

Motivation of "Trust" in Education of Children Categories Asperger Disorder (AD)

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ABSTRACT

Every child is unique and trustworthy from God, including children in the category of Asperger Disorder (AD). This study aims to analyze the experience of being a parent in educating "children" in the AD category. Islam teaches the concept of mandate as a parent. As a "knife of analysis", T. Parson's theory is used in observing the efforts of parents to realize a harmonious family in a "trustful" frame. Obtaining data is done by using interview and observation techniques. The results showed that by considering children as "God's mandate", can raise awareness of educating and caring for children according to their needs. This is driven by factors of knowledge, appreciation, and religious practice of the child's parents.

Keywords: *trustful, ad child, educate, parents*

ABSTRAK

Setiap anak unik dan amanah dari Tuhan, termasuk anak kategori *Asperger Disorder (AD)*. Penelitian ini bertujuan untuk menganalisa pengalaman menjadi orangtua dalam mendidik "buah hati" kategori AD. Islam mengajarkan konsep amanah sebagai orangtua. Sebagai "pisau analisa", digunakan teori T. Parson dalam mengamati upaya orangtua mewujudkan keluarga harmonis dalam bingkai "amanah". Pemerolehan data dilakukan dengan menggunakan teknik wawancara dan observasi. Hasil penelitian menunjukkan bahwa dengan menganggap anak sebagai "amanah Tuhan", dapat menimbulkan kesadaran mendidik dan memelihara anak sesuai kebutuhannya. Hal ini didorong faktor pengetahuan, penghayatan, dan pengamalan beragama dari orangtua si anak.

Kata kunci: *amanah, anak ad, mendidik, orangtua*

A. INTRODUCTION

Children are a trust from God. Awareness of this concept, is usually known by parents. Even so, awareness of the aspects of appreciation and action is still relatively low, especially in the case of parents caring for children with special needs (ABK). This is based on the emergence of a sense of inferiority in parents when establishing social interactions in the community, in educating and caring for children with special needs.

The concept of trust in educating children with special needs has actually been stated in the points of education policy for children with special needs. As stated in Law Number 8 of 2016, that every citizen has the right to get "equal opportunity". In this context, it emphasizes that the state must be present in facilitating the needs of every child of the nation with "equal opportunity", as the maintenance of the rights of every citizen.

By embodying this policy, every citizen is seen as equal by the state to be given rights and asked for their obligations. So, it can be said that conceptually the state guides its citizens to be inclusive. Likewise, it is not uncommon for crew members to experience "indifference, neglect, and strangers" attitudes. This causes low self-esteem in parents of children with special needs category.

Observing the reality in the field, found cases of neglected children with speech delay conditions (Rahayu, 2009), cases of children committing suicide (Rokan, 2004), abandoned children in public places and in hospitals with physical disabilities (Humaidi & Fatmawati, 2019: 206-218). This case of child neglect is carried out directly or indirectly (Sukadi, 2013: 117-133). This of course has an impact on the inhibition of children's development, even the child's mental readiness.

So, is there still a harmonious family if there are children with special needs in it? If there is, then how are the efforts to make it happen? Furthermore, is there still a child's practice as a trust? If so, how is it practiced in the community?

Answering the question above, actually harmonization in the family will still be realized if it prioritizes the concept of children as a mandate from God. Thus, the reality of the low self-esteem experienced by parents with children in the ABK category can be minimized. Furthermore, the community through existing policies should be led to become inclusive citizens who view everyone as egalitarian (Han & Cumming, 2019).

Based on a preliminary study in Kutarih Village, Babussalam District, Southeast Aceh Regency, it was found that a family was blessed with two children in the Asperger Disorder (AD) category. The economic life which is classified as weak and the condition of the children do not make the family "chaotic". This is evidenced by the enthusiasm of

parents in educating their children at home and providing the best education through choosing schools for their children.

Even so, according to the neighbors of the family. It was explained that the desire to send their children to school was very big. However, for schools that are not in the extraordinary category, they have accepted the child and then transferred him to the second year. Because, it is seen as disturbing other children. Likewise, parents continue to send their children to special schools, with the hope that children develop according to their potential and talents. It was also explained that the youngest child of the family, despite experiencing the same condition as his brother. The mother still takes care of her child in neat clothes, educates and keeps the child clean. Because, usually early childhood like them have not been able to maintain their own cleanliness.

Observing the preliminary study, the thematic classification of recent research on children with AD is detailed. Indeed, research on AD has been widely studied, including the therapeutic aspects for AD children (Desmaniar & Krisdianto, 2016; Assjari & Soparlah, 2011: 225-243; Cahyono & Hariadi, 2016: 49-58; Hermawati, *et.al.*, 2014; Mukhtar, *et.al.*, 2019: 8488-8497), detection models (Suryaningrum, *et.al.*, 2016: 62-74) and identification (Jauhari, 2016, Lubis & Suwandi, 2016) experienced by AD children (Irvan, 2017; Casement, *et.al.*, 2017: 73-89), the development of AD children (Isna, 2019: 62-69, Kurnianingsih & Alfiyanti, 2017), efforts to train abilities (Yuliano, *et.al.*, 2018) and skills of AD children (Tanriady, *et.al.*, 2013: 1-9), strategies (Lindsay, *et.al.*, 2014: 101-122) and learning techniques of AD children (Madriaga & Goodley, 2010: 115-131; Kurdi, 2009: 14-25; Haes, 2019), as well as models (Padafani, *et.al.*, 2019; McGillicuddy & O'Donnell, 2014: 323-344) and learning approaches for children with AD (Rokhman, 2020). Furthermore, there is research on the role of families in developing the potential of AD children (Muya & Yuanita, 2016; Cipta, *et.al.*, 2019: 149-160) as well as the education needed for parents, teachers, and therapists in caring for AD children (Irvan, 2016; Moekdas, *et.al.*, 2010) in training the mental health of early childhood (Puspita, 2019: 85-92) in general and specifically for AD children.

Observing the previous literature review, it is understood that there are various lines and aspects of disability studies that refer to children with AD. Even so, researchers have not paid much attention to the study of how the experience of parents in educating and caring for AD children. In fact, the experience of parents in caring for AD children is seen as important as an effort to directly monitor the needs and developmental aspects of AD children.

In fact, an attempt to answer can a harmonious family be realized if one of the family members has Asperger's disorder? Or vice versa, only families who are "in general" are normal who can feel a harmonious life in their daily lives.

Observing this, there is an "empty cubicle" that deserves a more in-depth study regarding children with special needs in the Asperger's disorder (AD) category. The subject in question is the motivation of parents in educating their children with such conditions. Furthermore, the relationship between these motivations and the religious orders believed by their parents (Islam) was also studied.

Based on the description above, a research was conducted on AD children with the title, "*Motivation of 'Trust' in Educating Children in the Category of Asperger Disorder (AD) Children*". Furthermore, this research answers questions related to the experience of parents in educating children with AD and efforts to realize household harmonization in these conditions.

B. METHOD

This study uses a qualitative approach. Collecting data using interview and observation techniques on parents who have AD children, domiciled in Southeast Aceh. It could be that there are several parents who have children with similar conditions, but researchers have only found one family who is willing to be observed and questioned further. Even though there is one respondent, it is hoped that the experience and motivation of the parents in educating their children can be used as an illustration of realizing harmonious values based on the motivation of trust in educating children (whatever the circumstances). For this reason, T. Parson's structural-functionalism theory is used as an "analysis knife" in interpreting the role of parents in maintaining the balance of the family as part of the wider community.

C. RESULTS AND DISCUSSION

1. Description of Parent and Child Category Asperger Disorder (AD)

DD is the second child of Mr. MY and Mrs. DS. Born in Kutacane, December 09 2017. According to Mrs. DS, the child DD was born in a condition from the beginning of the Asperger disorder (AD) category. Likewise with DD's brother, NT. NT Born in Kutacane, May 03 2014. In fact, Mrs. DS explained that Asperger's disorder is her child's birth. And so on, descendants of the mother DS.

As for the symptoms that DD shows in her daily life, it seems that she doesn't get along with her peers and people around her, and if you fight, you have to get revenge. His mouth is a bit "deformed", walking often falls, so that his knees are often injured. Similar to DD, her older brother NT also has a similar disorder, so that they both seem less socialized with their peers in their village.

It was previously mentioned in the introduction that Mrs. DS and her husband MY take care of their two children sincerely and lovingly. Realizing that his wife's descendants had a similar problem, Mr. MY said that this was part of his readiness that he had expressed since marrying Mrs. DS. Completely is a shared trust that must be maintained according to His guidance.

When met the next day, Mrs. DS accepted the author's presence to share her experiences as a parent caring for a child with Asperger's disorder category. Mrs. DS said that her and her husband's biggest motivation in caring for children is to consider them a noble trust from Allah swt. He didn't even hesitate to mention, how many families expect "children" but haven't been given the opportunity, then why do they have two children who have to complain, let alone ignore them? Mrs. DS also said that taking care of children as well as possible is part of her hope as a mother who wants her children to have a more decent life (economically) than their parents.

According to the American Psychiatric Association, the diagnosis of AD experienced by NT and DD is a psychiatric disorder in a child that appears at an early age which is characterized by undeveloped social communication and social interaction skills and is accompanied by symptoms of restricted behavior / interest disorders and repetitive behavior / behavior. over and over again (Arlington, *n.d.*).

In addition, other identifications that indicate AD children can be seen from the aspect of children's language development. For this matter, NT and DD showed indications of AD in the form of not babbling in the first year of birth, not even being able to speak 1 word even though they had reached the age of 16 months, and did not respond when their second name was called (National Institute of Mental Health, 2007). With this condition, NT and his sister, DD, cannot carry out daily activities even though they only eat, drink, and wear clothes. Especially, when walking, NT and DD often fall, so that their knees hurt. So NT and DD really need help from their parents.

Thus, NT and DD show special needs for the people around them, especially their parents. For this reason, the mandate as the motivation for Mr. MY and Mrs. DS in caring

for children should be studied more deeply in the discussion of point B. So, through this kind of educational experience, it will bring a sense of responsibility as parents.

2. "Trust" Motivation in Educating AD Children

a. Educating Children at Home

Family education at home has a vital role in helping children's growth and development (Jailani, 2014: 245-260, Baharun, 2016: 96-107), including children in the AD category. Realizing this, parents make efforts so that busy making a living does not neglect their children to study at home. Because, everyday Mr. MY works as a toilet guard in a hospital (Kutacane area) and Mrs. DS works as a housemaid.

Responding to this, Mrs. DS said that the efforts made to continue to provide education for children at home, namely by (1) spending 1 hour of study time at night, (2) training children to speak (communicate) well, and (3) familiarize children with independent learning under the supervision of their mother.

Taking 1 hour of time is not meant to restrain a child for an hour under constant study (Hyoscyamina, 2012: 144-152). Because, occasionally parents invite their children to play while learning according to the age stage, plus special attention for their children, both NT and DD.

Bu DS strives to train children to speak as a form of assistance to children to reach the stage of language development from an early age. So, Mrs. DS every night study, taking the children to be invited to communicate, even though she started with a stutter. This is considered important for Mrs. DS, because children will be able to interact well, if they have good language or communication skills as well.

Furthermore, in an effort to familiarize children with independence, Bu DS provides facilities for children to practice language independently and learn (assignments from school) at home. This is done so that children do not feel they are under pressure from their parents to learn (Tohir, 2019). Rather, it gives freedom for children to explore their potential, of course under the supervision of the madrasa.

When interviewed, Ms. DS and Mr. MY said that the biggest motivation for both of them to remain sincere in educating NT and DD was to maintain the trust from Allah swt. Because, for them it was not in vain that God created something, of course there is wisdom from that creation (Al-Qur'an al-Karim, 2009). Thus,

responsibility as a parent is the basic target of both (Pak MY and Bu DS) in educating children (category AD).

Thus, it can be understood that knowledge, understanding, and appreciation of one's religion (parents) can raise awareness to educate and care for children according to their needs, regardless of the child's condition. This is based on the belief that children are a mandate from Allah S.W.T.

b. Sending Children to Formal Educational Institutions

Education is everyone's right, which is widely guaranteed by the state. Likewise, in the smallest unit, the family in this case the parents, is obliged to provide the right education for their children as a "container" for socializing with peers, growing and developing according to the phases experienced by the child.

It has been mentioned previously that the family that the author studied is a family that educates their biological child with AD category. Likewise, educating children in formal educational institutions is the main choice for parents after their children receive care and education at home.

According to Mrs. DS, what happened to her child was congenital. The descendants of Bu DS are also like that. So, there is not the slightest sense of "shame" let alone to ignore the child. This is evident from the efforts of Mrs. DS and her husband MY to enroll school children in "public" schools like children in their village, namely MIS Babel.

At the beginning of the first year of study, NT (Pak MY's daughter and Bu DS) was accepted by the madrasa. However, entering the promotion phase, Mrs. DS was specifically called by the madrasa, that her daughter NT could not continue to the next class (grade 2), she had to repeat first. In fact, the madrasah suggested that NT be enrolled in special schools.

Seeing the importance of studying at school/madrasah and not wanting to reduce children's learning motivation (Mulyani, 2001), Bu DS enrolled NT at the Simpang Empat Extraordinary Elementary School, Kutacane, Aceh Tenggara. Now, NT is 7 years old and is in 2nd grade. Special attention and material according to the "conditions" being experienced make NT "at home" in school and studying with friends at the SLB.

3. Children as a "trust" from Allah swt.

The child is a trustee (Anisah, 2011; Prasetyaningrum, 2012). Families who are given children, must be able to maintain the trust from Allah swt. For this reason, the maintenance of physical aspects in the form of physical and spiritual in the form of spiritual and mental attitudes (psychic aspects) of children is an aspect that greatly determines the growth and development of children (Hidayah, *et.al.*, 2017).

The birth of a child is a beautiful wait for parents. Since birth, parents are given the responsibility to maintain the "life" of their child (Syahraeni, 2015). In fact, Islam encourages parents to pronounce the call to prayer, give a good name, and akikah it, as a form of gratitude for the birth of a child.

In every phase of the child's age, parents are responsible for creating good and quality children (known as pious/*shalehah*) (Usman, 2015: 112-127). According to their nature, children are born with their own characteristics, so there are advantages and disadvantages for each child. For this reason, as parents, it is "obligatory" to respond wisely to the character of children, especially children who need special attention (ABK).

Children with special needs, in this context the AD category, require special attention to be trained and given child communication therapy as a "tool" for social interaction (Minhat, *et.al.*, 2013). In addition, children also need supervision from the behavioral aspect, because children in the AD category have repetitive behavior patterns and limited interests (Anurogo & Ikrar, 2015: 106-112).

In line with the above, Mrs. DS and Mr. MY every time they are asked about their motivation in educating their children (category AD) they always answer that children are a mandate. With that belief, both of them educate, care for, and raise their children with love. This can be seen from the efforts to give the appearance (the best clothes) for children, educate children at home and send them to extraordinary schools, even according to the narrative of the two, there are almost no "tired words let alone bored" educating children. For them, the child is a "child" entrusted by God to be cared for as best as possible.

4. Obligations to Educate Children

Humans are created according to the nature of Allah. In another language, M. Arif Khoiruddin calls fitrah with the term religious instinct (Khoiruddin, 2017: 1-17). That is, humans were created to be able to accept monotheism and not deny it. The teaching of

monotheism is *ad-din Haniifaan*. It's just that those who are polytheists do not know the nature of this creation.

Islamic basic education actually directs students to strengthen the instinct of monotheism. Because, all humans have instincts that recognize *ad-Diin Haniifaan*, namely the teachings or guidance of the truth (Al-Qur'an al-Karim, 2009). This is shown from the behavior of humans in general, who are touched by goodness, amazed by beauty, and delighted by appreciation, as well as other things that are nature created by the Creator. With regard to *fitrah*, there is a saying of the Prophet. what is popular with the term *fitrah* is: "Every child who is born has a *fitrah*, so that it is his parents who make him a Jew, Christian, or Magian." (HR. Al-Aswad bin Sari) (Bek, 1948: 130).

Based on the description above, it is understood that there is potential that Allah swt has. give it to humans to recognize the nature of their creation and the universe. This potential is termed *fitrah*. This potential should be optimized by teachers to students, so that in the spiritual aspect of children it is in accordance with the stage of religious, moral, and value development that becomes the 'breath' of every child's activity.

Every child has the right to receive education, both from the family environment, school/madrasah, and from the community (Suradi, 2018). For that, parents as executor of the mandate from Allah swt. obliged to meet the educational needs of children. This is pursued by Mrs. DS and Mr. MY by educating their children every night at home, sending their first daughter to special school, and starting to familiarize children with social interactions with peers around the house.

Thus, the encouragement to believe in children as a mandate becomes a "high" motivation for Mrs. DS and Mr. MY in supporting (caring for, educating, and raising) their two children. Furthermore, both of them explained that this was based on knowledge, understanding, and efforts to practice Islamic teachings as the teachings they believed in.

5. Talcott Parson's Perspective Harmonious Family

A harmonious family is a conducive, healthy, and best environment in shaping the child's personality (Sainul, 2018). Indeed, family harmonization can be created by husband and wife through positive attitudes (Nurmila, 2013: 61-79), good prejudice, and assertive communication (Tirtawinata, 2013: 1141-1151). With these conditions, children will get "intake" both for the development and development of self-potential.

Family harmony is not caused by economic adequacy and high social strata in society. More important than that, how is communication between individuals in the family

(Abidin, 2011), seeks to maintain family integrity, has a "convincing" heart to understand each other, and views children as the glue of family relationships (Fatkhurrohmah, *et.al.*, 2019: 199-216).

With regard to children, usually if not addressed wisely. Parents view their children as a "burden" that must be carried to continue to be provided for and have their needs met. In fact, in essence, children are a mandate from God, present as the glue of family relationships. Family harmonization can also be achieved through joint efforts to educate children, under any circumstances.

To achieve stability in family and social life, Parson provides requirements for system functions that must be fulfilled so that the entire system can run well/stable. Four important requirements that must be met in every system, namely Adaptation, Goal Attainment, Integration, and Latency (Parsons, 1937; Sidi, 2014: 1-16). With these four indications, a family arrangement can seek to create a harmonious space between individuals in it. Here's the description:

a. Adaptation

Adaptation is a form of adjustment to different environments or conditions that have occurred so far (Parsons, 1937). Being mandated by 2 (two) children with AD category made Mrs. DS and Mr. MY make adjustments in line with the growth and development shown by their children. The adaptation process that was attempted by Mrs. DS and Mr. MY was not explained to the author in detail, but through the following interview excerpts, the author obtained the meaning of verbal expressions from Mrs. DS.

“Initially, of course, we hoped that our child would be born and have a normal life like normal children. However, when our first daughter, NT, was born, her condition grew as it turned out. Likewise, as parents we are very grateful to be given a child. Next, for our second child we also expect the same thing. Again, Allah has entrusted us with a son (DD) with a similar condition to his brother. From there, I thought maybe this was because I was born from my family. But yes, gelakhne trust, we have to be careful.” (DS, 2020).

From the interview excerpt above, the author is of the view that Mrs. DS and her husband need a “new” adaptation to the birth of their child. In fact, Mrs. DS had expressed her sadness when she realized that her descendants from her family had “hereditary” disorders, both physically and mentally, including her child who was classified as AD. With the support of the family and also the acceptance of the

surrounding community, slowly growing enthusiasm for educating children wholeheartedly.

The adjustments made by the two now feel light due to efforts to practice Islamic teachings which are believed to be, that children are a mandate from Allah swt. Thus, efforts to educate and provide for children are not seen as a burden, let alone a burden on life, in fact they believe that children are also present with sustenance that has been guaranteed by Allah S.W.T.

b. Goal Attainment

Goal attainment or goal achievement is the second requirement for consideration and identification of important issues in creating a harmonious family proposed by T. Parson (Parsons, 1937). The fulfillment of this goal attainment aspect can be seen from Mrs DS' decision to stop at one of her workplaces as a housemaid (PRT), the decision to transfer school children from educational institutions for children in general to special schools. This was done by Mrs. DS so that she could work from morning to evening in one house only, then at night she could supervise her children studying.

First, Mrs. DS's decision to stop at one of her workplaces as a domestic worker. This was taken by her husband's permission to focus on spending time educating children. So, after working in the afternoon, Mrs. DS can take care of the children, bathe, care for them, and supervise the children's learning in the afternoon. His considerations can be seen in the following interview excerpts:

“After the birth of our second child, I asked for your permission not to work in one of the houses where I used to work, so I just focused on taking care of the rest of the children. Indeed, this reduces my husband and I's income, but for the sake of the children, Alhamdulillah, father understands.” (DS, 2020).

From the quote above, Mrs. DS emphasized that this decision was not made without risk. However, this is seen as the best option, for the sake of taking care of children at home. Because, according to him, the cost of living and sustenance, God willing, has been arranged by God. However, the mandate to care for children is not something that is worth negotiating.

Second, Mrs. DS's decision to transfer children to study at an extraordinary school. This was taken by Mrs. DS and her husband due to a call from the madrasa where NT (the first child of Mrs. DS and Mr. MY) was after the announcement of the grade increase. Based on information from the NT homeroom teacher at the

madrasa, the article was that NT during the first year of study had not been able to communicate, interact, and often "peeded in his pants". So, he advised NT's parents with a "heavy heart" to transfer him to a special school.

Realizing this, Bu DS did not get discouraged. He understands the good intentions of the madrasa for the development of his child. This can be seen in the following interview excerpt:

"uwe son, in the beginning, we sent your child to madrasah, if you think about it, khut kute nde. But during the class promotion cycle, my mother waited for the NT homeroom teacher, the homeroom teacher agreed to my advice, Mom, your geeky doesn't suit this SLB school, oh yeah, because the school doesn't work, but it's for the good of your brother" (DS, 2020).

In the excerpt of the interview, Mrs. DS revealed that the call from the madrasah through the homeroom teacher of NT was an effort to give advice so that NT could get an appropriate education and for the common good. Since then, Mrs. DS immediately enrolled NT in SLB. Now, NT is entering its first year of school at SLB and is showing improvements in learning outcomes.

In addition to the two things above, the next form of goal attainment is to supervise their children studying at night. By deciding to stop working in one of the houses as a domestic worker, Bu DS spent \pm 1 hour at night to supervise her children studying, both NT and DD.

Thus, Mrs. DS strives for her child to continue to get the best education. With the hope that her child's life will be more "prosperous" than what she is experiencing with her current husband. The motherly instinct shown by Mrs. DS is recognized as a sense of responsibility for the trust in the form of a child from Allah swt.

c. *Integration*

Integration is the result of a combination of the adaptation process and goal attainment. (Parsons, 1937). Through the two previous stages, each family member, Mr. MY, Mrs. DS, and their two children NT and DD, have made adjustments and considered family goals. This makes the "complex" family life feel harmonious.

Mr. MY's job requires him to come home at night, Mrs. DS who comes home in the afternoon, and his children who are at home (except during school, the NT studies at SLB), with such conditions, this family life shows a well-maintained harmony. In fact, this condition is like a harmonious and whole family in general.

This integration can also be seen when the author visited Mrs. DS's house several times, where the children were treated well, the "squabbles" between Mrs. DS and Mr. MY were never heard by the surrounding community (neighbors), even their children were always dressed neatly at home or at home. out of the house. Thus, a family with any condition will feel harmonious, if the elements of the head of the family and individuals in the family understand each other, give understanding to each other's work, and sincerely live life as a mandate from Allah S.W.T.

d. Latency

Latency means the state of being pent up, latent nature. T. Parson suggests that latency is the "benchmark" of a harmonious family (Parsons, 1937). The latent nature that is formed in a family will emerge from a long process, be it adaptation, consideration in achieving goals (goal attainment), and integration (integration).

Getting used to interacting with children, training children to communicate (Nurbaya & Mujinem, 1997), makes Bu DS very close to her children. The children, NT and DD, also showed that they were comfortable with their parents. Family harmonization with good communication and sincerely carrying out the mandate from Allah swt. make this family take care of each other.

In addition, it is possible that external parties (outside the family) view conditions that are different from the condition of Mrs. DS and Mr. MY's children. Likewise, this family no longer has a problem with it, because for Mrs. DS and her husband having children like NT and DD is not a "disgrace", but a gift as well as a mandate from Allah swt.

Based on the description above, it is evident that the family under any conditions will feel harmonious if each family member understands the main duties and responsibilities in a family. Furthermore, this harmony must be maintained with good communication and "extra" efforts in educating children so as to foster family togetherness.

D. CONCLUSION

Based on several previous studies, there is data on how many children are neglected. In fact, some of these children with physical and mental disorders were placed in orphanages. This is really sad when it is returned to the appreciation that children are a mandate from Allah swt. The results of this study indicate that by considering children as "the trust of God", it can raise awareness of educating and nurturing children according to their needs. This is driven by the knowledge, appreciation, and religious practice of the

child's parents. Thus, through efforts to educate children at home, send their children to formal educational institutions, and strive for a harmonious family according to T. Parson's structural-functionalism theory, parents are able to maintain and create a balance in the family as part of the wider community.

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