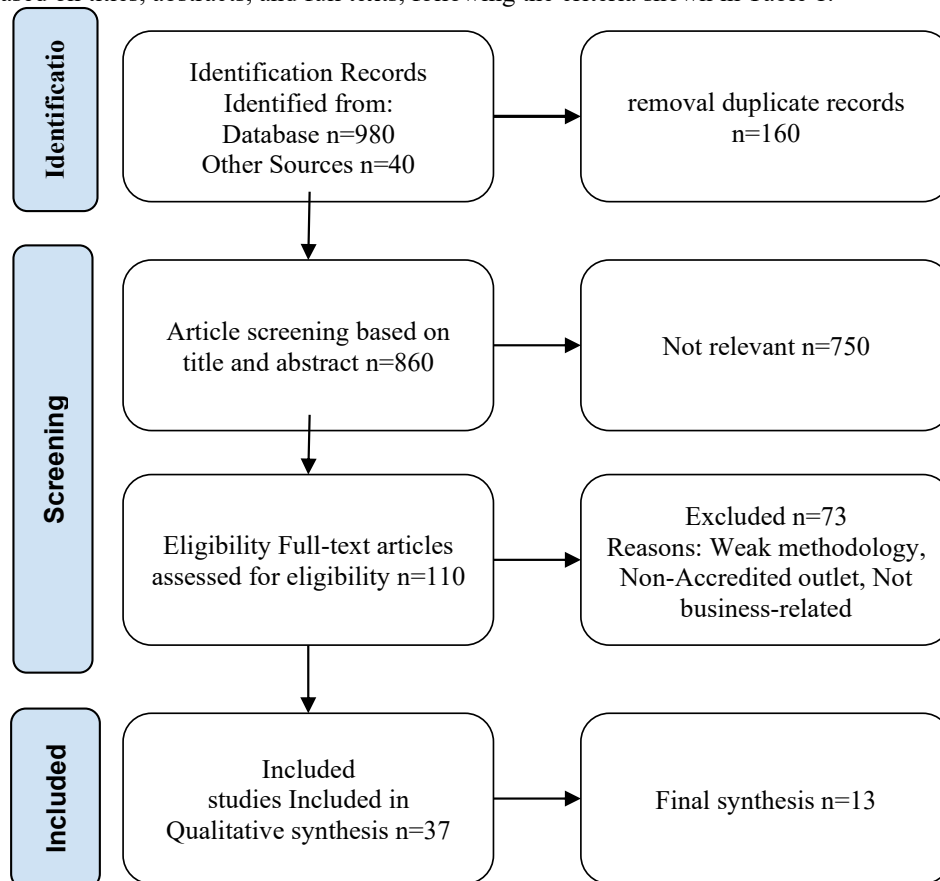


Figure 1. Systematic Literature Review (SLR)

RESULTS AND DISCUSSION

1. Thematic Synthesis and Framework Development

Based on the selection process, this study used the Systematic Literature Review (SLR) technique on the topic of intergenerational conflict in family businesses in Indonesia and found 13 articles that met the criteria for further

analysis. Summary of the thematic analysis results for the three research variables conflict drivers (X), moral and ethical education (M), and conflict resolution outcomes (Y).

Table 2. Summary of Thematic Findings (X–M–Y)

Research Objective	Variable / Theme	Main Findings	Supporting Studies (n = 13)	Representative Studies	Implications / Interpretations
1. To identify the main factors driving intergenerational conflict in family businesses (X)	Value Gap & Moral Dissonance	Conflicts often stem from differing interpretations of inherited family values and moral responsibilities. These are primarily moral rather than strategic tensions.	10 (77%)	Ardyan et al., 2023; Purwanto et al., 2024; Danaparamita, 2024	Highlights the need for moral alignment mechanisms beyond managerial systems.
	Communication and Leadership Style	Divergent communication patterns and leadership aspirations deepen generational distance and reinforce moral dissonance.	9 (69%)	Zehrer & Leiß, 2020; Utami, 2019; Gavrić & Braje (2024)	Calls for reflective and intergenerational dialogue spaces.
	Technological Adaptation	Differences in technological readiness intensify generational gaps in perception and decision-making.	6 (46%)	Fries, 2021; Rahatullah, 2024	Suggests integrating moral perspectives to ensure innovation does not undermine traditional values.
2. To analyze how moral and ethical education facilitates value transmission within families (M)	Two-Way Moral Dialogue / Family Deliberation	Moral and ethical education operates dialogically through family deliberation, exemplary conduct, and collective reflection as a medium for negotiating values.	11 (85%)	Hermawan, 2019; Ismayawati et al., 2024; Tanan et al., 2023	Formalizes “two-way moral education” as a conceptual mediator (M).
	Operationalization of Variable M	Includes the frequency of family deliberation, depth of moral reflection, role modeling, documented family values (charter), and intra-family trust index.	–	–	Provides measurable indicators for future quantitative mediation tests (e.g., SEM/PLS).
3. To explain how Two-Way Moral Dialogue functions as a conflict-resolution mechanism (Y)	Conflict Resolution Outcomes	Implementation of family deliberation enhances trust, empathy, adaptability, and business continuity.	12 (92%)	McAdam, 2024; Danaparamita, 2024	Positions conflict as a moral learning space that reinforces harmony and sustainability.
	Potential Moderators	The effectiveness of dialogue depends on firm size, governance formalization, educational background, and market	–	Purwanto et al., 2024; Rothenberg et al., 2015	Dialogue is effective only when supported by collective moral

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		pressures.			commitment.
Integration of X–M–Y (Conceptual Model)	Mediating Relationship	The intensity of Two-Way Moral Dialogue (M) reduces conflict tension (X) and strengthens resolution outcomes (Y).	Synthesized from 13 studies	Ardyan 2023; McAdam 2024; Ismayawati 2024	Supports a culturally grounded mediation model based on <i>musyawarah</i> and <i>gotong royong</i> values.

2. Comparative and Theoretical Discussion

The dialogue process within business families reflects the principles of dialogical communication (Buber, 1970), in which understanding is built through mutual exchange and intergenerational accommodation, as described in Communication Accommodation Theory. The values of trust and reciprocity that emerge in the practices of deliberation and mutual cooperation reflect the principles of Social Exchange Theory (Blau, 1964), which emphasizes moral balance and mutual trust as the basis for family harmony. Culturally, this model is similar to *guanxi* in China and *wa* in Japan, but it is unique because it is rooted in the values of Pancasila and is implemented through deliberative practices that strengthen social cohesion. Thus, Two-Way Moral Dialogue serves as a conceptual bridge between Western theory and Indonesian ethics, strengthening intergenerational integrity and sustainability in family businesses (Danaparamita, 2024; Hardiansyah & Adirestuty, 2021).

3. Why These Findings Occur

This phenomenon arises because dialogical moral education is able to harmonize individual aspirations with the collective identity of the family. Instead of relying on hierarchical authority or one-way guidance, deliberation encourages a reciprocal learning process based on empathy and mutual respect. Through this dialogical process, family values are not erased, but rather reinterpreted so that each generation can adapt the founding values to the context of the modern era.

This process of moral negotiation plays an important role in preventing value polarization, an aspect that often cannot be overcome by a managerial approach alone. As a result, conflict resolution becomes more effective when moral learning shifts from one-way instruction to two-way deliberation, which in turn fosters a more adaptive, trusting, and mutually responsible family culture.

4. Trend and Conceptual Contribution

The research synthesis shows a consistent pattern: the higher the intensity of moral dialogue (M), the lower the intergenerational tension (X), and the stronger the conflict resolution outcomes (Y). This pattern is in line with global findings that show that value-based dialogue can strengthen organizational resilience (McAdam, 2024). However, this review expands theoretical understanding by placing these mechanisms within local ethical frameworks such as deliberation and role modeling.

This study introduces the Conceptual Mediation Model (see Figure 1), which positions Two-Way Moral Dialogue as a mediation process that connects conflict triggers (X) with resolution outcomes (Y). Theoretically, this model reinterprets moral education as a dynamic process rooted in culture. Practically, this model emphasizes the importance of institutionalizing structured family dialogue and intergenerational mentoring to maintain harmony and intergenerational sustainability.

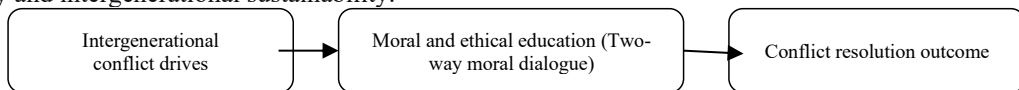


Figure 2. Conceptual Mediation Model

CONCLUSION

This study concludes that intergenerational conflict in Indonesian family businesses primarily reflects moral disharmony, arising from differences in the interpretation of inherited values rather than purely managerial or financial disputes. Thematic synthesis shows that Two-Way Moral Dialogue, practiced through cultural traditions such as family deliberation and mutual cooperation, functions as a key mediation process that transforms intergenerational tensions into a participatory space for ethical reflection and collective reasoning.

Through this dialogical engagement, families can maintain trust, develop moral maturity, and preserve shared values across generations. These findings challenge the assumption that Western-style formal ethics programs are universally applicable, instead proposing a culturally rooted model of conflict resolution that emphasizes relational harmony and adaptive negotiation of values. Future research is encouraged to empirically test the proposed Conceptual Mediation Model through longitudinal case studies and develop reliable instruments to assess how moral and ethical values are transmitted and reinforced in family businesses.

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