



**The Lived Experiences of the Javanese Muslim Parents in
Nurturing the Well-being of Talented Youths**

Nur Setiawati Dewi

**A Thesis Submitted in Fulfillment of the Requirements for the
Degree of Doctor of Philosophy in Nursing (International Program)
Prince of Songkla University**

2019

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I hereby certify that this work has not been accepted in substance for any degree, and is not being currently submitted in candidature for any degree.

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ABSTRACT

This phenomenology study aimed to explore the essence of the lived experiences of Javanese Muslim parents in nurturing well-being talented youths. The thirteen Javanese Muslim parents were recruited by snowball technique. The Central Java and East Java provinces, Indonesia, were taken as research settings. The data were collected by interviews, field notes, and observations. Giorgi method was used to analyze the data.

The results of this study revealed that the essence of the nurturing well-being of the talented youth is centered into “Nurturing Good for Allah” , which influence to nurture well-being of talented youths. The study produced three themes, including 1) enduring and striding the obstacles 2) taking care as *ikhlas* and 3) feeling blessed and pride. Enduring and striding the obstacles consist of seven subthemes, namely 1) dismissive attitude of teacher 2) The overt behavior of children 3) neighbor’s satire 4) gender diversity 5) stumbling block with relatives 6) not being supported from sponsors and 7) financial strain. The second theme, taking care as *ikhlas*, included three subthemes, namely 1) being good parent in promoting the wellness 2) inculcating the moral values and 3) striving earnestly. The last theme, feeling

blessed and pride, have three subthemes. There are 1) displaying the achievement collection 2) sharing the success and 3) paying praise to Allah.

Based on the result, it is necessary to family nurse to understand what parents needed to face against obstacles. So developing partnership between family nurses and Islamic leaders is essential to strengthen the parent's resilient.

Keywords: nurturing, the well-being of talented, Javanese Muslim parent, talented youth, phenomenology

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CHAPTER 1

INTRODUCTION

Backgrounds and Significance of Problem

Being talented youth, or as in some literature this is called being gifted, is defined as “the outstanding mastery of systematically developed abilities (or skills) and knowledge in at least one field of human activity to a degree that places an individual at least among the top 10 per cent of age peers who are or have been active in that field or fields” Gagné (2004, p. 120). Globally, around 10% of the children belongs to talented youths; whereas in Indonesian studies this was predicted at about 2 - 5% of children identified as talented youths (Gagné, 2004; Munandar, 1998; Sugihartono, Isti Yuni, & Kartika, 2013). Although, the number of talented youths is less than the general population, they are as an identity of being a national asset. By their talent, it could impact positively to their nation in the worldwide. In the youth period, talented youth has achieved the top of performances as professionalism (Brackenridge, 2004). For example in the sport talent, the total productivity of elite athlete was more than 40 hours, including the training’s times, travel time of competition, and study (de Subijana, Barriopedro, & Conde, 2015).

It is never easy task for talented youth to successful in every national or international competition. Being successful in every national or international competition is never an easy task for talented youth; they started training constantly since childhood and involve in year-round. They should training consistently since

childhood to properly prepare their physical for competition (Gould & Whitley, 2009; Manzi et al., 2010; Scott, Lockie, Knight, Clark, & Janse de Jonge, 2013). At the same time, they should learn how to deal with the stressor they meet in every tournament, talent organization and their personal life (Fletcher, Hanton, & Mellalieu, 2006; McKay, Niven, Lavalley, & White, 2008). It is necessary concerned in which the talent's stress contributed to well-being status (Lu et al., 2016).

Talented youths felt that their talent often made them feel uncomfortable because of having different feelings from others in their age group (Farrall & Henderson, 2015). They felt exhausted or extremely weary and fatigued and had difficulty in the balancing their own and their peers' abilities. (O'Neill, Calder, & Allen, 2015). Therefore, they often experienced boredom, were afraid of failure and felt frustrated with their work, depression, social anxiety and panic (Robins, Coleman, Micko, & Cross, 2015). Some studies even suggested that talented youths faced several mental health problem including eating disorder and suicide (Sundgot-Borgen & Torstveit, 2004; Baum, 2005). Some Indonesian studies reported the same side effects of having talent such as depression and socially difficulty (Nadiva, 2013; Wandansari, 2012).

There are a few studies that have reported the positive effects among talented youth. Some talented adolescents had high self-esteem, a good positive relationship with others and lower rates of delinquency (Godber, 2012; Nadiva, 2013; O'Neill et al., 2015; Penney & Hay, 2008; Wandansari, 2012; Wilding, 2014). Particularly for Muslim talented youth, one study reported that they have good coping mechanism and time management to face against the challenges (Singh R, et.al, 2011).

Several quantitative studies have investigated that nurturing talent development (Bireda & Pillay, 2017; Stafford, Kuh, Gale, Mishra, & Richards, 2016)

and parent has primary contribution on it (Wiersma & Fifer, 2008; Wu, 2008). To develop the talent, parents should provide extra efforts to fulfill talented needs than parent with normal children. They must make sure and have to encourage their children achievement and to help them fulfill their talent potential to reach their highest levels (Wu, 2008). Parents spend all resources including money, time, and supports in assisting their children to reach the success' ladder. Parent also is primary support source in helping of coping process when season-ending injury and career termination injury session occurred (Wuerth, Lee, & Alfermann, 2004).

In order to maximize the nurturing, a number of factors should be considered, including religious and cultural beliefs. There is a fundamental difference in the perception of nurturing talented youth between western and eastern cultures. One study conducted by Wu (2008) asserted that Western culture believe that nature (genetics) rather than nurture is the key to gaining high achievement. Identifying the talented is to be the priority followed by providing favorable environment to foster the development of talent. Only selected children get specific treatment to develop their talent. Contrary of the Eastern cultures, it believed every children have talent and nurturing is a pivotal key to success; hence, in early childhood the parent begins to develop the child's talent (Wu, 2008).

As a part of eastern culture, Javanese Muslim people believe that nurturance is the main key to develop well-being. Since early childhood, Javanese Muslim parent *among* (nurture) their child aims to become *dadi wong* (wellness / positive well-being) (Albert, Trommsdorff, Mayer, & Schwarz, 2005; Idrus, 2012b; Nuri, 2016). To achieve wellness, during the nurturance, parent build two main characters as Javanese Muslim people, including *akhlakul kharimah* (Islamic characters based on the Al Qur'an and Hadist) and Javanese characters (Nurhidayati, 2005; Oweis, Gharaibeh,

Maaitah, Gharaibeh, & Obeisat, 2012). Parents also should be responsible in fulfilling children's rights. These include the rights to have a healthy commencement in life, to get a family name and a good name, to have property and inheritance, and to have health care and adequate nutrition. In addition, the other rights are the rights to get a proper education and skills, to achieve a noble and secure life and to have society and state support (Nurhidayati, 2005; UNICEF & Al-Azhar University, 2005).

Javanese Muslim parenting has the uniqueness compared with other eastern countries regarding with the person's roles involve. Traditionally, the role of Javanese father has similarity with the eastern country in which has biggest authority in families. The authority of fathers appeared from the conservative values that woman exists to serve man, therefore their primary roles are to cook (*masak*), to prettify themselves (*macak*), and to pregnant and childbirth children (*manak*) (Serad, 2012). The traditional Javanese women have limited roles in the family, including managing domestic activities and child rearing; on the other side, father's responsibility is as the family's breadwinner (Smith-Hefner, 1988).

However, Javanese parenting also is influenced deeply by Islamic values in which emphasized on the equal roles between father and mother in parenting. No hegemony role based on the gender diversity (Al-Bukhari, 2009; Muslim ibn al-Hajjaj, 2009). Islam viewed that the relations between women and men (father and mother) are actually based on oblivion as outlined in the Qur'an. That is mutual help and support (Al Qur'an, Attaubah; 71), protect and complement each other (Al Qur'an, Albaqarah; 187) and do each other good (Al Qur'an, Annisa; 19). Wade and Wiloso (2016) supported the Islamic parenting concept. They found that Javanese Muslim father nurture actively and no hegemony of man in nurturing the children. There are no separate roles between father and mother in the development Javanese

Muslim identity. Previous studies above showed the interested results of parent's nurturing of talented youths. However, most of the studies were still focused on how nurture can develop the talent performance only and used western perspectives. In fact, nurturing the well-being of talented youth is crucial may be considered to maintain the talent performance; unfortunately, there are still overlooked in the talented studies, including Javanese Muslim parents. The Javanese Muslim is the one of ethnic who kept both of the local wisdom (Javanese values) and religious values as the way of life that may influence deeply on their daily nurturance to develop talented well-being. However, none studies of the nurturing the well-being of talented youth in Javanese Muslim study; so the gap of knowledge regarding to this phenomenon is necessary to be explored by parents' experiences.

Nurses are one professional body should understand about parent's experiences in nurturing the well-being of talented youths. Listening to family experiences and intentional objective abstraction are an important source of knowledge for nursing care. In this way, nurses can find unique ways to initiate the exploration of nurturing the well-being of talented youth among Javanese Muslim parents' experiences using descriptive phenomenology.

Research Objective

The purpose of this study was to explore the essence of the lived experiences of Javanese Muslim parents in nurturing the well-being of talented youths.

Research Questions

What is the essence of the lived experiences of Javanese Muslim parents in nurturing the well-being of talented youths?

Conceptual Framework

From Islamic perspectives, the aim of Islamic nurturing is to cultivate the children who have Islamic characters based on the Al Qur'an and Hadist (*akhlakul kharimah*). Hence, Muslim parents depend firmly on their religious beliefs when providing their nurturing practices (Oweis et al., 2012). They must nurture and build ethics, character, morals, respect and obedience of their children with tenderness and affection by abandoning all forms of violence (Oweis et al., 2012). In addition, parents should be responsible in fulfilling children's rights. These include the rights to have a healthy commencement in life, to get a family name, to get a good name, to have property and inheritance, and to have health care and adequate nutrition. In addition, the other rights are the rights to get a proper education and skills, to achieve a noble and secure life and to have society and state support (UNICEF & Al-Azhar University, 2005).

In addition, the Islamic laws avoid parent to cursing and insulting their children, praising one child over another. They also need to provide their child with an good education with an emphasis on God (UNICEF & Al-Azhar University, 2005).

The other conceptual framework is the well-being perspectives. Well-being related to their families' ability to provide their essential physical, emotional, and social needs (Pollard & Lee, 2003). Islam viewed well-being as the way of spiritual perfection. It will be reached when someone is able to posit the perfection and talent

into pure intellect which will keep him or her from falling to become a slave to animal instinct. The Islamic well-being is centered on God (Seyed Hadi, 2016). Once someone reaches his or her perfection and talent in the right way, he or she automatically reaches a well-being state.

Descriptive phenomenology is one phenomenology approach that directs an investigation for understanding the fundamentals of a phenomena (Wojnar & Swanson, 2007). Descriptive phenomenology is rooted in Husserl's phenomenological philosophy. This phenomenological philosophy stands to achieve the state of pure consciousness.

Husserl's philosophy consists of three primary aspects, i.e., "Essences, intentionality, and phenomenological reduction". Husserl describes essences as the truth of something that represents the human consciousness (Sadala & Adorno, 2002). Intentionality is the way of conscious thought by directing the mind on a object (Dowling, 2007). Consciousness about phenomenon is what humans share as experiences. Phenomenological reduction is a facilitating process to direct the consciousness on the phenomenon. By using bracketing as phenomenological reduction, the researcher can create questions without interference from the researcher to the parents. The researcher's attitude and knowledge is stored in brackets so as to procrastinate prejudgment, bias, and theorizing on the phenomenon (Wojnar & Swanson, 2007).

Definitions of Concepts and Terms

Nurturing refers to daily efforts from either a father or mother or both of them in promoting their talented youth's needs to reach a well-being which assists the

youth to promote their ability and cope more effectively with the possible imposing stressors in regards to their talent and environment.

The well-being is optimal conditions where essential needs (i.e. physical, emotional, social and spiritual) are met in college students in order to faith to Allah.

Talented youths is the college students aged 15 to 24 years old who have achieved outstanding talent awards (e.g. trophy, medals, certificate, etc) in art, sports, and games, intellectual, or other talents at least at a national level to reach talented life satisfaction.

Significance of the Study

Nursing knowledge

The results of this study are valuable to family nursing knowledge. The results magnify the knowledge required to understand the phenomenon of Javanese Muslim parents in nurturing the well-being of their talented youths.

Nursing practice

Many challenges may be experienced by the parents in providing a good nurturing environment and these challenges may inhibit talented youth's well-being. In turn, family nurses can develop and anticipate their health care practice in consideration of the existing parent's situation in the context of Javanese Muslim population.

CHAPTER 2

LITERATURE REVIEW

This chapter explains the literature of nurturing the well-being of talented youths within a Javanese and Islamic context, factors that influence the nurturing of talented youths, the well-being perspectives, and the philosophy of phenomenology. The literature search was conducted using Elsevier, Springer, Willey, Proquest, Taylor-Francis, Sage, and Google scholar. The other resources were taken from textbooks that were relevant to nurturing talented youths. The chapter is structured as follows:

1. Youth development and development tasks
 - 1.1 Youth development
 - 1.2 Youth development tasks
2. Talented youth
 - 2.1 Definition of talented youths
 - 2.2 Characteristics of talented youths
3. Nurturing Perspectives
 - 3.1 Definition of nurturing
 - 3.2 Factors influencing the nurturing of talented youths
 - 3.3 Nurturing style of talented youths
 - 3.4 Javanese Muslim nurturing style
 - 3.5 Parental roles
 - 3.6 Parental challenges

4. The Well-Being Perspectives
 - 4.1 Definition of well-being
 - 4.2 Youths' well-being
 - 4.3 The well-being of talented adolescents and youth
 - 4.4 The nurse roles of promoting the well-being of youth
5. The Philosophy of Phenomenology
 - 5.1 The Husserl's phenomenology
 - 5.2 Descriptive phenomenological method
 - 5.3 Data analysis for descriptive phenomenology
6. Summary

Youth Development and Development Tasks

According to the physical, psychosocial and cognitive changes begin during puberty and continue throughout adolescence. The adolescence development and development tasks were explained below.

Youth development

The youth defined as a person who aged between 15 and 24 years old (United Nations, 1981). The development consists of physical, psychosocial and cognitive development. The explanation of these is below.

Physical development.

Growth increases rapidly and reaches peak speed. In the early adolescent phase (11-14 years) secondary sex characteristics begin to appear, such as protrusion of breasts in adolescent girls, testicular enlargement in male adolescents, underarm hair growth, or pubic hair. This secondary sex characteristic is achieved in the middle adolescent stage (ages 14-17 years). The late adolescent stage (17-20 years), the

structure and reproductive growth are almost complete and the adolescents are physically mature (Stang & Story, 2005).

Cognitive development.

In the early stages of adolescence looking for new values and energy and comparing normality with peers who have the same gender. Whereas in the final stages of adolescence, they have been able to comprehend the problem comprehensively with an intellectual identity already formed (Stang & Story, 2005).

Psychosocial development.

At the initial stage, attraction to peers is indicated by acceptance or rejection. Teens try various roles, change their self-image, increase their self-love, have many fantasies of life, are idealistic. The stability of self-esteem and the definition of body image and gender roles almost remain in adolescents in the final stages (Stang & Story, 2005).

In relationship with parents, adolescence have strong desire to remain dependent on parents is a characteristic possessed by adolescents in the early stages. In this stage, there is no major conflict with parental control. Adolescents in the middle stage experience a major conflict with independence and control. At this stage there is a big push for emancipation and self-release. The emotional and physical separation from parents can be traversed with a little conflict when the teenager is late (Carman & Kyle, 2016).

In peer relationships, adolescents in the early and middle stages seek affiliation with peers to deal with instability caused by rapid changes; friendships are closer to the same sex, but they begin to explore the ability to attract the opposite sex. They struggle to take place in groups; standards of behavior are formed by peer groups so that peer acceptance is very important. Whereas the late stage of

adolescence, peer groups begin to diminish in terms of interests in the form of individual friendships. They began testing the relationship between men and women towards the possibility of a permanent relationship (Kyle & Carman, 2012).

In summary, the dramatic development and growth in physically, cognitively and psychosocially during puberty makes the adolescence to have significantly changes in their lives. They are able to assess comprehensively in complex conditions or information. They also desire to be independent and unique person.

Development tasks

Erikson develop life-span development concept which this concept mentioned that human development consist of a series tasks, challenges, and assumed to be completed chronologically (Sturges, 2018). Of Erikson's eight proposed stages, adolescence stage stressing on the identity formation's process. During adolescence, individuals are exposed to new experiences' array of which include enhanced social autonomy, volition over life pursuits or academic, and an improved consciousness of himself / herself as a unique individual, trying to be independent and separate from your family and the environment where he once lived. The live changes often create pressures on adolescents to explore differences and convey to the world accurately. According to Erikson's theory, if adolescents are unsuccessful in developing identity, it can cause confusion of incomplete roles or feelings when others feel compatible with the world of adults (Arnett, 2000). Erikson emphasizes the confusion of role identities in adolescents will bring consequences to their lives where feelings of uncertainty about the ideals to be achieved, frequent changes in work, interests that tend to change frequently and unstable relationships with other people or partners (Sturges, 2018).

On the other hands, McCoy (1977) explains that there are nine developmental tasks needed that focus on developing the skills needed to live independently when adolescent leaving home, and important features of youth experience. This includes breaking psychological ties, determining the career to be undertaken, entering the workforce, maintaining peer relationships, effective time management, adapting to independence, solving problems, and managing stress well (Borca, Bina, Keller, Gilbert, & Begotti, 2015; Sturges, 2018).

In summary, dramatic change in growth and development impact on the developmental tasks of adolescence, including a series tasks, challenges, and assumed to be completed chronologically. Adolescence developmental focus on developing the skills needed to live independently when adolescent leaving home, and important features of youth experience.

Talented Youth

In this section, the researcher explained in detail about nurturing talented youths. Firstly, the researcher has provided a talented youth definition of talented youths, characteristics of talented youths, performances of talent youths, and the last is identification of talented youths. All sections are explained as below

Definition of talented.

McAlpine (2004) mentioned that the definition of talent was dynamic, which is depended on the variety of perspectives. In early 1920, the researcher tended to define talent by a psychometric approach or focus on test scores, so that the IQ score was used as a fundamental assessment, while the other components tended to be disregarded (Preckel & Thiemann, 2003).

However, in a subsequent period, the researchers found that IQ scores and single exceptional performance had a weak correlation (Ruban, 2005). Hence, some researchers began to look at the multidimensional approach to construct some intelligence domains. This multidimensional approach was developed to refer to the various fields of human function (Bailey & Morley, 2006; Major, Johnson, & Deary, 2012).

Gardner developed the Multiple Intelligence theory, which covers nine domains of intelligences. He believes that talent is not only measured in IQ scores but also other cognitive abilities that already exist in humans. Therefore, he defined talent into broad perspectives where divides into several domains. The domains are “linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, intrapersonal intelligence, naturalistic intelligence, existential intelligence, and spiritual intelligence” (Gardner & Hatch, 1989).

Based on multiple intelligences from Gardner, Gagne developed a "Differentiated Model of Giftedness and Talent (DMTG)" (Gagné, 2004). In this model, Gagne separated clearly between gifted and talented. The model DMTG defined gifted as natural abilities that were broken down into four primary domains, consisting of creative, sensory-motor, intellectual and socio-affective, which can contribute to the development of talented performances. In addition, he defined talent as the ability of the individual at least in one area of human activity that places her / him into the top 10% of their age group who actively pursue in the field. The ability of the individual is superior systematic mastery both in the skills and / or in knowledge. These abilities are encompassed widely in academia, sports, arts, social action, business, technology, and leisure. To summarize this model, there are

differences between gifted and talented. Being gifted is a natural ability. It is the potential ability; hence, there are no promises at *all* that all *children* who have giftedness can show their talent further as they mature. On the other side, talent is an existing skill performance. Such children demonstrate their performance and the other people around them acknowledge it. However, in this model, Gagne emphasized that giftedness will appear as a talent when environmental variables support it.

Gagné (2004) introduced seven talented performances, which are academia, sports, arts, social action, business, technology, and leisure. Gagné (2004) emphasized that there is difference between gifted and talented youths. He mentioned that being gifted is the natural abilities of an individual, while being talented is the systematically developed skills of an individual. So, based on Gagne's theory, talent is an actual ability, which can be shown by a high performance in specific skills (e.g. athlete, singer, musician, gamer, actress, public speaker, etc).

Gagné (2004) mentioned that some performances are shown in regards of the talent. For example, youth who have an academic talent have higher performances in language, science, humanities, mathematic subjects, etc. Youth who have an art talent show higher performances in music, visual, drama subjects, etc. Youth who have a leisure talent have higher performances in playing games or in playing with others. Youth who have a sport talent show higher performances in individual or group sports (Gagné, 2004).

In summary, researchers and governments have defined several definitions for talented. Even though, the definitions have some differences; researchers see the similarity of the concept of talented as referring to the high performance level of children in specific skills compared to their group age. In this study, researcher used the term of talented from Gagne due to selecting of participants in this study based on

the talent Gagne model of "Differentiated Model of Giftedness and Talent (DMTG) which talent divided into academia, sports, arts, social action, business, technology, and leisure.

Characteristic of the talented youths.

Some researchers have investigated the characteristics of talented youths (Tunncliffe, 2010; Vantassel-Baska, 2003; Winebrenner, 2001). There consist of cognitive and psychosocial skills.

Cognitive skill.

The characteristics of being talented consisting of 1) learns new knowledge or things faster at an earlier than their peers; 2) remembers eternally what has been learned, 3) frequently makes analysis about something that is not required; 4) able to understand and 5) finishes the concepts that are too complicated and abstract for their age peers (Vantassel-Baska, 2003; Winebrenner, 2001).

Another author, Tunncliffe (2010) wrote that the characteristics of talented youths include the ability to be a great reader; to speak fluent for their age; to provide fast verbal feedback ; and to have extensive general knowledge. In addition, talented youths also have a scope of interests, and to have genuine responses for problem-solving activities; to prefer verbal rather than written word; to be autodidact in their interest area; to be logical thinker; to have a faster brain working; to have a great memory; to be an artistic person; to be a musical person; to be an expert in sport; to have a strong vision; and to have a sense of humor / original imagination.

Psychosocial skill.

They are very sensitive and conscious; have on occasion near obsessive behavior to appear unique; have good social relationship skills or vice versa, are easily bored in routine tasks; have ability in leadership skills; to have a better

communication with adults than their peers; and are frequently shown by others to be badly behaved (Tunnicliffe, 2010).

In conclusion, the existing studies mentioned above stated that talented youths have higher capabilities in cognitive, and social emotional performances as well as skill performances compared to others in their age group.

Nurturing Perspectives

In this section, the definition of nurturing, nurturing styles of talented youths, the Javanese Muslim nurturing, and factors that influence to nurturing talented youths are explained as below.

Definition of nurturing

Nurturing or as some literature refer to parenting was defined as “a stable environment that is sensitive to children’s health and nutritional needs, with protection from threats, opportunities for early learning, and interactions that are responsive, emotionally supportive, and developmentally stimulating” (Britto et al., 2016, p. 91). Nurturance has some interrelated cores consisting of behaviors, attitudes, and knowledge regarding care giving (e.g., stimulation, responsiveness, and safety). In a specific way, the other definition of nurturance refers to flexible nurturing practices and the willingness of parents to attach emotionally with their children through listening and sharing (Locke & Prinz, 2002).

In conclusion, nurturing refers to the parent’s ability to provide for the essential needs of their children in physical, emotional, and social aspects.

Factors influencing nurturing talented youths.

Belsky (1984) proposed his model of nurturing. He identified three domains that influenced nurturing. These are 1) parent factors, 2) child factors and 3) the environment factors.

Parent factors.

Several qualitative studies mentioned that a parent's belief is the factor that mostly contributes to nurturing. However, a parent's belief is deeply influenced by personal experiences and personal backgrounds (e.g Oweis et al., 2012; Rudasill, Adelson, Callahan, Houlihan, & Keizer, 2012; Wu, 2008).

Education levels.

The education of parents also was an important factor that contributed to nurturing (Schaub, 2010). Education is a tool to gain knowledge and perspective to overcome problems that arise in family life (Beck, Cooper, McLanahan, & Brooks-Gunn, 2010). Mothers who have a high level of education allow to spend time and to have positive interaction with their children. (Hofferth & Sandberg, 2001; Schaub, 2010).

Socio-economic status.

The low socio-economic status, and single motherhood are identified as factors associated with stressors of nurturing (Campbell-Grossman, Brage Hudson, Keating-Lefler, & Ofe Fleck, 2005). Parents experiencing economic stress or unemployment conditions are prone to maltreat their children at higher rates (Black, Heyman, & Smith Slep, 2001; Korbin, Coulton, Lindstrom-Ufuti, & Spilsbury, 2000; Pelczarski & Kemp, 2006).

The number of family members also can influence the nurturing practice. For example, parents who have more than one child makes the risk of

reducing the provision of family needs to be greater than mothers provide for their children, so that potential care giving tends to be inconsistent and causes parent-child relationships to be negative (Ward, Spitze, & Deane, 2009). However, one study from Strohschein, Gauthier, Campbell, and Kleparchuk (2008) that investigated resource dilution among mothers nurturing multiple children found that nurturing of more than one child actually increased awareness and awareness of the mother how to make time for parents and children together.

Ethnic.

Javanese parents have to be responsible in nurturing their children to become *dadi wong* (human beings), and this means the children have personal capabilities (e.g., children have good physical, social cognitive, emotional, moral characters) to be respected as members of Javanese society (Albert et al., 2005).

In Javanese society, nurturing is a responsibility of the parents, both father and mother. Javanese nurturing purposes to care for the child to become a “human being” (*dadi wong*), in which parents desire that their child is respected by society. The nurturing in Javanese culture describes the concept of nurturance (*among*). Ki Hajar Dewantara in Nuri (2016) described *among* as consisting of three domains: *asih*, *asah*, and *asuh*. *Asih* is defined as taking care of a child with full affection. Parents have to build good habits in their child in order for moral excellence to be achieved by the child and this is accomplished through a parent’s love and affection. *Asah* refers to a parent’s responsibility to educate their children with an illustrative model of good and bad behavior, without revoking the child’s rights to grow and develop their natural personality. *Asuh* refers to the parent’s activities including monitoring, rearing and taking care of the child. These domains aim to ascertain a child to have responsibility and discipline in developing their Javanese

characters and manners. In conclusion, the concept of *among* describes the parents' responsibilities to provide nurturing through modeling and observing.

Providing *among* emphasizes love and affection. Koentjoroningrat, the Javanese ethnography researcher, identified two features of *among* characteristics (Idrus, 2012b). First, parents rarely give physical punishment to their children. Parents are more likely to make their children afraid, scold them, and shame them in front of others, or in an implicit way, parents make cynical comments as an enforcement of disciplines. The second characteristic is parents being distracted by their children's desires and needs during the weaning period after three years old, parents are more likely to disregard the children's demands (Idrus, 2012b).

Hasanah, Zamroni, Dardiri, and Supardi (2019) studied using qualitative approach to Javanese youth participants. This study explored the adolescence's perceptions on the self-identity process. This study found that generally, all adolescence need to feel freely to speak out of their thought and expressions as the development of self-identity process. On the other hand, the Javanese cultural community places their parents as the main owners of power in the development of youth identity because teenagers are the responsibility of parents morally, physically, and psychologically. The success of teenagers to build a positive moral identity in Javanese culture is believed to be one of the successes of family education.

Hasanah et al. (2019) also mentioned that father has primary role in developing youth's identity. Father could express his expectation of their youths and youths did not feel disturbance with it. Majority of participants mentioned what parent expect to them, namely success in education and good behavior. Father have more role rather than mother in this matters.

Parent also expected them to be wellbehaved youths through following the norms prevailing in the Javanese society. The process of building it since childhood until youth age both at school and social world. Father taught their children about religious and Javanese muslim values. To inculcate these values, parent used parental exemplary actions, intensive communication, and consistency in implementing the rules. Parental exemplary action provided adolescence to express openly starting from family parenting that stressed being exemplary. Everything that adolescence shared with parent, particularly father could open their perspectives to find out about the feeling of their environment. Intensive communication would be success when adolescence felt happy during the parent-child communication. They could express and share information freely and intensively.

Consistency in implementing the rules is crucial thing that adolescence should aware. Mostly of Javanese fathers never suppressed adolescence to always win and to be the best. However, Javanese fathers were very strict and consistent related to religious identity and relationship. Adolescences should practice the religion ritual as religious commands. Father gave the regulation of having relationship. Adolescence should hint the friend who provides bad habits influence them. Parent must know who people adolescence made relationship. Parent controlled by inviting friends to home, so parent could assess them. if adolescence broke the rules, father would reminded, sometimes snare them, but never to commit physical punishment.

Krisnana et al. (2019) studied on 705 Javanese youths at Surabaya, East java province. The results showed that most of authoritarian was the most widely applied by Javanese parents based on the adolescents' perception (49.9%), Authoritative style 38.01%) and permissive (12.2%).

Riany, Meredith, and Cuskelly (2017) in their review explored the Javanese parenting style. Traditionally, Javanese parenting consists of two parenting styles, authoritarian and permissive style. Father performed the authoritarian and mother tends to use permissive style in nurturing their child. Even some situation, these styles are considered to be complementary in order to develop their child's well-being. The authoritarian style of fathers were applied to control child's behavior, to build discipline and manner characters. Beside the mother provide emotional support with warm and affection for their child, so that permissive style is applied by mothers.

When children are young (0-6 years), parents never apply an authoritarian style, they tend to use permissive styles in caring for their children. they believe that little children do not understand behavior and rules (as long as they understand). Parents do not encourage them to obey their parents. Therefore, there are no penalties applied by parents regarding their bad behavior. When the child enters the age of six, parents begin to expect obedience, politeness, and respect. They teach their children to control their emotions and behavior. At this time, fathers play an active role in developing disciplined behavior, although they also still give love to their children. However, traditional Javanese fathers tend to be stiff and have difficulty expressing their love. They tend to make physical distance to their children, because of the desire to create authority and learning manners. Even though Javanese fathers tend to be obliged to instill discipline in children, they rarely physically punish their children. even though they have an authoritarian parenting style. the manifestation of their authoritarian style is more manifested in other forms such as scaring children by telling stories about supernatural punishment (myth), or embarrassing and humiliating children in front of others.

Riany et al. (2017) mentions the dominance of parenting tend to be on the father's side. Javanese mothers have a more limited role compared to the role of fathers. Mothers' roles are more inclined towards household affairs and childcare. they tend to provide a comfortable and loving environment for children in the home. so that the role of the permissive style of Javanese mothers can balance the authoritarian style of fathers in parenting.

Nayana (2013) studied on seventy-nine high school's students. He found that having good relationships parents-adolescence are associated with well-being among adolescents. Adolescence with positive well-being have good adaptation skills so they were to be resilience.

Sari, Chasiotis, van de Vijver, and Bender (2018) in their study of Javanese, Chinese and Batak ethnics conducted to 448 adolescents between 12 and 19 years old and 448 parents. The results found that Javanese parental culture maintenance behavior have positive correlation with the cognitive and emotional the well-being of their children.

Aryanti (2015) studied of Javanese immigrant at Lampung province, Indonesia. This study explored of Javanese adolescence's perspectives of family support in developing ethnic identity as Javanese immigrant at Lampung. The results showed there were two parenting style used by parent in order to develop Javanese identity, authoritative and permissive style. Parent with authoritative style nurture their adolescence by using Javanese parenting to supports adolescence's identity. It made adolescent to be more confidence to explore their social roles. On the other hands, the permissive style's parents tend to use dual ethnicity's culture to nurture their children, including Lampung and Javanese cultures. Sometimes it made

distinguish for adolescence to apply. In fact, the adolescences tend labeled as Javanese rather than Lampung ethnic.

Religion.

Islam influences how parents' nurture their children (Maiter & George, 2003). In accordance with Islam, child are a gift (*amanah*) from God (*Allah*) and are entrusted to parents (Oweis et al., 2012). Therefore, Muslim parents have responsibilities for providing the best nurturing. Muslims believe in the Day of Judgment, parents will be held accountable, including how they nurtured their children. Because humans differ from other creatures (animals and plants), it is only to them that God gives the ability to think. Thus, Islam strongly emphasizes that living in the world is temporary (*fana*), hereafter (*akhirat*) is the ultimate goal therefore; one must abide by following God's will. A person must be responsible for all the actions they have done, including how they have nurtured their children (UNICEF & Al-Azhar University, 2005).

Islam states some rights of children, as evident in the Holy Qur'an and Hadist. These include the rights of children to have a healthy commencement in life, to get a family name, to get a good name, to have property and inheritance, to have health care and adequate nutrition. In addition, the other rights are to get proper education and skills, to achieve a noble and secure life and to have society and the state support (UNICEF & Al-Azhar University, 2005).

1. Nurturing in Islam. In Islam, the aim of the nurturing is to inculcate Islamic characters based on the Al Qur'an and Hadist (*akhlakul kharimah*) into children. Consequently, parents must provide the best efforts for educating and nurturing their children (UNICEF & Al-Azhar University, 2005). In Islam, the rights of children include everything that children need for preparing for the real life. Al-

Bukhari (2009); Muslim ibn al-Hajjaj (2009) narrated that the parents have responsibilities to meet those needs including but not limited to, monotheism education (*tauhid*) as the primary parent responsibility in the first education of their children.

Several hadists (e.g. Al-Bukhari (2009); Muslim ibn al-Hajjaj (2009)) mentioned that the parent's tasks are educating on Islamic values. The primary foundation is teaching the principle of *rukun iman*. Parents must teach the principle of divinity (*tawhid*) that there is no god but *Allah*. Parents must emphasize that *Allah* is the Almighty power, where all the affairs of the universe are within the control of Him. Thus, humans must submit and obey to *Allah's* commandments written in the Qur'an. The father is obliged to teach and introduce the practice of Islam (*rukun Islam*) such as teaching his child about praying (*sholat*) five times. Muslim believe that *sholat* is the religion's foundation. Therefore, *Rasulullah* emphasized that parents educate and control their child's *sholat*, fasting during Ramadan, tithing (*zakat*), and the other *sunnah* (the additional Islamic behavior) (Al-Bukhari, 2009; Muslim ibn al-Hajjaj, 2009)

In terms of a social relationship context (*muamalah*), Muslim parents should teach their child good manners. As Al-Bukhari (2009) mentioned parents' responsibilities are to discipline their children and nurture them in how to communicate well to older people and as a return, Allah will give reward to the parent who teaches their child well.

However, Islam is also concerned about the other needs of children such as the principle of *halal* and *haram* (e.g. eating, drinking, dressing, and behavior), reading and writing, moral education, sports, and career options. In Hadist states, protecting and nurturing children in daily life are the primary roles of Muslim

parents (Al-Bukhari, 2009). The Al-An'am: 151 also mentioned about the responsibility of parents toward their children so their children do not end up in poverty (Al-Qur'an).

The Prophet Muhammad teaches Muslim parents to nurture with kindness, mercy, and gentleness as well as understand their children's needs (UNICEF & Al-Azhar University, 2005). For example, in regards to children's play needs, parents who prohibit their children from playing with their peers are doing a negative/bad thing.

In addition, the Islamic laws avoid parent to cursing and insulting their children, praising one child over another. They also need to provide their child with a good education with an emphasis on God (Abu Dawud, 2008; Al-Bukhari, 2009; Muslim ibn al-Hajjaj, 2009). He warned those parents who teach bad habits to their children would not be included in his clan (Al-Bukhari, 2009)

Islam sees that verbal communication influences the bonding relationship of a parent and child. The Qur'an and the Sunnah describe clearly guidelines on how to communicate with children. For instance, in Al Qur'an surah Al Luqman verse 13 mentioned that Luqman, an Islamic figure, starting a conversation with his son using the phrase "O my dear son".

Islam orders us to give and call our children names that have good meanings. Names in Islam mean something that is wished by parent. With a good name, parents show how much they love their child, and it can make a close relationship between the parent-child. Contrary to this, a bad name draws ridicule or arouses curiosity and expressions of astonishment from others. It can cause shame or trauma for the child (UNICEF & Al-Azhar University, 2005). As, Al-Qur'an mentioned, "And do not defame one another, nor call one other by [offensive]

nicknames. Evil is the name denoting wickedness after faith. And those who do not repent, they are wrong-doers” (Al Hujurat, verse 11).

2. *Parent roles in Islamic nurturing.* Al-Bukhari (2009) narrated that parents should nurture well the children need’s in regards to physical, spiritual, and mental needs. Islam provides clearly the roles between a mother and father in order to nurture their children.

In Islam, mothers have a special place which a woman is a state pole (Al-Bukhari, 2009; Muslim ibn al-Hajjaj, 2009)). It showed that the importance of a mother is to be aware of her primary roles, in which she has a responsibility to nurture her children as Al Qur’an and Hadist explained. The Muslim mothers have several responsibilities in Islam, including nurturing her children’s needs. These include physical, spiritual, and mental needs (Al-Hashimi, 1997). She has a responsibility to breastfeed her baby during the first two years of life and Allah will reward the mother, as Al Qur’an mentions, “... In pain did his mother bear him and in pain did she give birth to him. The carrying of the child to his weaning is a period of thirty months...” (Al Qur’an, Al Ahqaf, verse 15). Muslim woman should view motherhood as a great responsibility of nurturing her children to develop them to have *akhlakul kharimah*. It placed a mother at a high level in Islam, family, and community. Therefore, Allah respects the mother through welcoming her to enter the paradise (Al-Hashimi, 1997).

The father also has a pivotal role in a child’s life. The primary role of fatherhood is to protect and educate his children. As father, he should have the responsibility to prepare his children for their future through good education (Akin, 2012). With a good education, it will make children be ready to face the future challenges. When the father who has undertaken his responsibilities well, Allah gives

him a paradise (Akin, 2012; Al-Bukhari, 2009). The Hadist also narrated about the characteristics of a good father.

Al-Bukhari (2009) narrated, “Whoever performs his prayers correctly, and spends on his children in spite of his modest means, and does not speak ill against others will be in Paradise as close to me as these [two fingers of mine].”

3. Ultimate Role Model: Prophet Muhammad as a Father.

Muslims posit the Prophet Muhammad as an ideal role model of all aspects of life, including parenting. The Prophet Muhammad concerned and never ignored children in his life. He gives love, like caressing, and supporting them. Personally, He prepared his children to be able to navigate life in the world and the hereafter. Anas Bin Malik, his servant, said: "I have never seen a man who is more compassionate towards his family members than Muhammad" (Muslim, 2009). Another witness was Aisyah, Muhammad's wife, saying that He helped her family while He was at home (Bukhari, 2009).

The Prophet Muhammad also did the housework. He is a person who does not hesitate to serve himself, to help his wife's duties, to do domestic work that is usually done by women. In a hadist narrated: "It was not him that he was like a human in general, he sewed his clothes, milked a goat, served himself and draw water (At-Tirmidhi, 2007).

The Prophet's family reflected of the equality and distinction in male and female relations. Unfortunately, this is often missed by Muslims. Even though, as a messenger of God, in fact the Prophet Muhammad also did housework.

“From Al-Aswad, he asked ‘Aisha," What did the Prophet Muhammad do when he was at home?" He helps the domestic work of his family at home. If the time of prayer comes, He will stand up and immediately go to prayer.”(Al-Bukhari, 2009).

In addition, there are several examples of the Prophet Muhammad's obedience in his attachment and involvement with children. For example, one occasion where the Prophet Muhammad brought his grandson on his shoulder, and said: "My God, I love him, so You also love him" (Bukhari, 2009; Muslim, 2009). This shows the importance to clearly showing the love for children as described in God's message. In one story of the Bukhari (2009) narrated that one day when his grandchildren were on his back, his friend said: "How beautiful the mountain you have!" Muhammad added: "They are truly beautiful horsemen!". Two stories showed that the parenting pattern must be done properly, softly and to be continue in every condition. Even when worshipping, the Prophet Muhammad considered children as the highest priority. He never forgets to remain softly to children. Muslim (2009) narrated when the Prophet Muhammad was praying at the mosque His grandson rose on His shoulders. So, He lay down his grandson carefully when he made prostrations, and put his grandson back on his shoulders when he stood upright. Another example, his grandson participated in prayer in congregation at the mosque. When Muhammad was prostrating, suddenly his grandson sat on his back. People ask him:

"O Messenger of God! The prostration was so long, we thought something had happened to you?" He answered: "No! Nothing is happened. My child had climbed on my back. I though it inappropriate to hurry him to get off before he was ready to [I waited until he got down before continuing]". Muhammad said "I stand up to pray and I intend to pray at length; but when I hear the cry of a child I shorten it for fear that the mother might be distressed" (Muslim ibn al-Hajjaj, 2009).

Another hadist narrated, when Fatima (His last daughters) visited His home. He immediately stood up and asked about her health, family, gently caressing her head and giving her lots of praise. He is never angry to Fatimah. Many

hadists narrated that Muhammad and Fatimah have strong parent-child relationship. (Al-Bukhari, 2009; Muslim ibn al-Hajjaj, 2009).

Children factors.

Belsky (1984) proposed four primary children characteristics that influenced the nurturing practice, and these included gender, age, and temperament.

Gender.

A child's gender may be a risk factor for harsh treatment. Boys are more likely to experience verbal or physical abuse from their parents compared to girls (Tajima, 2000). Nevertheless, Pelczarski and Kemp (2006) reported different findings for Asian/Pacific Islander ethnic groups in Washington State. Two thirds of the alleged victims of child maltreatment were girls. In nurturing practices, mothers are more likely to use positive nurturing practices with their daughters (Chaplin, Casey, Sinha, & Mayes, 2010; Mandara, Murray, Telesford, Varner, & Richman, 2012). Mothers are more likely to use spanking with their sons (MacKenzie, Nicklas, Brooks-Gunn, & Waldfogel, 2015).

Age.

Talented adolescents' parent is more authoritative style and applied less parental in authoritarian style (Yazdani & Daryei, 2016). Parent perceived that the talented youths' attitude to their parents was performed positively than the normal youths. Their self-esteem, social level, and cooperation levels is excellent.

Temperament.

The temperament of children also has been linked with the nurturing practice, and it has shown to affect parental stress (Jackson, 2000; Mulsow, Caldera, Pursley, Reifman, & Huston, 2002). A difficult temperament of a child has an effect on parent patience and physical stamina in managing the child (Belsky, 1984).

Children who are considered difficult by their parents are likely to experience higher rates of spanking (Combs-Orme & Cain, 2008).

Environment factor.

Environment factor is any behaviors by supportive persons that aids an individual in dealing with stress (Rees & Hardy, 2000). Previous studies mentioned two ways that support system targets the talented child and their parents. The social relationships contributed as important factors to talented commitment (Aujla, Nordin-Bates, & Redding, 2014). These environmental supports were peers, the family, teachers or a coach, friends, an inspiring person, organizations and a support group.

Teacher or coach.

Teachers or coaches are also an important factor that influenced in the talent environment. In the study by Aujla et al. (2014), a teacher could help their student through providing good advice about a dancing career, motivation in study, encouragement to work hard and constructive feedback related to mastery tasks. Teachers also had a role as both supportive role models and autonomy facilitators. The study by Wiersma and Fifer (2008) found the coach is an important person who controls, and treat the talented children to be better.

An inspirational figure.

An inspirational figure (e.g. professional dancer, teacher, and dancing peers) also influence a dancer's commitment. These figures could inspire them through watching a professional dancer's performance or technical practice of teachers and their peers according to Aujla et al. (2014).

Friends.

Friends provide contributions to talented teens in academic, social and physical matters. Talented youths who have close friends will get a source of

emotional support, guidance and motivation in order to adapt to the social environment (Rinn, Reynolds, & McQueen, 2011). However, several studies also noted that peer negative influences on talented youth's talent performance and behaviors. Some talented students mentioned that he tended to be more relaxed followed their peers did. They also informed about less academic competition in their class so they did not study hard (Wang & Neihart, 2015).

Talented programming.

Talented programming also contributes as a support system to parents. Joy and Matthew (2012) concluded an outside school program such as public education in a special school program, early entrance program, talent search program, and home schooling had been investigated to positively contribute in supporting the parents. For example, the private school of talented and gifted children has been reported giving satisfaction among the parents. The entrance program gave parents an understanding of their children's needs regarding their talent. Several studies mentioned about the parents' satisfaction of these programs. This satisfaction based on the parents' awareness about their responsibility to meet the educational needs and their children's achievement was often found by parents in these programs.

Media support.

Parents of talented youths need adequate information to help them to understand and nurture well their talented youths and children (Weber & Stanley, 2012). Parents found several explanations of talent based support in several media outlets (e.g books, the internet) and other persons (e.g. family, friends or professionals). As Free (2014) reported, some parents stated they were exhausted with the information of talented youths, so their efforts included buying books, having conversations with another parent, receiving advice from a former colleague and/or a

professional, finding recommendations from professionals through a talented youths' website, and accessing the internet.

In conclusion, some factors have contributed to nurturing. Three primary factors are a parent's characteristics (e.g. demographic status, ethnic, and religious backgrounds), the characteristics of a child (e.g. gender, age, temperament), and environment support (e.g. teacher or coach, inspiring figures, friends, etc). These factors can inhibit or protect in the nurturing practice of children. For example, positive parent characteristics tend to impact on positive nurturing as well as some child characteristics and cultural factors.

Nurturing style of talented youths.

Several studies mentioned about the importance of the nurturing style regarding developing the talent of children. The majority of these studies mentioned that the type of parenting style used to nurture talented youths consist of an authoritative and authoritarian styles (Dwairy, 2004; Feldman & Piirto, 2002). Gross (2004) found that a nurturing style is a key factor in raising talented children.

Authoritative style.

It is characterized by giving supportive and responsive environment. They use positive approaches in controlling the child's behavior. Explaining the family rules, making the discussion, giving the reason of the behavior, and respecting to the child's perspectives but do not accept always it are the way authoritative parents in developing positive relationship with the child. Gross (2004) suggested that the authoritative style could improve and facilitate in the development of talented children. Adolescents who had early secure attachments with their parents were more self-confident and had more sympathetic interactive skills; they had more friends and were likely to be chosen as leaders. They expressed more positive emotions and were

more likely to engage in complex actions. They had a greater sense of being able to accomplish things. These findings point to a long-term influence of early positive parental interactions.

The Gross findings have been supported by the Dwairy (2004) which investigated 118 talented and 115 non-talented adolescents in Israel. She found that the parenting style of the talented teens were more likely to be authoritative rather than authoritarian style. Hence, these talented teens tended to be more positive; exhibited good self-esteem, had less identity disorders, conduct disorders and phobias than the non-talented did in the cohort study. This study showed that parents with a more authoritative style provide advantages for talented youths. In addition, this finding also found a positive correlation between authoritative parental style and the mental health of the talented and non-talented teens.

Furthermore, researchers have perceived that healthy interactions between a parent and child promote positive development of a talented child. Gross (2004) found that the family have primary roles to form a talented behavior, hope and values, which in turn promoted the development of an adolescent's talent. Feldman and Piirto (2002) asserted that higher family support contributed to higher significant achievements.

Authoritarian style.

Dwairy (2004) found that the authoritarian style affected negatively on the psychological of talented teens; but no influence was found on the non-talented teens. The more authoritarian style had a negative impact on talented youths. Parent with authoritarian style contributed to child's negative outcomes, such as: delinquent behaviors, aggressive behavior, somatic disorders, depersonalization disorders, and anxiety (Kuppens & Ceulemans, 2019).

Javanese Muslim parenting styles.

The hegemony of Javanese man / husband influence the family's system in which the woman's position is to be *konco wingking* (the person behind the screen) who have limited job in *macak* (make-up), *masak* (cooking), and *manak* (delivering baby) only (Tuapattinaya & Hartati, 2014). Wade and Wiloso (2016) found the Javanese Muslim father's characteristics included caring, protecting and meeting the children's needs, and those are most persistent with the Javanese masculinity Muslim men.

Wade and Wiloso (2016) emphasized the Islamic were influenced positively to the successful Javanese fatherhood. The masculine provided some consequences for Javanese Muslim fathers. They have a lot of responsibilities regarding to their roles in family system. Such responsibilities include leading, guiding, providing for, and protecting the family (Wade & Wiloso, 2016).

In addition, a man gives solutions and maintains the family's rules as discipline. He is work hard and being family's role model, creating and maintains their happiness and values. As a father, a man has to be strong, independent, and never give up. He is brave, takes risks, and faces his problems (Wade & Wiloso, 2016).

Syahroni and Islami (2014). They reported that the mother's roles dominate in nurturing rather than fatherhood. They mentioned Javanese Muslim motherhood included some activities including educating children's manner, fulfilling the domestic's needs, and inculcating moral values in order the youths could be accepted by communities.

Muryanti (2014) found that the shift role of Javanese Muslim women, from the household manager towards self-actualization as a woman. However, Javanese

Muslim women still perceived that their priority role is child rearing and household affairs. Some participants in this study perceived that they should be beneficial to other person by self-actualization performance. Educated women expressed that they do not want to apply their knowledge to community as reality. On the side, even some poor woman also experienced of shift role, their self-actualization is more economically valuable, that is, helping their husbands to get an additional income.

In conclusion, parental style and pattern interactions between parents and their child have been involved in the development and education outcomes as well as future life of the child. The researches mentioned above agreed that nurturing with an authoritative style, in which parents are warm, responsive and have reasonable expectations are more likely to have positive outcomes for the children compared to their peers whose parents use an authoritarian style, in which they tend to be rigid, less responsive, and have low expectations.

Parental roles

Rudasill et al. (2012) concluded that the parental interactions pattern of parents their children are involved in a child's development and education outcomes as well as their future life. One research from Wu (2008) mentioned about the confidentiality of parents about their talented child's future. She reported that Chinese parents mentioned that to have good talented youths, parents should nurture well their children. Throughout the child's life they fulfilled the role as a good parent, and they believed that their children had a brighter future. In addition, providing good nurturing was the parents' responsibility. They have to encourage their children to achieve and to help them fulfill their potential to reach their highest ability levels. Parents who are intensively involved in the learning process of their children had higher level of confidence about their children's future. They believed that nurture

rather than nature (the level of giftedness) gained in the raising of talented youths. They revealed that nurturing could build a talent, whereas giftedness would be pointless without good nurturing. Parents also mentioned that every child has specific advantages; however, a family should be supportive and nurture a child's potential appropriately.

Another researcher stresses on parents effort to develop a positive home environment. Campbell and Verna (2007) found that some components such as taking responsibility, encouraging flexibility, sustaining a child's self-concept, stimulating a child, positively supporting the child's aims and behavior, and respecting authority would set and develop positive nurturing in the home. It could be a booster of children's talents.

As well as this, another study from Wiersma and Fifer (2008) mentioned the importance of support and nurturance through a child's talent for the child to gain a high achievement. Parents could be involved in nurturing and developing their characteristics as a fundamental skill for their children's future through the talented activities of their children. By these activities, parents could introduce and develop their children's life skills (e.g. being competitive, cooperative, having commitment and responsible characters). Their children also learned about how to communicate well, make affiliations and relationships with other peers or persons. These skills would develop self-confidence and self-esteem among talented youths.

In conclusion, to be a good parent of talented children, the researchers identified some parental roles that positively impact to talent development, including giving support, developing life skill, developing positive home environment, and involving to learning process of talented children.

Parental challenges

Wiersma and Fifer (2008) mentioned that parents of talented youths expressed their satisfaction in the parent-child relationship, interaction, and involvement in their children's activities. Some parents also expressed their happiness, joy, and concern of raising their children with people around them.

However, some evidence also has been reported as contrary to the studies mentioned above. Some parents have experienced many challenges in nurturing well their talented child (e.g Aujla et al., 2014; S. A. Free, 2014; Renati, Bonfiglio, & Pfeiffer, 2016; Wiersma & Fifer, 2008), and these have included family and community stressors.

In the family context, raising a talented child showed unusual challenges for a whole family unit. The primary difficulty of the parents of talented youths occurred due to parents not understanding how to nurture their talented youths (S. A. Free, 2014). Several studies mentioned about parental challenges in regards to family stressors (Aujla et al., 2014; S. A. Free, 2014; Renati et al., 2016)

Parents may also not understand how they should respond to their children's behavior. They may be limited in understanding the developmental issues influencing a talented child. Renati et al. (2016) suggested that most of the parents reported that the primary stressors were associated with children's contradictive behavior and the children's difficulties to accept rules and routines. Parents stressed on the adversities in managing their children's emotion. Parents experienced some difficulties in dealing with their children's problems, which increased emotional problems of parents such as anxiety, sadness or depression. In addition, Renati et al. (2016) also noted that the lack of persistence in dealing with problems and difficulties in social relations were another source of parental stress.

Raising talented youths may also inflict feelings of inadequacy in parents. Renati et al. (2016) perceived that insufficiency of parenting alliance was the primary stressor at family level, including barrier of communication with relatives in managing their talented child and sibling rivalry. The talented child had many problems in school, so all a parent's energy was dedicated to the talented child, and sometimes parents ignored their other children. Parents felt that it was not simple to balance their attention. There was a tremendous amount of competition between their kids; hence, the parents were exhausted and worry about their relationship.

Another reported category of parents' stressors were the management and financial issues of the family. Aujla et al. (2014) mentioned that the parents of gifted and talented youths often had to or in some cases always had to make adjustments and even sacrifices to their normal family routine. Supporting a child with a gift or talent is both expensive and time-consuming, especially if extra training happens far from home. Given these inputs it can be hard for parents not to put unrealistic expectations on their children or resent waning interest when children do not fulfill their potential.

The challenges also can be found throughout the community. Renati et al. (2016) reported school as a primary stressor. The supportive school-parent alliance was absence, hence it had risk to decrease the child-school bonding. The parents mentioned a limited amount of support from friends and institutions support. The job issue also stimulated parents' stress. This finding showed social isolation as being experienced by parents regarding having talented youths.

The findings from Linier with Renati et al. (2016) as well as S. A. Free (2014) showed the similarity of community stressors that influenced parents' nurturing. Parents often faced challenges with the education system, friends, acquaintances, professional services, and negative attitudes from the wider community. Especially in

the school context, parents felt uncomfortable because school administration often patronized them if they advocated for their child.

In addition, S. A. Free (2014) also noted about socially stigmatized because of being a talented child's parent. Parents with "normal children" saw that the talented youths' needs are different compared with the other "normal" children in regards to their needs. The parents of talented youths have a uniqueness of experiences to deal with and in handling the unusual ability that their children have. Parents often faced the difficulties in providing effective support for their children in challenging conditions and protecting their children from their talented demands (Wiersma & Fifer, 2008). However, many parents of talented children felt difficulty in sharing their experiences because other parents may not or did not understand and experience what it was like to nurture talented youths (S. A. Free, 2014). Therefore, parents were often isolated from others (Wiersma & Fifer, 2008).

Consequently, to counter some challenges faced by parents in relation to their talented youths, some parents developed some alternatives as coping mechanisms. Renati et al. (2016) revealed that several ways parents do to reduce their stress at the family level, namely being patient, giving good care and love, and being persistent. Developing good communication, solid collaboration, love and intimacy were the way to prevent stress with their partners. On a social level, the grandparents of gifted children often became stressors for parents. On the other hand, they also became the main source of emotional support. Parents also identified special communities as a support system for parents.

In conclusion, parents face some challenges that influence to talent and well-being of talented children. These challenges come from talented children, family and community. Yet parents find some support system to deal with.

Well-being Perspectives

Until now, the definition of health has undergone changes. Previously, the medical model influenced more the definition of health. In other words, health was more viewed as a treatment of an illness or chronic disease. Now, it has been re-examined, where the definition of health tends directly to well-being promotion. Therefore, in this study, well-being refers to positive well-being or some researcher call this wellness; it is intended to balance the status of the physical, mental, spiritual and psychological life dimensions.

Definition of well-being

In 1964, the World Health Organization established a definition of health as “a state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity” (World Health Organization, 1995). By WHO’s health definition, well-being promotion has become part of health regulations and policies priorities.

Some researchers defined the well-being linier with quality of life. Columbo (1986) defined well-being as “A multidimensional construct incorporating mental / psychological, physical, and social dimensions”(Pollard & Lee, 2003).

In a specific way, “Children’s health and well-being as directly related to their families’ ability to provide their essential physical, emotional, and social needs” (Pollard & Lee, 2003).

The other researcher, Weisner (1998) viewed the role of culture on well-being as “The ability to successfully, resiliently, and innovatively participate in the routines and activities deemed significant by a cultural community. Well-being is also the

states of mind and feelings produced by participation in routines and activities” (Pollard & Lee, 2003).

In addition, in Islamic perspectives, providing well-being is viewed not only as physical, emotional and social needs but also as spiritual needs. In an Islamic approach, the well-being is not limited only to the comfort of material life; well-being puts more emphasis on the perfection of wisdom and the ability in developing all kinds of talents based on real faith. All things come from faith in God. Well-being depends not only on health, good nutrition, suitable accommodation, etc., but also on ethical values (justice, generosity, honesty, etc.), so that beliefs are reflected in behavior expecting the attainment of morality and the simultaneous efficiency that are all consecrated to God (Seyed Hadi, 2016).

Moreover, Sadra divided Islamic well-being into bi-dimensional well-being, which is the bodily and external well-being. Bodily well-being consists of whatever causes the perfection of a person’s body such as good health, normal longevity, good ability, beauty, and bravery. The external well-being refers to part of his/her well-being that excluded bodily well-being, such as a good family, properties, and possessions (Seyed Hadi, 2016).

In conclusion, well-being defined as a multidimensional construct incorporating psychological, physical, and social dimensions in order to expect the attainment of morality and the simultaneous efficiency to God.

Youth well-being

Hermon and Davis (2004) tested the differences of well-being between traditional- and nontraditional college youth in the Midwest, USA. The Wellness Evaluation of Lifestyle (WEL) instrument measured the well-being of this study. The findings showed that there were significant differences between nontraditional and

traditional college youth in the dimension of self regulation, particularly in several variables which were physical exercise, self-care, sense of control, realistic beliefs, and deserve particular attention.

Watson and Kissinger (2007) explored the wellness status among 157 undergraduate students. They separated student-athletes and non-athletes students. Using a holistic wellness paradigm, the researcher found that the nonathletic students had higher levels of wellness than the student athletes did.

Coccia and Darling (2016) studied the correlation between spending time, social relationships and personal behavior, and life satisfaction among 534 youths. The results showed that most of the youth that spent their time in non verbal social interactions (e.g. social networking and texting) and solitary activities (e.g. studying and watching television) had a negative correlation with life satisfaction. On the other hands, youths who spent their time interacting with the other people and communicating on the phone had a positive correlation with life satisfaction.

The well-being of talented adolescents and youths

Gross and van Vliet (2005) reported that profoundly talented students who had been radically accelerated reported positive friendships, exceptional academic attainment, and later entry into careers that positively affected society. These students who had positive social and emotional development showed adjusting well to their new learning context, making friends easily, being accepted by older students, and having self-esteem and self-confidence.

Dwairy (2004) reported on a comparison between 118 talented and 115 non-talented Arab adolescents in well-being. The talented adolescents had higher self-esteem and emotional and behavioral adjustment compared with the non- talented

adolescents. The talented adolescents also tended to have fewer mental disorders compared with the non- talented adolescents.

Jin and Moon (2006) examined the psychological well-being and school-life satisfaction among high school science students. The findings showed that these students had higher satisfaction with their school life. They also had satisfactory relationships with teachers and peers. Another researcher focused on the part of well-being, particularly the leadership competencies. For example, Chan (2007) examined the leadership competencies of 498 Chinese talented students. The result showed that the talented students reported highly in goal orientation, social skills, managing emotions, and practical abilities.

The nurse roles in promoting of the well-being of youths

Miller (2013) revealed that the role of nurses in well-being promotion is to help adolescence or youth develop healthy behaviors, to empower adolescence or youth, to facilitate a sense of control, to honor each patient's individuality, and to help adolescence or youth communicate with health care professionals. Some nurse' role can be implement regarding with the promotion of well-being that is explained below.

The health manager.

As the health manager, nurses participate in the school program arranged among school stakeholders. Nurses have to build the school's safety program to prevent the school bullying and the full range of emergencies that may occur at school (Loschiavo, 2015)

The health care provider.

Nurses provide nursing service using nursing care plans approach that the wellness can be reached (Kyle & Carman, 2012). The nurse provides nursing care to promote individual and family health; to assess comprehensive data; to analyze data

for identifying the health problem, to plan and implement the nursing care plans, and to monitor the screening of school health (Loschiavo, 2015). Particularly for athlete, Loschiavo (2015) noted that nurses assess a detailed health history, signed by the parent or guardian, which covers previous injuries, surgeries, loss of consciousness, and so on and assess a comprehensive physical examination, including blood and urine analysis

The advocator.

Nurses have to protect the children's health rights and their families in the school and community (Kyle & Carman, 2012). For athlete, Loschiavo (2015) noted that nurses asked a statement from the examining physician permitting the student to participate. They also provide provisions for updates throughout the school year for other sports. Nurses also need to write permission from the parent for the student to be examined and participate in the sport and school-physician approval for all private-physician clearances. Nurses should provide physical education teachers and coaches with a list of students who may not participate. Nurses must advocate for children if they believe that participation in athletics is not in a child's best interest, put it in writing.

The counselor.

Loschiavo (2015) mentioned that as nurse's counselor focus on the student, family and school personnel's health. They can give counseling and guidance based on individually or group setting.

The health educator.

Nurses participate in health education program activities. in school or community Loschiavo (2015) emphasized that nurse provides physical and emotional safety; assesses school or community environment as physically, emotionally, and

socially. Nurses also can participate in developing school health plans; gives health education to students, parents, teachers & communities. Nurse also can help in development of curriculum of health education; (Loschiavo, 2015).

In conclusion, several roles nurse can apply in promoting well-being of youths, including health manager, health care provider, advocator, counselor, and health educator.

The Philosophy of Phenomenology

Phenomenology is defined differently in different disciplines. In psychology, phenomenology points to any theory, research work, or practice emphasizing first person's experiences (Creswell, 2013, p. 57; Wertz, Nosek, McNiesh, & Marlow, 2011). In nursing, phenomenology is more focused in exploring and understanding the daily life of people, such as the meanings of people's experiences in terms of health and quality of life (Biggerstaff & Thompson, 2008; Polit & Beck, 2012; Pratt, 2012; Streubert & Carpenter, 2011). Although there are many variations, phenomenology has been recognized as a credible approach to describing consciousness of human being and clarifying the basics of pre-existing philosophy and knowledge (Dowling, 2007; Mackey, 2005; Tuohy, Cooney, Dowling, Murphy, & Sixsmith, 2013).

Phenomenological enquiry set out something performs in essence in "the first person's consciousness and uncovers the meanings that manifest in the experiences ranging from sensation to verbalized thought (Bäckström & Sundin, 2007; Salmon, 2012). In essence, phenomenology does not produce empirical or theoretical observations; this approach transforms abstract philosophical ideas into consciousness of the real object. Therefore, it allows researchers to gain meaning from a human's

experience including body, time, space, and human relationships, altered by health and illness (Earle, 2010; Owen, 1994; Wertz et al., 2011).

There are two approach of phenomenology, consisting of descriptive phenomenology and interpretative (hermeneutic) phenomenology. The descriptive phenomenology approach has been followed by some researchers from the Duquesne School (e.g. Van Kaam, Collaizi, and Giorgi), whereas hermeneutic phenomenology is represented by the Utrecht School (e.g. van Manen).

The below tables explained the essential distinction of descriptive and hermeneutic phenomenology. Even these approaches have similarity of understanding the person's lived experiences, they have some uniqueness that makes differentially these approach. The descriptive approach described as the science of the essence of consciousness or an inquiry into the consciousness of the researcher. The researcher or subject has strong attentions on how the object or experience appears to the consciousness. When individual are conscious, they will share that consciousness as description of the object as they viewed. So, sharing the consciousness of the object only applied by a person who has experiences and conscious of the phenomenon that the world's representative in which he or she lives. Husserlian suggested that it was the consciousness intentionality that linked and constituted the object. Descriptive approach use of *bracketing* as the way of objectivity kept. With bracketing, all preconception, values, attitudes, and belief of researcher are bracketed to assure the prejudice of the phenomenon did not occur.

In contrast of hermeneutic, Heidegger looks based on the ontology. He focused on the structure of the phenomenon elaborated. He suggested seeing a person as a self-interpretive being world in which he or she lives. So, he emphasized to explore being human in which the context that influence of being are what human

share, including culture, practice, language, etc. An individual cannot have the world, except an individual interpret the phenomenon occur. The understanding of interpretation on the phenomenon makes the individual in where he is. The context of a person is interpreted to form the world of "being" in the hermeneutic approach.

In addition, in terms of the ultimate goal, the hermeneutic approach emphasized on “appreciate the holistic context of parents’ experiences and finding meanings in what parents said” (Wojnar & Swanson, 2007, p. 178). Contrary with descriptive phenomenology, the goal of this approach is “to describe universal essences of phenomena with an ultimate goal to develop caring interventions that promote healing in clinical practice” (Wojnar & Swanson, 2007, p. 178).

The Husserl’s phenomenology

Husserl develops phenomenology as an alternative design to studying human beings. Husserl claimed, this approach was different from the ‘rigid methods’ that existed in the physical sciences at the beginning of the 20th century (Flood, 2010; Wertz et al., 2011). Husserl’s philosophy composed of three principles: intentionality, essences, and phenomenological reduction.

Essences.

Essences represent the truth or something’s meaning. Husserl mentioned that essence represents a human view or human consciousness, in which phenomenological research specifically focuses on a systematic view of mental content. It contains symbols that represent the manipulation of the mind of the world through cognitive processes to see understanding, intention, knowledge, and human action. From this it appears that the mind is the only source of man to interpret and give meaning to something. Essence is a fundamental component associated with the truth about something by giving a general acceptance of the phenomenon being

explored. Essence tries to provide a general understanding of the specific situation under investigation (Streubert & Carpenter, 2011)

Intentionality.

Intentionality is the mind awareness to direct its thinking to the object (Priest, 2003). Husserlian's phenomenology emphasized that experience expressed consciousness, so that ultimately the awareness will produce the true knowledge of reality (Koch, 1995). The intentionality brings out the researcher so she can be reflective and pre-reflective. It means, the researcher may be explicitly aware as well as vaguely aware of intentions.

Phenomenological reduction.

Phenomenological reduction is a process that facilitates to set back to a primary mindfulness toward the phenomenon. The aim of phenomenological reduction is to open the reality of an individual's awareness without conceptual presumption. In order to see the real world, it is necessary to using a reduction procedure for eliminating the existing idea that has been formed. Phenomenological reduction has two important points to get the essence of a phenomenon, which are bracketing and intuiting (Wojnar & Swanson, 2007).

Bracketing is the way of developing qualitative questions that are free from an individual's attitudes and influences toward the world. The individual's attitude should be stored in brackets in order to eliminate his/her beliefs, presuppositions, assumptions, and theorizing related to the phenomenon. Bracketing is an investigator's effort to gain neutrality by getting rid of prejudice about the phenomenon under investigation. The researcher should prevent herself from personal bias through maintaining her awareness when finding understanding in the data (Wall, Glenn, Mitchinson, & Poole, 2004).

Intuiting refers to how to feel live in the parent's experiences. The researcher's intuition use critical and comprehending attention or reflection about the similarity among parents as naturally through the data obtained. Intuiting directs researchers to be more empathetic about the phenomena that occurred in the parents' situations. The balancing between intuiting and bracketing is necessary to respect the insight that appears and to control any premature foreclosing in respects of a researcher's intuition of the arising concepts (Swanson-Kauffman & Schonwald, 1988). However, it is needed regarding with the cognitive roles in balancing intuiting and bracketing.

Descriptive phenomenological methodological.

Husserl's phenomenological analysis of data emphasized that the consciousness is necessary to assess the real world object. Experience is a reflection of one's consciousness, which produces knowledge (Koch, 1995). Everything that involves a consciousness is called an essence. The truth will reach the highest level if the essential structure could be explained (Priest, 2002).

Husserl developed several of the steps in a philosophical phenomenological method to inquire about the universal essence. These steps require researchers to take transcendental phenomenological attitudes, to explore and illustrate the phenomenon essence, as described below.

Assumption of the transcendental phenomenological attitude.

This stage emphasizes the use of the consciousness perspective of the researcher to assume phenomenological attitudes. Attitude in this case refers more to objective investigation from various view points or experiences. The researcher must distinguish the object of consciousness to assume a transcendental phenomenological perspective, which it is a perspective that is essential, pure, and has flowing awareness.

Search for the essence of the phenomenon.

The researcher begins to examine the object more specifically or in detail. Examples of objects may be true or imagined. Furthermore, the researcher uses the imaginative method freely to identify what is important from an object and to describe clearly in detail regarding the compositions of the object formed (Finlay, 2008).

Description of the essence.

The researcher begins to describe the essence as accurately as possible about the object that is only based on the parent's experience given. The researcher does not include any assumptions made or existing theories or hypotheses, to help in developing the description of the phenomenon (Finlay, 2008).

Data analysis for descriptive phenomenology.

Some Husserlian researchers have developed phenomenological methods to support data analysis. The famous researchers who followed Husserl were from the Duquesne School (University of Pittsburgh), including Giorgi, Colaizzi, and Van Kaam. They used similar steps such as developing meaning units, transforming the meaning unit into the psychological meanings and creating a general description of the experience (Polkinghorne, 1989).

Van Kaam methodology.

Van Kaam operated his methodology using 12-steps. These steps get the first general description, initial grouping, subtraction, deletion, explanation, methodological reflection process, determining which elements of adjustment may be valid, engaging in psycho phenomenological situational reflection, hypothetical identification, application, final identification and boundary statements. Unfortunately, van Kaam did not continue his work (Anderson & Eppard, 1998).

Colaizzi's methodology.

Colaizzi's method consists of the following seven steps which are "familiarisation, identifying significant statements, Formulating meanings, clustering themes, developing an exhaustive description, producing the fundamental structure, and seeking verification of the fundamental structure" (Morrow, Rodriguez, & King, 2015, p. 644).

Giorgi methodology.

Amedeo Giorgi has been the only Dusquesne School productive researcher on phenomenology method for solving research problems until now. The Giorgi phenomenological method consists of five stages of analysis. The steps are collecting verbal data, reading the data, breaking the data into several types of components, organizing, and expressing the data from a disciplinary perspective, and synthesizing or summarizing the data for the purpose of communication to the community of scientists." (Broome, 2011)

Summary

Talented youths refer to the high performance of youths in specific skills compared to others in their age group (Gagné, 2004). Based on the Gagne model, there is a difference between talented and gifted. Being gifted is a natural ability. It is the potential ability; sometimes not all gifted youth can show their giftedness; hence, some of them are hidden from the community. On the other side, talent is a skill performance. Youth who have talent demonstrate this in their performance and other people around them know about it. However, to develop a talent, some factors are needed to support it.

Nurturing well-being is considered to be one of the most influential factors that contribute to a talent in youth development. Parents have important roles in promoting well-being. However, nurturing the well-being of talented youths is influenced by a parent, children, and environment factors. Therefore, it is necessary to explore deeply the phenomenon of nurturing the well-being of talented youths by considering these factors.

The phenomenon will be clearly explored using the phenomenology approach. The phenomenology approach aims to gain the meaning from a human's experience which looks at body, time, space, and human relationships. There are two ways to approach phenomenology, which consist of hermeneutic and descriptive phenomenology. The hermeneutic approach emphasizes on "appreciate the holistic context of parents' experiences and finding meanings in what parents said" (Wojnar & Swanson, 2007, p. 178). This is contrary to descriptive phenomenology, in which the goal of this approach is "to describe universal essences of phenomena with an ultimate goal to develop caring interventions that promote healing in clinical practice" (Wojnar & Swanson, 2007, p. 178).

Descriptive phenomenology has several methodologies. One of the methodologies is from Giorgi. The Giorgi method has simple steps to explore the consciousness of a parent's experiences in nurturing talented youths compared with compared with others (e.g., van Kaam and Colaizzi). The five steps of the Giorgi method are "collecting verbal data, reading the data, breaking the data into several types of components, organizing, and expressing the data from a disciplinary perspective, and synthesizing or summarizing the data for the purpose of communication to the community of scientists." (Broome, 2011).

CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this phenomenological study was to describe and to understand the lived experiences of Javanese Muslim parents in nurturing the well-being of talented youths. Therefore, the following research question should be answered, “What are the lived experiences of Javanese Muslim parents in nurturing the well-being of talented youth?”

To answer the research question, several steps were conducted. They consisted of the research design, the study settings, the parents, ethical consideration, the data collection process, data collection methods, data analysis, and trustworthiness.

Research Design and Rationale

The descriptive phenomenology methodology from Giorgi was used for this study to gain an understanding of the essence on the live experiences of Javanese Muslim parents in nurturing the well-being of talented youths. Giorgi suggested that the researcher should use the phenomenological attitude, including phenomenological reduction, psychological perspectives, a sensitivity to the phenomenon and a free imaginal process to guide the research process.

The descriptive phenomenology also fits to light the universal essence of nurturing the well-being of talented youths among Javanese Muslim parents, which is still unclearly understood. No studies have investigated the understanding of nurturing the well-being of talented youths, including nursing studies. Most of the existing

talented studies interested to understand nurturing the talent performance not nurturing well-being.

By understanding the universal essence of nurturing the well-being of talented youths' phenomenon through the perspectives of the Javanese Muslim parents themselves will assist nurses to support positively the parents in nurturing their talented youths.

Study Settings

This study selected East Java and Central Java provinces as the study setting. Ninety eight per cent of Javanese population lives in these provinces and eighty per cent of them are Muslim. The Javanese group has dominance compare with the other ethnics. This ethnic are to be trend setter for the other ethnics in politic, social, and cultural behaviors.

Researcher selected the youth population as the participants because the maturity of talent is stable in the youth age (college students), which the fluctuation in a talent changing is minimized. The other reason is the youth period posit youths on the top performance as talented professionalism which lead the complexity problems that parents should deal with it.

Participants

In this study, the main participants were Javanese Muslim parents who have talented youths. Giorgi (1997) suggested that parents of phenomenological studies should be those who are able to describe their experiences. The inclusion criteria for parent are:

1. A parent who self-identified as Javanese Muslim
2. A parent (either father or mother or both) who is/are the biological or adoptive parents of a talented youth studying at college.
3. To support the interview process, the parent could communicate either in Indonesian or Javanese language.

Sampling method

A snowball sampling method was used to select the parents. Creswell (2013); Guest, Bunce, and Johnson (2006) mentioned that to gain the saturation in phenomenology, 10-12 parents are needed. Firstly, research contacted retirement national hockey's athlete. He introduced two-talented youths (P1 and P2's talented youth) to Researcher. The inclusion criteria for youths: 1) A youth who is registered as a college student aged 15-24 years old (United Nations, 1981); 2) A youth who has achieved academic, art, sport or other specific talent awards (e.g. trophy, medals, certificate, etc) at least once at national level; 3) A youth who has good or very good well-being (score 80-100) when measured by the WHO (Five) Well-Being Index (Psychiatric Research Unit, 1998).

From P1's talented youth, researcher got information about talented youths of P4, P6, P8, and P11. The other hands, P3, P10, and P7 were reached by the information of P2's talented youth. P4's talented youth had link with the talented youth of P10 and P5. The P9, P12, and P13 were reached from P10's talented youth. Parents were selected to be participant candidate if the talented youths met the inclusion criteria. Researcher contacted and interviewed parent one by one. When researcher completed the interview with a participant, following by transcribed the interview, looked for some key words that relevant with research question and merged similar key words became a category. Interview with next participants was not carried

out until this process completed. The sample selection's process continued until saturation was reached which researcher found the point of redundancy or when no new information is revealed. In this study, data saturation was reached for 13-Javanese Muslim parents as participants.

Ethical Consideration

The researcher obtained the approval letter to conduct this study from the Institutional Research Board, Faculty of Nursing, Prince of Songkla University, Thailand (no. 2017 NSt- Qn 029). The informed consent was described to every parent candidate. The informed consent document consisted of the four key elements of ethical consideration regarding the purpose of the research; what will occur during the interview; potential benefits; and any risk that could arise in regards to the interview process. The researcher gave the parents the opportunity to ask anything related to the information contained in the informed consent and to decide whether or not to participate in this study.

The researcher followed the ethical consideration, which focused on confidentiality and nonmaleficence. In order to maintain the confidentiality of the parents, the information of the parents collected during the research process was kept confidential; only the researcher and the advisor knew the findings. The researcher protected a parent's confidentiality by de-identifying information in transcribed data using a coding series and pseudonymous. The hard files (digital recordings, data transcriptions, and field notes) were used for the data analysis process only and stored safely in a filing cabinet. The soft files of data were kept on a computer with a secure password. The researcher will store the data until the data is completely published, at which time the data will be destroyed.

In order to prevent any harm / maleficence in the research process, the researcher protected the freedom of the parents in decision-making related to their participation in this study. Even though the researcher saw this study posed no risks, physical or otherwise, some parents may experience a variety of emotional responses during data collection process, so it should be anticipated by researcher. The researcher provided opportunities to the parents to use their rights i.e. to delete a particular portion of data, to refrain from answering any questions, to ask to turn off the tape recorder at any time during the interview or to withdraw from the study at any time without penalty or bad feelings. All processes were recorded in the informed consent.

Data Collection Procedures

The data collection processes included the researcher's attitude, phenomenological reduction, and accessing the parents. The following steps of the data collection are described below.

Researcher's attitude

Giorgi (2012a) emphasized that a researcher must apply the correct attitude when conducting descriptive phenomenological methods. The researcher trained herself to develop a relationship that is genuine, unconditionally accepting, with an empathic understanding through starting the pilot study. The pilot study was conducted with two participants for 1 month in September 2017.

The correct attitude could be reached by apply psychological perspectives and sensitivity to the phenomenon (Giorgi, 2012a). During the data collection, the researcher did not only focus on psychological perspectives about what the parents were aware of but also noted in the reflective journal every non-verbal

communication as psychological sensitivity that parents showed, to gain a deeper understanding of the phenomena being investigated. The researcher was aware that Javanese people enriched their verbal communication with a lot of non-verbal communication or gestures, so during the interviews the researcher noted any gestures observed.

Phenomenological reduction

Giorgi (2012b) asserted that in applying phenomenological reduction, the phenomenological researcher should meet two conditions which are: 1) bracketing personal past knowledge and all other theoretical knowledge and 2) withholding from the positing of the object of existence. In order to achieve effective bracketing, the researcher used the reflective journal as a primary tool for the bracketing process. The researcher brought notes to the interviews to write down any gestures or non-verbal communication, as well as the condition of the environment to enrich the data.

Bracketing personal past knowledge and all other theoretical knowledge.

The researcher has been a lecturer in the University of Diponegoro, Semarang city, Central Java province, Indonesia for seventeen years. During 2001-2013, the researcher worked there as a full time lecturer with the Division of Community and Mental Health Nursing. In addition, the researcher has been an academic consultant for students in her institution. Since 2008, the researcher had experiences as a community nurse specialist in schools and communities, and the researcher worked with families, school personnel and children or adolescents in order to apply nursing care. As a result, the researcher was aware of some of the challenges that college students face in regards to their transitioning from a high school student to a college student, as well as the challenges parents face in regards to their nurturing. To minimize any bias on my part, the researcher intentionally ignored

the fact that she had an insider's advantage of knowledge, opinions or views in regards to her background.

Conceptually, as a lecturer, the researcher knows well about nurturing, the Javanese nurturing culture, Islamic nurturing, and well-being. Therefore, the researcher wrote down all her knowledge, beliefs, and thoughts about nurturing that may influence an interview and the data analysis process in a reflective journal. In addition, the researcher also wrote down some issues that may appear during an interview and the analysis process related to that knowledge. All of these were bracketed in order to gain essences through reflective journaling.

In addition, when researcher reviewed some literatures, the researcher focused on previous studies relevant to well-being studies, talent studies, Javanese and Islamic nurturing to search for knowledge's gaps to create the recent study rather than to collect some evidences that may influence the researcher's perception.

Withholding from the existence object position.

Competencies in interviewing techniques should be applied when an interview process was conducted. For example, the researcher practiced neutral nonverbal behavior, used active rather than passive listening skills. These skills facilitated the transfer of the original meaning from the parent in order to avoid bias of the phenomenon that the parents described.

During the interview process, the researcher considered everything that was spoken; because it may impact on the data achieved or given. The researcher only focused on describing what the parent was aware of and the actual experiences the parent shared, the researcher did not interpret that contents shared. During the interview, the researcher found some statements from the parents containing ambiguities, but the researcher just wrote these in the transcript. During all the

processes, some issues and the researcher's position or actions that occurred during these processes were recorded in the reflective journal (notes).

Accessing the parents

The researcher asked permission for ethical approval from the Research Ethics Committee, Faculty of Nursing, Prince of Songkla University. Once the approval was obtained, the researcher contacted retired national hockey's athlete to look for the talented youth candidate that met inclusion criteria. He introduced the 2-talented youths who met the inclusion criteria (inclusion criteria number 1 and 2). By snowball technique, thirteen participants recruited. The researcher discussed personally with 13-youths about the proposed study. When the youths agreed, the researcher asked about their well-being status using the WHO-5 Well-being Index (WHO, 1998). The further process of recruitment was continued, when potential candidates have to score between 80 and 100 to take part in the study. All youths met scores range 80 to 100 of WHO-5 Well-being.

Next, the researcher contacted candidate parents by phone to ask their interest to participate. No candidate rejected participating in the study. The researcher visited a parent's home to explain the purpose of the study in detail and the parent signed the informed consent form as agreement then the researcher made an appointment with the parent for an interview.

Data collection method

The purpose of Giorgi's descriptive phenomenology method is to understand the individual's experiences. To achieve the aim, Giorgi (2012a) mentioned that the primary method used in phenomenological study is the interview method. This method described clearly the universal essence of nurturing in regards to the the well-being of talented youths among Javanese Muslim parents. However, in this study, the

researcher also used field notes and reflective journaling to support the interview method.

Interview.

The interview guide was developed to ensure that the interview is on the track of the research frame. Bahasa Indonesian was used to conduct the interview process. Next, the researcher translated the interview guide from *Bahasa Indonesia* into the English language for the consultation process. The researcher consulted with advisors and experts in regards to the contents of the guide. Three experts were involved in this study consisting of two experts who were lecturers from the Faculty of Nursing at Prince of Songkla University who have expertise in the qualitative method and the other expert came from the School of Nursing, Faculty of Medicine, University of Diponegoro, who has expertise in family nursing. Some revision was gained from the experts and revised based on their suggestions. After completing the revision, the researcher consulted with the advisors to finalize the interview guidelines.

All interviews were conducted by the principal investigator and took place at participant's home. The semi-structured interviews and open-ended questions were conducted to gather data in regards to the nurturing of the the well-being of talented youths among Javanese Muslim parents. The interviews were conducted twice with the participants. The first and second interviews were applied on different days. The first interview, researcher asked some questions based on the interview guidelines. Some questions need to probe in order to in-depth the answer of participants. The first interview took around 60 to 90 minutes. After transcript and read and re-read the transcript, researcher found some participant's answer to clarify and to in-depth interview again. The second interview was conducted to find any additional data to

complete the first interview only. The second interview took around 30 to 45 minutes. The researcher did not start the interview sequentially from first question to the last question. All interviews were recorded using a recorder. Before the interview started, the researcher informed the parents and asked for permission to use the recorder to record the interviews. The researcher allowed the recorder to be turned off when the parents asked to do so. However, no parents asked for the recorder to be turned off during the interview. They allowed the researcher to complete the interview without any timeout.

During the phenomenological interview, the researcher used a mix of Javanese and Bahasa Indonesia languages. To gain an understanding of a parent's experience, interviews typically started with a general question focused on the research topic (Seidman, 2006). The researcher followed the general interview guidelines. For opening the interview process, the researcher used the general introductory question. An example of what this question looks like is "Do you know your child have talented?" Once, the parents provided a response to the introductory question, the rest of the interview elaborated and clarified on this initial response. "Tell me more, what did you nurture the well-being of your child." This statement aimed to deeply explore the parent for continuing his or her experience talking. The other questions were designed to elicit a parent's experience in detail; such as "What are the barriers for nurturing the well-being of talented child?" While exploring a parent's experiences in the interview, the researcher clarified any unclear statements to ensure that the researcher's understanding of the experience was consistent with how the parents experienced it. To gather for deeper information from the parents in every primary interview question, the researcher followed up using probing questions on the issues raised during the response.

Field notes.

During the data collection process, the researcher took field notes throughout this study during the interviews. Notes included the following: date, time, place of observation, specific facts and details in the field, sensory impressions and specific words, and note to self. The researcher informed the parents and asked for their permission to take field notes during the interviews.

Reflexive Journaling.

In this study, the researcher used a reflective journal to bracket her ideas and views. The reflective journal contained pre-conceptions, methodological decisions, the logistics of the study, and reflections upon what was happening in terms of the researcher's values, interests, and biases in every step of the research process.

Data Analysis

The descriptive phenomenology method from Giorgi was conducted for the data analysis of this study. Giorgi developed this method to find the true essence of the phenomena that had been experienced. According to the Giorgi approach, the researcher attempted to understand the meaning of the description as it was presented. The Giorgi analytical process is comprised of five steps: reading for a sense of the whole; determining the meaning units; transforming the parents' expressions into sensitive expressions (meaning units); synthesizing the transformed meaning units into a consistent statement; and a final synthesizing of the information into a consistent statement (Broome, 2011).

The researcher then reread the transcribed text while listening to the audio recordings to make sure the material was transcribed literally and accurately. After assuring a complete transcript was obtained, the raw data were analyzed in several

steps as outlined in the following: first, the researcher read the transcribed data several times in order to obtain a holistic sense of the material. Second, the researcher identified meaning units. The researcher's third and most important step was to convert those meaning units into transformed meaning units. That is, each parent's natural attitude was transformed into phenomenological and psychologically sensitive expressions, called transformed meaning units (Broome, 2011). Finally, the structure was determined.

Reading for a sense of the whole

The researcher acquired the correct attitude when conducting the phenomenological research study, upon reaching this state of consciousness the researcher read each description from a holistic perspective. Giorgi (2012) stated that until the holistic point of view is achieved the researcher could not proceed with the research. Reading from a holistic stance involves reading the description to gain a sense of what the description is. During this phase, no investigation of a description was undertaken by the researcher.

To understand the data in a holistic sense, the researcher read each parent's data that written as transcript and field note in its entirety. While doing so, the researcher had to acknowledge the impossibility of complete objectivity, as the researcher's own experiences of nurturing inevitably influenced her perception of the data. To avoid this, the researcher employed the process of bracketing, or setting aside what is already known..

Determination of meaning units

Upon gaining a sense of the whole, the next step is to determine the meaning units that were presented into description. The meaning units are key fragments found within the context of the recordings concerning the phenomena. According to Giorgi

(2012), this process of breaking apart descriptions to locate meaning units is referred to as constituting parts. In addition, Giorgi (2012) posited that the method is not judged by the markings that are made at this step.

After the researcher achieved a holistic sense, the researcher re-read each transcript again and marked each shift in meaning with a slash. This approach is called delineation of the meaning units (Broome, 2011), and it provided the researcher with meaning units of a workable size. It also allowed the researcher to work more effectively with the raw data. In other words, the workable size made it easier for the researcher to understand the data. The researcher completed this process without any form of help or support. An example of the delineation process is shown in Table 2 on the next page. Parents are coded as P1.

Table 1. Examples in the process of the delineation of meaning

Parent	Transcribed Data	Excerpt Delineated Meaning Units
P1	A good parent will be shown through giving an example, if we want our child to go to mosque, we should do this first. If you advise your child, please use appropriate language, do not use harassing language, it makes our children afraid and they will not respect to us. In addition, we should use examples in details	A good parent will be shown through giving an example / if we want our child to go to mosque, we should do this first / If you advise your child, please use appropriate language, do not use harassing language, it makes our children afraid and they will not respect to us / In addition, we should use examples in details

Transformation of meaning units in sensitive expressions

This phase of the analytical process is quite in depth and not easily accomplished in a short span of time and is labor intense. The researcher interrogated each meaning unit presented for each description to determine the psychological sense / expression. Free imaginative variance was utilized in this phase. Free imaginative variance discovered the essence concerning the meaning units; by using this method the researcher changed parts of the phenomena to determine if the phenomena was still identifiable (Anosike, Ehrich, & Ahmed, 2012). Although the responses and experiences revealed by each parent were different; in this step, the researcher's goal was to find the commonality among the meanings expressed for each description (Broome, 2011).

After identifying the meaning units, the researcher applied the process of imaginative variation to transform the natural expressions of the parents into phenomenological and psychologically sensitive expressions (Broome, 2011). Imaginative variation helped the researcher to identify the phenomenon, the lived experience of nurturing well-being in talented youth. Next, the researcher removed the non-essential statements of each parent, which left the researcher with only those expressions or statements that were essential to the phenomenon of nurturing well-being in talented youth as a whole. An example of the process of obtaining transformed meaning units is shown in Table 3. Parents are coded as P5.

Table 2. Transforming the Meaning Units

Parent	Excerpt Delineated Meaning Units	Transforming Meaning Units
P5	You've been training hard, your	P5 stated that he encouraged his son

Parent	Excerpt Delineated Meaning	Transforming Meaning Units
	Units	
	<p>preparation is enough. Do not lose before the match, it must be eliminated. God does not sleep (<i>Gusti Allah ora sare</i>), He knows your effort, and He knows the best for you. So keep your spirit up.</p>	<p>by saying that God never sleeps and knows his efforts which his son had trained hard and prepared his skills well. So, P5 asked his son to always keep his spirit up by getting rid of the feeling of losing before the match.</p> <p>P5 also mentioned to his son that God knows what the best is.</p>

Synthesis of the structure of the experience

In the fourth step, the researcher put the pieces back together to synthesize the units, thus creating Subthemes. These themes represented the research questions, which are based on the information captured from the parents (Broome, 2011). The researcher again utilized free imaginative variance when synthesizing the structure of the experiences. This study produced 3 Themes including 1) enduring the obstacles, 2) taking care *ikhlas* to reach the dream, and 3) feeling pride.

Final synthesis

In this final step, themes created required a concise statement to reflect the information presented (Broome, 2011). The researcher consolidated the interview recordings from the parents with the same Subthemes and meaning units for content and accuracy, thus creating the structure of phenomenon of nurturing the well-being of talented youth among Javanese Muslim parents.

The Translation

After an interview was completed, the researcher transcribed the interview recording to a verbatim transcript. The interview was conducted in the Indonesian or Javanese language, so the researcher translated the verbatim transcripts from Indonesian or Javanese into the English language. The translation process was completed when the researcher and advisors had similarity in meaning about the data collected.

Trustworthiness

Trustworthiness is an essential component of this qualitative study to ensure that the process of data collection met all the characteristics of the design. In addition, the results are displayed in a manner that is concise and demonstrate the knowledge of the design and are concise.

Credibility

In this study, the researcher used two techniques to gain the credibility, including reflectivity and triangulation. The researcher used bracketing as a reflexivity strategy to set aside personal biases and influences to clearly understand the phenomena from the parent's view. The researcher utilized reflexive journaling immediately following the face-to-face interviews to memorialize the experience and the environment while still in the moment.

The final way is triangulation. In this study, data sources, interview and field notes, were triangulated. The researcher analyzed field notes and interviews to ensure the alignment of information and the development of themes. In qualitative research, triangulation ensures quality, rigor, and accuracy of data (Creswell, 2013).

Dependability

Polit and Beck (2012) mentioned dependability refers to “evidence that is consistent and stable” (p. 434). The findings are reliable, in which these are supported by the processing of the data.

In this study, the researcher and advisor worked together to examine whether the process of the study is acceptable, particularly in regards to the content in chapter three. This included sampling selection, data collection, procedures, and data analysis. Then, we assessed whether the findings of the data analysis were supported by the data and that there was internal consistency. The researcher and advisor also checked the results and interpretation, and the conclusions of this study which were consistent.

Confirmability

Polit and Beck (2012) suggested that confirmability refers to “the degree to which study results are derived from characteristics of parents and the study context, not from the researchers’ biases” (p. 435). To establish confirmability, the other person (e.g., the researcher or expert) can confirm all of the steps of the findings to ensure the accuracy of the data (Baxter & Eyles, 1997). In this study, the members of the dissertation committee rechecked and audited all of the research processes and the findings.

Transferability

Transferability is “the extent to which qualitative findings are meaningful and can be transferred to other settings” (Polit & Beck, 2012, p. 435). To meet the criterion of transferability in this study, the researcher provided a detailed description of the study, particularly in the phenomenon description. By providing the phenomenon description, the other person (e.g., the researcher or expert) can evaluate

the consistency of the phenomenon with other persons or settings. Therefore, the reader can apply the study process in other settings.

CHAPTER 4

FINDINGS AND DISCUSSION

This chapter presents the findings from the phenomenological investigation, which aims to explore the essence of the lived experiences of the Javanese Muslim parents in nurturing the well-being of talented youth. It was done through in-depth interview with the parents. The chapter begins with the description of each one of the thirteen parents of talented youths participating in this study. The pseudonyms were taken to ensure the confidentiality and anonymity. The description of the data analysis processes was followed. Then, the transformed meaning units related to the phenomenon of nurturing talented youths as experienced by parents were presented.

In this study, the conceptual framework was provided by Husserl's philosophical approach. The approach emphasized the consciousness of persons based on their phenomenon assessment. These findings reflect the parents' physical situation, emotional status, and daily lifestyle. To understand the current study on Javanese Muslim parents' lived experience, the researcher used the phenomenological method of Giorgi for the data analysis. The findings were presented, along with the parents' description and themes in this chapter.

Findings

Characteristics of respondents

The characteristics of respondents were classified into two categories, namely the 1) parents and 2) the talented youths.

The parents.

The thirteen parents identified their ethnicity and race as Javanese Muslims, consisted of three females and ten males. Their age ranged from 50 to 62 years old. Except for the three parents (one was a housewife and the other two were retired), the rest were employed or self-employed. Almost of them completed bachelor (6 participants) and senior high school degree (5 participants), the other two were elementary and junior high school degree. Except for one participant (one was a widow), the rest were married (12 participants).

All of the parents in this study agreed with the criteria provided in the informed consent and they signed the form upon the agreement. Pseudonyms were given to the parents. They were referred to as P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P12 and P13 to ensure confidentiality during the study. Table 4 outlines the demographic characteristics of the parents.

Table 3. The number of parents by demographic characteristics (N=13)

Characteristics	Number of parents
Age	
40 – 55	5
56 – 61	8
Gender	
Male	10
Female	3
Education level	
Elementary school	1
Junior high school	1
Senior high school	5
Bachelor degree	6
Marital status	
Married	12
Widow	1
Economic status	
Insufficient	3
Sufficient	6
Some savings	4
Job	
Public servant (<i>Pegawai Negeri Sipil</i>)	5
Self-employed	5
Retired	2
Housewife	1

The talented youths.

The thirteen talented youths participated in this study, including eight females and five males. The talented youth have achieved awards (e.g., trophy, medals, certificate, etc.) at least once in the national level, either on the academics (1 participant), arts (3 participants), and sports (9 participants). The ten participants reached 100 of the well-being scores, the other three scored 80. A summary of the talented youth demographics is presented in table 5.

Table 4. *The number of talented youth by demographic characteristics (N=13)*

Characteristics	Number of youths
Age (years)	
15-20	6
21-24	7
Gender	
Male	5
Female	8
Talent categories	
Sport	9
Arts	3
Intellectual	1
Awards (the highest achievements)	
International	6
National	7
The well-being score (WHO)(mean= 95.38)	
80	3
100	10

Description of participants

The description of the parents' daily life of talented youths was sought below.

Parent 1 (P1) (Father) is 58 years old. He and his wife are the parents of an international table tennis athlete. They work as a physical education teacher at Jombang city. They graduated from the physical education faculty. They have three children who are interested in table tennis. However, it turns out that only the oldest is a professional athlete who won several table tennis tournaments in regional, national and international levels. He is currently a master student of educational program. The second son, an undergraduate student in the economic program, also won a national college student table tennis tournament. The last daughter is a high school student who has collected some medals of regional table tennis competitions. When his oldest son was four years old, P1 and his wife sensed that his son's movement and body structure could support him to be a professional athlete. To develop the basic talent, P1 trained his son alone. However, to develop the advanced talent, he then entrusted the training to a private coach until the son was grade four. Entering the fifth grade, he got the opportunity to join a professional club where he was professionally trained by international coaches and collected some medals from the international and national table tennis competitions. Now, P1 has a table tennis club which was established 10 years ago; this is where P1 and his son train some children in table tennis sport.

Parent 2 (Father) (P2) (61 years old) used to work in public service and currently he has retired. He is the owner and the coach of a table tennis club where his three sons learned. The first son is taking a masteral degree program in education; the second son, a national athlete, lives in a national athlete's dormitory at Ragunan (Jakarta province), and the last son, a national athlete, won a medal in the national Paralympic games. P2 was the chairman of Indonesian table tennis association of

Jombang branch from 2010 to 2015. Initially, his youngest son had no passion for table tennis. He used to watch his older brothers training table tennis at P2's club. Although P2 motivated him to join the training, he rejected. However, the situation changed, after he got acquainted with friends of his age; he was interested in it and started to join the training. He showed excellent performance in comparison with other young athletes and collected 76 awards in the regional, national and international competitions. When he suffered a knee injury, he withdrew from the sport for around two years. P2 motivated him to come back and asked him to move to Paralympics class. He won the national Paralympics game. Currently, he is an undergraduate student in the sports program.

Parent 3 (Father) (P3) is 58 years old, and a civil servant. He and his wife have four daughters. Currently he is a physical education teacher in the senior high school. His first daughter pursues her study in soccer and athletics. As a parent, he did not know about his daughter's interest in football. He found it out when his daughter asked permission to join a female football inter-kampong to commemorate the national Independence Day. Prior to that, his daughter pursued athletics. She has received some medals at the regional level. When P3 saw his daughter playing football, he was impressed with the daughter's good attacking skill. He asked her where she learned football, and his daughter answered that she joined the school's training when she started junior high school. Since then, she developed an interest in football rather than athletics. She won several national competitions as an individual or group. She attended student soccer training in the USA for six months. She joins a soccer club in Surabaya city. She was the runner up of a national woman soccer tournament. Currently, she is an undergraduate student in sports program.

Parent 4 (Father) (P4) is 52 years old. He is a public high school teacher. He and his wife have two daughters. The eldest is a softball athlete. Currently, she is a student of diploma program in nutrition. During her childhood, P4 wanted her to have a positive activity. Therefore, he sent her to a table tennis club. In elementary school, she won a table tennis competition. However, her talent in table tennis did not develop. When she was in junior high school, she was more interested in softball. When she joined the inter-junior championship, the softball club saw her potential to become a professional athlete. Therefore, she was contracted by this club. She also ever joined a softball club in Malang city. She would travel by train to Malang every weekend until she graduated from her high school. She signed a contract as a softball player for the government of Papua Province for two years. For this, she moved to Papua to continue her study. She and her team was the runner up in national sport games.

Parent 5 (Father) (P5) is 58 years old and an air force retiree. His wife is an administration staff of a high school. P5 has three sons. His youngest son (19 years old) is a table tennis player. Initially, P5 just provided positive activities for his son. P5 was worried about his risky environment. P5 chose table tennis in order to make his son physically healthy. This sport also has low risk of injury. P5 recognized the talent of his son when he was just 7 years old. Currently, his son is an undergraduate student in the physical education program. He was accepted in the College through the talent program. He has won national and international table tennis competitions. His high achievement was the first winner of an international competition in Thailand. During his study, he also wins some national tournaments that he participates in.

Parent 6 (Father) (P6) is 55 years old. P6 and his wife are junior high school teachers. They have three daughters. Two of them are athletes. P6 believes that his

children should have positives activities. So he took one of his children to a table tennis club in his town during her elementary school years. While at the club, his daughter won the championship for beginners at the regional and national level. On the other hand, his younger daughter learned tennis upon the invitation of her friend. Then, she developed the interest to tennis. She has won several championships at the provincial and district levels. The second daughter (21 years old) is a table tennis athlete while her little sister is a tennis athlete. Currently, the second daughter is an undergraduate student in the physical education program. She was the first winner of national sports competition. She is a member of the Indonesian Team for SEA games. The last daughter has won second and third winning trophy in some tennis competitions. She is a high school student.

Parent 7 (Father) (P7) is 50 years old. He is a father of two children. He is self-employed. His daughter (17 years old) won several regional and national table tennis competitions. When one of his friends paid a visit, he showed his friend that his daughter had the ability to be a good athlete. His friend requested P7 to allow him to bring her child to the town center. P7 used to ask his friend to train her daughter during her childhood at Jombang (one of the cities of East Java province). He would train her to be a good table tennis player. He believed that her daughter would be a good player when she was trained by professional coach. The daughter lived in her coach's home until she finished junior high school. During that time, she won some regional competitions. Currently, she is joining a table tennis club in Pati, Central Java. She is an undergraduate student in physical education program.

Parent 8 (Mother) (P8) (60 years old) is a widow and housewife. Her husband was a national army and passed away five years ago. P8 has two daughters. P8 and her family moved to several places following her husband's call of duty. After her

husband's retirement, they live in *Kebumen* (a city of Central Java). Her daughter (23 years old) is a dancer. She can perform many types of dance and her specialty is Javanese dance. She started her dancing skills when she was a pre-schooler. She joined a dancing club near her home. During pre-school, she collected local and regional awards from dancing competitions. It continued until the adolescence. She has won the national dancing group competition. She went abroad for the Indonesian exhibitions. She went to Korea, Greece, Hungary, Japan, etc. She collected some certificates of merit from these countries. Currently, she is an undergraduate student in dancing program. She joins *Mangkunegaran* kingdom (one of the traditional kingdoms in Central Java province) dancing club. It is a famous dancing club in Surakarta (city in Central Java province, near Yogyakarta). The club focuses on Javanese traditional dance.

Parent 9 ((Father) (P9) is 50 years old. He graduated from an elementary school. Currently, he is a street vendor. He is selling coffee while his wife (53 years old) is a canteen keeper. P9 and his wife informed that they do not have fix salary per month. It depends on their selling revenue. They have three children. The oldest one (22 years old), is a *pencak silat* (Indonesian traditional martial arts) athlete. P9 does not know well about the sport activities of his son. He just remembered that his son started the martial arts training, taking extra hours, since he was in junior high school. He just heard from the teacher that his son showed good performance as a martial arts athlete when he took his final grades report book at school. The son collected some medals in regional and national level competitions as a young martial arts athlete until he completed his studies in high school. He signed a contract with the government of East Java province. Up to now, he has won the national and international martial arts competitions. He won the gold medal in the national sport competition in 2016, and

the bronze medal in international martial arts competition 2017 in Belgium. Currently, he is an undergraduate student in the physical education program.

Parent 10 (Father) (P10) aged 57 years old and works as civil servant. His wife is also a civil servant. He is a father of two daughters. The oldest one is a *kempo* (the Japanese martial arts) athlete. She started developing her talent during the junior high school. She took *kempo* as the school's extra-curricular activity. During adolescence, she won several medals in the local, regional, and national competitions. She got a silver medal in the national sport games. She was one of the East Java athletes for the national sport games. She is now an undergraduate student in physical education program.

Parent 11 (Father) (P11) works as a civil servant in the department of religious affairs at the village and runs a gypsum interior business. He graduated from *pesantran* (traditional religion school). He has three children. The oldest one (17 years old) is the winner of the national Al Qur'an recitation. Currently, he is a student of the Islamic education program. His sister (10 years old) is also interested in Al Qur'an recitation. She has won the Al Qur'an recitation for children's category in both local and regional levels. P11 and his wife directly taught their children. His wife is a *hafidhoh* (a female who has completely memorized the Qur'an). She ever won some medals in regional competitions. She is often requested to read Al Qur'an in some social activities. P11 and his wife taught their son the recitation of Al Qur'an since the age of one year old. When the son could talk clearly, P11 and his wife played the CD of Al Qur'an for the child to listen to. P11 observed that his son memorized Al Qur'an quickly than the other children of his age. Additionally, his son also has a good voice. During the toddler age, P11 asked his son to remember several verses of Al Qur'an every day after *Maghrib* prayer (a prayer which is performed after the sunset; it is the

fourth of the five obligatory daily prayers). He started with short *surah* (the term for a chapter of the Quran) of Al Qur'an. Currently, his son is a *Hafiz* (male who has completely memorized the Qur'an).

Parent 12 (Mother) (P12) (56 years old) is a housewife. Her husband runs a business of *satay* (Indonesian dish of seasoned, skewered and grilled meat, served with a sauce). She helps her husband prepare the ingredients for *satay*. Previously, they ran a business in the field of Hajj travel; however, it bankrupted and they became poor. To sustain the economy of the family of five children, her husband started selling *satay*, using the money left from his previous business of ten years. Through this *satay* business, they were able to send their children to college. The youngest child showed high curiosity as an active girl in early childhood. She was also excellent at memorizing things. Everything that she learned, she would remember. She has several activities in her school but she is tireless. Currently, she is studying in the nursing program. She has won some national nursing student competitions and obtained some students' national research grants. The last time, she and her team got silver medal in an international technology competition in Germany.

Parent 13 (Mother) (P13) (58 years old) is a bridal make up professional. Her husband is self-employed in the farming business. They have two daughters. The oldest daughter is a dancer. They found her older daughter's talent since the pre-school age. She loved dancing in front of the mirror. She adored her aunt who was a professional dancer and used to follow everything she had or did. So, they sent her to a dancing club nearby their home. When she was at the school age, she was invited to demonstrate her dancing skills in several events and was paid for it. Currently, she is an undergraduate student in the dancing program. She has won a national college

student competition in dancing. She also has gotten some national certificates of merit for her contribution in national events.

The structure of phenomenon

Using a phenomenological approach provided a new way of understanding the phenomena of nurturing the well-being of talented youths through Javanese Muslim parents' perspectives. The essences which together constituted parents' experiences, including enduring and striding the obstacles, taking care as *ikhlas*, and feeling blessed and pride, can be illustrated in terms of phenomenological as reflecting lived-experience as essential aspects.

The highlight dimension of parental experiences in nurturing talented well-being was reflected in the awareness of talented child is *amanah* (gifts) from *Allah* (God) entrusted to parent and parent's responsibility to Allah's trust is providing the best nurturance of their children. This awareness influenced on the way they were taking care their children, facing and dealing with the challenges, and expressing their parental feeling with the positive ways as Islam commands. Parents have to strengthen *imaan* (faith to Allah), *ikhtiar* (striving persistently) and *tawakkul* (trust and reliance on Allah plans) during their nurturance. These fundamentals drove parents to provide as *ikhlas* (sincerity) the best taking care. Taking care as *ikhlas* meant not only adjusted their own behaviors in response to their child such as: placing their youth's needs above their own, sacrificing their free time, sincerity providing the best nurturance without taking back the benefit from their children as giver, striving earnestly to help their youth reach career potential, but also attempted getting closer to God and asking helps for their children succeed through their *sholat* (prayer) and *dhu'a*, also to be a good parent through promoting the children's wellness, and inculcating the moral values. Supporting the youth by giving the best nurturance as

ikhlas was the manifestation of their moral responsibility to Allah that parents believed as Muslim.

Even though they faced against the obstacles, such as: dismissive attitude of teacher, the overt behavior of children, neighbor's satire, gender diversity, stumbling block from relatives, not be supported from sponsors, and financial strain; they believed the obstacles that are God's test on how much efforts they applied as good parents to protect their children from negative experiences. Parents trusted that Allah intervene everything is the key of their success in nurturing their children and dealing with the obstacles in which parents have to praise to Allah. Parents expressed their praise by saying *Alhamdulillah* that not only meant means the verbal expression of gratitude for His goodness; but also their awareness firmly convinced of heart that every nurturance they applied it is only for Allah.

These findings provide insight into parents' experiences, often overlooked in retrospective studies. The researcher placed the "Nurturing Good for Allah" as the center of the model that influence into three essences of nurturing the well-being of talented youths. The summary of the structure of phenomenon essence is presented through the phenomenology model below.

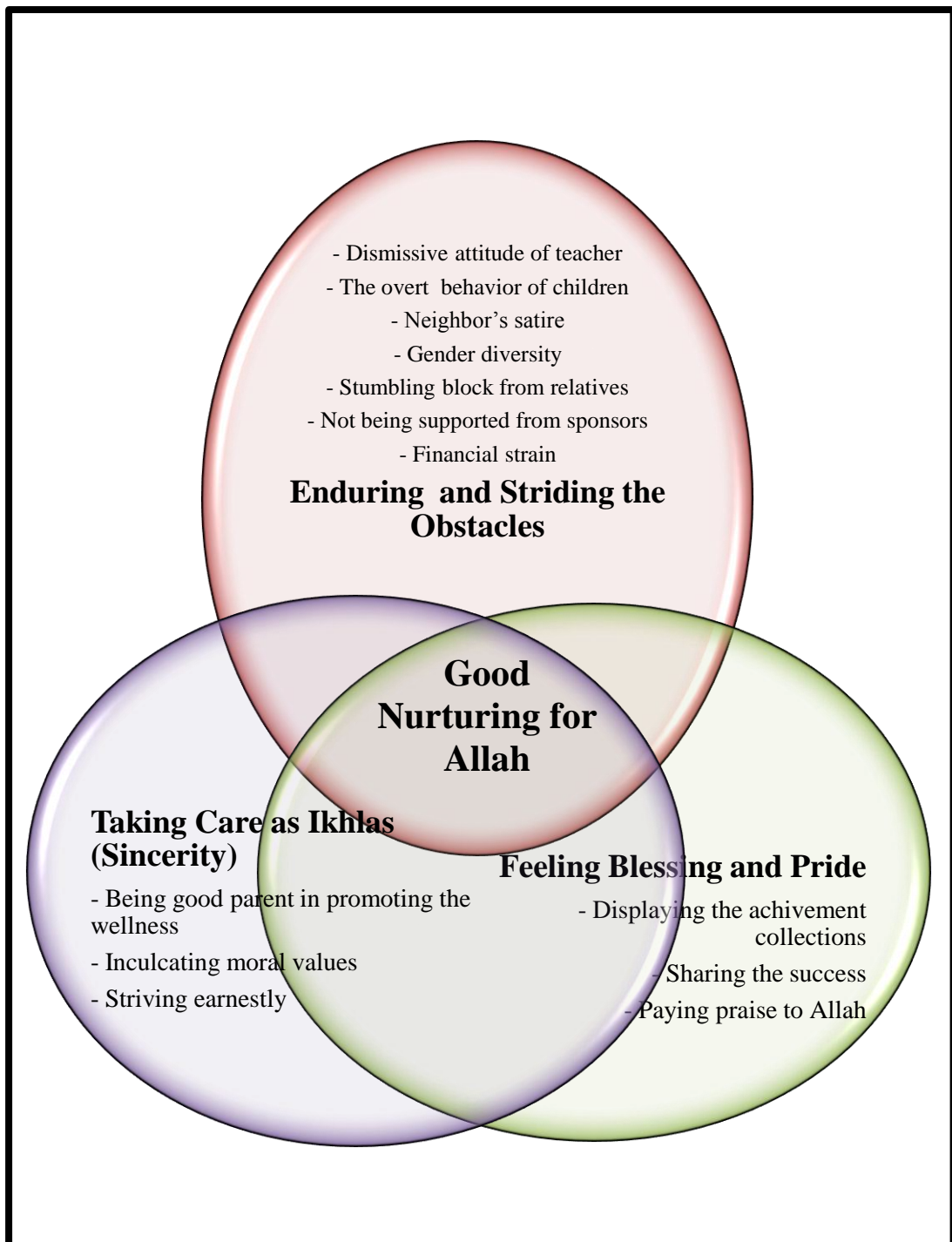


Figure 1. The “Nurturing Good for Allah”: The nurturing the well-being of talented youths among Javanese Muslim parents

Theme 1: Enduring and striding the obstacles

This theme refers to striving tirelessly to go through the obstacles. All participants felt that they have to be patient and durable to deal with it. Parents need to cope with these obstacles, trying to repeat advice without shocking or punishing the children, talking gently or providing reward. Participants identified the obstacles as subthemes, included 1) dismissive attitude of teacher, 2) The overt behavior of children, 3) neighbor's satire, 4) gender diversity, 5) stumbling block from relatives, 6) not be supported from sponsors, and 7) financial strain.

Although they faced the obstacles, they believed that every problem that they faced would be solved. Participants believed that the obstacles are God's test on how much they trust to Allah. Their duties were just strengthening faith, finding and doing the solutions, being patience and surrender the Allah's decisions.

Subtheme 1: Dismissive attitude of teacher.

It refers to unsupported attitude and behavior shown by the teachers/lecturers toward the talented children. During childhood, interactions with teachers at school were stressors for many parents and their children. Teacher did not support talented children in relation to their talent activities. The attitudes of some teachers were often unsupportive or intolerant for talented students. A mother participant expressed her disappointed regarding the dismissive attitude demonstrated by the teacher as belittling to her and her daughter's need. For example, one participant father reported a teacher telling her daughter that her talent is just a hobby which cannot support her future. He felt that the teacher did not understand how their dismissive attitude affected his daughter's emotion negatively. It created confusion and made his daughter desiring to stop her voice talent activities.

“Some of my daughter's teachers did not support her. They asked my daughter why she often left class just to take part in several competitions. She said that

a sport was just a hobby. Do not give too serious attention to this hobby. It could not support her future life. Therefore, It made her confused... I do not understand with her teacher's perception. Actually I am disappointed with their behavior... They tended dismissive with my daughter's talent. They are not real teacher..." (Father) (P6)

Did they know, how their attitude made my child falling down?... She was confused and did not want to continue her talent activity..." (Father) (P7)

Although some participants mentioned that teachers could inhibit the well-being of talented youths, they preferred to view them as challenges for them and their children. They committed to endure with the teacher's attitude. Some participants communicated with the teachers and asked their permissions if the children left classes early to join the talent club. Although in the beginning teachers tended to resist, after good communication, teachers allowed the children to leave classes and join the talent club. Participants assumed that good communication can reconcile the different perceptions between teachers and students. One school, however, understood the condition of talented children because it had made agreement with the talent club.

"They resisted when I often asked permission to take my son back earlier two days per week. Why did my son go back earlier? I would like to bring him to Kediri city. He joined the GG table tennis club. If the school did not allow my son to leave the class earlier, I would ask to transfer him in the school in Kediri City. Fortunately, the school allowed him to leave classes earlier at 09.00 A.M. every Tuesday and Friday." (Father) (P1)

"When I informed her teacher, everything was made clear. No misperception occurred among us. After I met the teacher to explain her talent activities, then my daughter felt comfortable in her study and talent activity" (Father) (P7)

"He studied at SMP X (Junior high school) which had a partnership with GG. They gave permission to students, who are GG players, by giving them flexible time to attend the classes. GG athletes were given the easy access to practice at the club because the classroom teacher knew their training schedule."(Father) (P1)

If there was not common understanding with teacher, some participants would solve the problem by talking it to the principal and asking for his permission. They approached the principal to explain the benefit of having talented student for the

school; it included collecting his son's trophy and charter for the school. Some participants wrote letter to the principal directly asking for permission to take their children out of school and joint the competition. Generally, teacher and the principal understood and allowed them to leave classes and joint talent competition.

“I asked gently to the principal that my son needed permission to compete in other cities... After I explained the benefits for the school, he tried to understand it. So he gave dispensation for my son to leave the class.” (Father) (P2)

“Some of her teachers did not support her... However, I always asked permission to the headmaster. So he allowed my daughter to attend the table tennis competitions... Every time my daughter attended the competition, I asked for a permission letter to the headmaster. (Father) (P6)

“I negotiated with the school; when my child won the championship, they could keep the charter and the trophy at the school.” (Father) (P2)

During the youth age, participants were faced with the tight schedule of youth's college that made them having difficulties in balancing the roles as student and talented individual. Extended youth's study made the participants worrying on son's future academic life. One athlete's participant father complained his son's advisor for being so difficult to meet or make appointment. Obviously, if an athlete did not reach the arranged training program, his physical performance would decrease and the targets unmet. Participant regretted for advisors incapable to understand his son's talent activities and for his tended dismissive act. It created dilemma for the parent and his son. However, the participant committed to prioritize his son's study. Consequently, they relented and rearranged the competition and training schedules, in order to enable the son to take both.

“My son faced many obstacles, such as arrangement of his schedule, maintaining his performance, and balancing his role as student and athlete. Currently, he is preparing his minor thesis. He has difficulty to meet his advisor. So his study was extended. Finally, we reschedule several tournaments he should attend. We deleted some lists of tournament being held in other provinces; because he needs to consult regularly his minor thesis with

his advisors. You know, it is difficult to meet but I prioritize the academics above the talent.” (Father) (P1)

Subtheme 2: The overt behaviors of children.

It refers to disturbing behaviors shown by talented children that made parent feeling discomfort or displeased. Participants found some behaviors showed differently compared with other children, when the children were young age, included being talkative and asking a lot of *questions, breaking anything repeatedly*, happy in moving very active. Although participants often overwhelmed and frustrated with these behaviors, they said they had to patience with it. Participants believed these behaviors as the characters of smart people and it would fade away when children are grown up.

“When she was young girl; may be around 3-4 years old, she asked everything she saw. Sometimes I could not answer. But she always asked for the answer. I felt headache... but I believed the child who is curious with everything will be the smart child...” (Mother) (P12)

“...so I just to be patience, it would be fade away when my daughter is grown up...” (Mother) (P13)

“Since their childhood, they are always in motion happily. This made my wife and I overwhelmed. They were tireless. Their teacher said that my children run faster than the other children.” (Father) (P6)

During preschool and school age, participants reported their talented children to have sleeping less, hyperactive, fighting with friends all the time at school. Some participants felt worry and afraid that their children would be isolated by their friends, and also be labeled as bad boys by teacher and neighbors. Surprisingly, one participant father viewed fighting as something normal for male; he believed that it would fade away. He said that his wife felt being unsupported by him in disciplining his son; therefore, the son continued his negative behaviors. One participant who have *kempo* (the name of Japanese martial arts) athlete woman also expressed woman

fighting is still tolerate. He expected his daughter able to keep herself independency since childhood. He did not want his daughter to be victim in her environment; but he warned her to avoid being perpetrator. So, he sent her to training the *kempo* sport.

All participants expected their children to be good child; therefore, those behaviors made some of them felt discomfort. Even though participants did not satisfy with the behaviors of their children, the corporal punishment was not applied to the young children; participants perceived that young children have not mature yet. So, some of children still have not been able to distinguish between good or bad behaviors and the impact of it. Therefore, participants should be taught softly and repeatedly, reminded the advices, teaching the child apology for mistakes committed and giving the reward or punishment. One participants did not allow his son to play video games when he fighting with his friends. Some participants punished their children by stopping the pocket money for couple a days. On the other side, when some children appeared some good behavior, one participant mother gave the reward that her daughter dreamed.

“When he was a young boy, his teachers complained to me about the behavior of my child who likes to fight... When my wife told about it to me, I just said it was normal for boys. Later, it would be stop by itself. I was getting headache. I think it is not necessary to discipline my son... she complained because my son knew that his father felt ok, he continued his fighting habit... My wife said to me that she was afraid that he labeled as bad boy.” (Father) (P9)

“I gave her the books that she wants to have” (Mother) (P12)

“No playing video games for you ...” (Father) (P1)

“..if you made mistakes, you have to sorry and never repeated again...” (Mother) (P13)

Some participants who have young athlete experienced the difficulties of attending the regular training. Some participants were aware that their children need to play together with friends, on the other side they also had to maintain their talent

skills. Some participants expressed that they did not want to interfere their child's pleasure, but they have to suppress their feelings in order to support their children's talent. They opined that sport ethic must develop in the childhood, including for young athletes. All participants gave reward or punishment, repeated advice and reminders. However, one parent nurtured this child differently. He chose a military education style because he believed that it is beneficial for the son, such as improving discipline, self-control, and body performance. For example, if the child came late for training activities, he would be asked to run around the sport center or pushed up longer than other athletes. Although he used military teaching style to nurture his son, he never violated him. All parents agreed to avoid yelling and violence because they believed that it is against the Javanese norm.

“I know, he loves playing with friends, but I should remind him to train as schedule arranged...I bought him some drinks such as ice cream so he could enjoy with his training” (Father) (P1)

“I educated them by military education style...because athletes must be firm and disciplined... Even though I used military style, I never used physical harassment or made him crying. It should be avoided...” (Father) (P2)

“If he won, he sometimes asks for bonuses, added pocket money, or thanksgiving with her friend to celebrate her victory. Besides, her aunt also gave money. It's a reward for her success. Let the child be motivated to win.” (Father) (P10)

During the adolescence, parents concerned with some behaviors, including breaking parent's laws, and leaving the training. One participant expressed that adolescence is the hardest period of parenting. Quarrels often occurred when his son broke the parental rules. For example, participant father prohibited family members to listen to the music and to watch television program. He believed that it is the medium of the Satan to enter and to stay away from the faith in Allah. The *hafiz* required a pure heart to memorize Al Qur'an in which it could be reached if he has connection to

Allah. Researcher observed that no TV but only Al Qur'an DVD and religious songs were seen in the P11's house. To correct the unexpected behavior, parents prefer to use *dipun lulu*. *Dipun lulu* means is to let a youth do something he/she wants, but with the intention of giving awareness that this is actually not desired by the person who gives permission. Parents assumed that this strategy would work effectively on youths because they were already matured and able to think clearly that they have mistake.

“When my son sang popular songs, I was angry... It makes him to be difficult in memorizing Al Qur'an... He knew that it was forbidden in our family...I asked my daughter to accompany me singing with my son. I applause loudly and gave him a thumb during they sing. Finally, he stopped singing and became silent. My principle was never yelled to your child, but you can use *dipun lulu* gently. They will understand and aware that their behavior is wrong...” (Father) (P11)

Participants also experienced that leaving the training was as common problem in youth period. They mentioned that youths often felt bored with talent activities and needed to relax and it made some participants feeling angry. They opined that youths knew if the regular training is necessary to maintain the body performance of young athlete. Leaving the training made them to train hardly that need extra times in the next training sessions. Some parents discussed this issue by talking gently to youth; making flash back stories of negative experiences; directing and advising them. They suppressed to use blaming and patronizing or punishing because it decreased the youth's motivation in training.

“Sometimes, he gets bored to train based on the arranged schedule. Actually, I was angry, why he left the training. It was necessary for table tennis athlete to regularly train. They had to practice every day... He said that he needs to relax...”(Father) (P1)

“She felt bored and needed to relax ... When my daughter did not train following the schedule, I asked the reasons. I discussed with them. I spoke gently using flash back stories such as her losing and her disappointment with her academic achievement. I used the learned from her negative experiences.” (Father) (P6)

“...we must direct our children to be good men, but it did not mean patronizing... We should have capabilities to pull out of our child’s behaviors (*tarikultur*) as controlling of my son. When he has mistakes, I will discuss about it. I suppressed my ego to said in wrong way. I just discuss the reason why he did it.. if he did in the right way, I always praise him so he know that I always support him.” (Father) (P9)

The difficulty in time management of college’s student as parents mentioned was how to accomplish the assignments from school and follow the training schedule together. Parents were aware of the difference between the elementary or high school times with the college. During the elementary or high school times, most of the assignments were individual works, while in college, they were mostly group assignments. Some participants perceived that the youths themselves contributed the main part of the problem. Participants felt their youth’s frivolity in managing their tasks as student and talented youths. Youths tended to take them easy and work on the assignments upon nearing to the deadline. Consequently, most of the assignments were incomplete on the due time. Participants often got angry, because the uncompleted tasks would affect their arranged schedules for talent activities and decrease their physical performance.

“Currently, as a college student, she has managed her school assignments. Most of her courses are task-shooting. However, she often delayed in doing it. Consequently, her assignments piled up. When the deadline for assignments came, she was often absent from her training at the table tennis club. She should have know about her being an athlete, which demanded her to practice at least 3-4 hours a day, and it must not be missed. If she missed it, her body performance would decrease; her speed will fell short. She would get tired easily... Because of this, she often did not reach her training targets.” (Father) (P7)

Participants thought of assisting the youth to do something correctly, and so, advising them the appropriate strategy was a good idea to support their roles. They suggested youths to make priority, to follow the arranged time table, and to avoid the deadline were necessary for the youth to complete the assignment.

“I advised my son to avoid the deadline... He should finish his assignments before the deadline because he had tight schedule as an athlete and student.”
(Father) (P4)

Three participants of talented youth lived apart from their children, and they advised youths by using the telecommunication media, such as telephone, social media, or paying a visit regularly to control the youths' condition. They realized that visiting their youths was more satisfying than contacting by telephone or social media since they could observe them directly. Participant mothers would be worried when the youths did not reply the telephone call or message, thinking that something wrong might happened to them. In contrary, the participant fathers rarely contacted their children because of the recognition that they had many activities to do, and because they did not want to disturb them. However, fathers followed up their youths' progress by contacting the coach.

“I always contacted her regularly. I asked her about her training and her study. Everything she did. I do not want her to get fail in both of them.” (Mother) (P8)

“... I also contact her coach to know her progress. As a college student, her responsibility is higher than a high school student. I knew it. So I should follow her up regularly....” (Father) (10)

Subtheme 3: Neighbor's satire.

Neighbor's satire means some negative perceptions of their neighbors, whether verbal or non-verbal expressions, to talented youths. Participants mentioned that their neighbor had negative comment about the talented youth. According to them, talented person have uncertain future life due to have less salary, no permanent job, and eventually will be poor. Participants did not understand why their neighbors still have satire (neighbor said talent is just a hobby, not a job) against the talented youths; even though parents gave example of successful talented persons. Participants

often felt discomfort and disappointed; nonetheless participants were letting go, it was difficult to change the satire. One participant mother said that they could still bear it, yet they were afraid when the youths heard about it. It would make youths felt sad, hid themselves, and preferred to stay at home rather than meeting the neighbor.

“My neighbor said to me that the athlete’s future is uncertain. The salary is small.” (Father) (P3)

“My neighbor said that talent is just hobby. It is not a job.” (Father) (P1)

“When my neighbor said that all athletes have uncertain condition; most of them are poor; they did not have enough money to live..., it is difficult to change his mind..” (Father) (P6)

“She felt sad with their (neighbor) negative comments. I am afraid if my daughter heard it. She will feel sad...” (Mother) (P8)

Participants did not understand why their neighbors perceived that talented youths would have low grade in studying and that pursuing the talent was just a waste of time. It made one mother feeling hurt and angry. Meanwhile, a participant father thought that some satires would fade away if parents and talented youths were able to prove the talent became a blessing, not a mistake. Participant fathers also realized that if they could not endure the satire, the youths might not be able to bear it. They feared about its negative impact on their youth’s emotions.

“My neighbors said that student who pursues talent has bad grade... I do not understand why they said terrible thing...; why they were so heartless... I cried upon hearing that... ” (Mother) (P13)

“It would be better for student to study; doing table tennis every day is a waste of time.” (Father) (P7)

“I never heard their talking nonsense. I will prove that they are wrong... Talent is a blessing, not a mistake.... I can endure with their satire, but I am worried that my son cannot accept it ...” (Father) (P9)

Even though they felt furious with their neighbor’s statements, some participants felt that it is impolite as Javanese to confront their neighbors directly. If

they confront, it may affect their talented youth's emotion. Isolation from the other neighbors might be received as the negative impact. Therefore, *tepo seliro* (respecting to the other person's perspective, belief and behavior) was the way to stifle the conflict and control the emotion. Because as Javanese, they should *urip tentrem lan rukun* (living in harmony). The participant fathers perceived that they must be patient and look at their neighbors as those who should be respected, even if some of them made offensive comments. They also ignored this satire and believed that it would fade away. Limited the conversation with neighbor was participants' choice to prevent the conflict. They assumed that making conflict with others wasted their energy, could cause sickness, and hurt their feeling. They preferred to do other productive tasks rather than spending time to think of neighbors' satires.

"...I just want to respect them. I just say that she can do house works well. If I respond, it would create conflict. So it was a better answer."(Father) (P3)

"...I just answered that I believed her. *insyaallah* (Allah willing), she did not do anything that makes our family ashamed. Living in neighborhood and respecting the others (*teposeliro*) is more important to me. To create tension or easily getting angry will effect my emotion and health as well. We will also be rejected by neighbors." (Father) (P5)

"...I just ignored what they are talking about...; it was wasting time... There are other more important issues that I should treat..." (Father) (10)

"Living *tentrem lan rukun* with our neighbors is my principle. It makes us living in peace, no conflict with each other. However, we should control our emotions, to be patient, and have *teposliro*, even if we feel offended with their comments" (Father) (P9)

Subtheme 4: Gender diversity.

Gender diversity refers to the stereotype about the differently of the responsibilities as male and female in the community. Some neighbors and colleagues of participants still sorted the division of task based on genders (female and male tasks) as participants experienced. The task of women includes everything related to

tenderness and emotions; conversely, men's tasks include everything related to physical strength or muscle and mind. This perspective became stressors for participants, particularly participants with talented females. One participant mother stated that her daughter often performed the Indonesian culture abroad alone, which stirred up questions by neighbors. Her neighbor said that if her daughter will go somewhere, she should be accompanied by family member. The other parents shared their experience of gender diversity. Their daughters pursued the sports, which are dominantly pursued by male athletes, including *kempo* (the Japanese martial art), softball, and woman soccer. Their neighbors and colleagues asked the reason parent allowed their daughters to join these sports, which are still considered taboo for woman. These people thought that doing the man's sport make their daughter becoming masculine. Parents felt bad when their daughter heard these comments, where the youth would be ashamed with their talent activities and stopped their training.

“My daughter often performed the dancing to abroad to introduce Indonesia through art exhibition. I did not know why my neighbor asked me, why I allowed my daughter to go abroad alone. They said that she is woman.” (Mother) (P8)

“My neighbors satire why my daughter joined the soccer, it is *ora ilok* (taboo). It is men's sport.” (Father) (P3)

“Before, my colleagues at school said, ‘why your daughter joined the martial art (*kempo*); later she became masculine.’ When they met my daughter, some of them also said like that.... They do not know about *kempo*... I do not like what they say. My daughter is a person whose feelings are unstable. I am afraid she keeps on thinking about it. I am worried it will affect her training.” (Father) (10)

The participants chose to prove their neighbors' mistakes. Participants *believed* when the women can demonstrate their talent in positive ways, the gender stereotypes would be disappeared.

“I will not talk much about it. I will only prove that what they said is wrong.. The negative comment of the gender tasks will be gone" (Father) (P5)

To deal with the community’s perspectives, participants explained their trust on their youth’s talent activities to the community (neighbors, colleagues).

“I just answered that I trusted her. *Inshaallah*, she did not do anything wrong that makes our family ashamed...” (Mother) (P8)

Subtheme 5: Stumbling block from relatives.

Stumbling block from relatives means the irritating behaviors of relatives that might affect talented children’s performance. Although some participants felt annoyed with relative’s behavior, they did not know the reason their relatives did it. Although their relatives knew that their children should not eat oily and ice foods; they still gave it to their children and participants often missed it. Participants felt their relatives over simplified their prohibitions. One participant felt annoyed when their relatives call him as overprotective parents. They voiced that their relatives did not know the negative impact of those foods of his son. Every time his son ate those foods he got sick of sore throat and allergic, and leaved the training.

“...I did not understand why she (nephew) gave ice cream to my child, I have prohibited it...they said me as overprotective parent.. I was irritated with them; they did not know the impact of these foods... My son will got sore throat and allergic. I am afraid he will leave the training again...” (Father) (11)

“I think the other obstacle came from my parents...Every time they came to our home, our parents always brought some snacks which contained some artificial flavor. They always said that it is ok. Leave it alone; but they only eat a little. They said that my daughter asked them to bring some snacks secretly.” (Mother) (P12)

To deal with these obstacles, two parents assured that they would communicate about it with their family directly. They felt free to talk because they are family. One parent voiced out that it will be better to confront his family directly if

they are in the same age. However, if the family members are older, parents are hesitant to confront them directly. They spoke carefully using *kromo inggil* (the highest level of Javanese language). At the same time, the other parents tended to advise their children to stay away from them rather than confronting the older ones.

“If we are in the same age, I confront him directly. It is ok. We are family. I feel free to do it.”(Father) (P7)

“It is more difficult to talk with the older ones. I cannot confront them directly. It is not polite. I am hesitant to do that. I have to be careful in talking with them in order that they are not offended. Usually I use *kromo inggil*, so they feel being appreciated. I prefer to advise my child. It will be better.”(Mother) (P8)

Subtheme 6: Not being supported from sponsors.

It refers to disappointment feeling that participants expressed related to the less support and attention of the association in where the talented youth involved as member to assist their talent's career. Some parents shared their youth's fail experiences related to the unfair association's decisions; while their youths have contributed positively through the achievement they won. Participants felt as *habis manis sepah dibuang* (Indonesian idiom, refers to being drained away). When talented youth was at the peak of his/her performance, the association's officers would flatter them. In contrast, when their youth had adversities and need helps, they were overlooked of them. Although parents felt sad with their youth's conditions, there was nothing they could do. They ignored asking help from association, however they independently support talented youth by motivating the talented youths and praying to Allah. They expected that their youth can rise from adversity and are able to show his/her best performance without the talent organization's contribution.

“When she was not included in the national training, she was very disappointed. She should be included because she ranked first in the selection. But she was defeated by players who had connections in the province. Her friend used nepotism. The sports organizations could not do anything. They

did not try to keep her into the woman football team's membership that entered in Training Center.”(Father) (P3)

“Actually, I was disappointed with my daughter's condition. The organization never had significant contribution to my daughter. They just wanted her achievement only... I just motivated her to keep on fighting and reviving again... I also asked to Allah in order to guide every step of my daughter's life. I hope she would be successful even without woman soccer organization's contribution.”(Father) (P3)

“As parent, I just motivated him. I tried to assure him that he could be successful without table tennis association's helped. I would finance his needs by my own self... Dad can still meet his needs.” (Father) (P4)

Subtheme 7: Financial strain.

Financial strain refers to the difficult financial condition to fulfill youth's needs as student and talented. All participants were from the middle and low economic income class, who griped the high cost of living and no scholarship support for their youth's education. Hence, their youths faced the lack of financial resources in the place where they lived or competed. Participants felt the burden to meet athletes' needs, such as sport equipments, sports attires, club administration fees, competition, and living costs for the competitions that were followed.

“We struggled very hard. I bought for him. Majority of needs are related to equipments, such as racket, shoes, rubber...” (Father) (P1)

“As public service, my wife and I have limited salary; even just to fulfill our daily needs, is hard. (Father) (P2)

“We had financial problems. Our business went bankrupt. We did not have any money at all. So it gave pressure on our family. As a result, we had difficulties in financing children's education. Not only education but also preparing the food, we also experienced difficulties.” (Mother) (P12)

“It needs more money to pay my son's living cost. I am just a coffee vendor. It was hard for me to pay it.” (Father) (P9)

To fulfill the talented youths' needs, finding extra money by borrowing money from the others or saving money was a strategy participants used.

“I remember it was in 2000, my daughter asked me to buy a new tennis table racket... The prize was very expensive for me... But I tried to fulfill my daughter’s need. So I borrowed money from *koperasi* (the Indonesian non commercial financial institution).“ (Father) (P6)

“... I should save money to support their talent. I am just a civil servant, so is my wife. Our salary is limited.” (Father) (P1)

Some participants asked support from the universities. They asked the university to discount tuition fee or to ask scholarship. Participants felt blessed when the universities responded positively to their problems by giving the tuition fee discounts, paying the living cost, and scholarship.

“When my daughter went to the U.S, the university gave her the money for the living cost. They just advised her to learn earnestly so that she can increase her skill. I think her university is very kind. They support their student to be an excellent athlete.” (Father) (P3)

The *gotong-royong* (gathering for mutually accomplishing a task; or for *communal* fundraising to support some activities), was another solution to deal with financial strain. The *gotong-royong* helped them to save money, such as sharing gasoline and home stay. They felt pleased when their children could rest well, had better food, and be healthy.

“The other parents and I use to *gotong-royong*, such as sharing the payment of car fuel. Sometimes, for sleeping, we look for free lodging, for instance by staying at sister/brother’s home. However, for eating, we agree that it is the responsibility of each of us. Therefore, we do not pay a lot... Even though it puts us in hard situation (*meringis*), however, it makes us happy as well, because our son can join to tournament. ” (Father) (P1)

“It is common to share some payments during the competition. Because we have tight financial budget; sometimes, we share the cost of car rental or hostels. It will be cheaper rather than paying alone ... *Gotong-royong* is useful for us.” (Father) (P4)

Theme 2: Taking care as ikhlas

It refers to the sincerity provide the best nurturance of their talented children without taking back the benefit from their children as giver and to strive for the children's success. All participants expected that their talented children could reach the successful life because the children's success is a reflection of the parent's success. Some of them made this goal as a personal ambition that inspired by personal life experiences. One parent was inspired by the reflection of his friend's failure in nurturing his child and such condition was challenging for him. As a physical education teacher, he felt capable to direct his son to pursue sports. He observed that his son has an athlete's posture and has capability to be a good athlete; if his son seriously pursues sports, he believed that the son will become a successful athlete.

“As a Physical Education teacher, I heard some Physical Education teachers were asked by the other teachers, how would they direct their children? Some Physical Education teachers have unsuccessful children. So my heart *mletik* (burned); I am a Physical Education teacher and so is my wife; we expected that our children should be successful in sports.” (Father) (P1)

However, the community's pressures were also the reason why participants encouraged their youths to pursue sports seriously. As a poor family, one participant felt such a discrimination wherein his son was bullied by his friends. This experience drove him to be committed in supporting his son's talent.

“I know my family is poor. But I think it is impolite to discriminate us due to our condition. I felt angry when my son was bullied by his friends. This made me strong. I wanted to prove to them that my family should not be underestimated...” (Father) (P9)

Three parents with middle economic income level perceived success refers to have a prestigious job or career. Parents recognized that college education is necessary for both career and personal success. They execrated that the college education would improve their youth's skills for market outcomes. Majority of

parents argued their youths' decision to select a major program of study was to support their talent and have a better career opportunity.

“I still believe that college would improve my son's skill. It was beneficial to reach a better career...” (Father) (P4)

To reach their ambition, participants considered not only on how they find the potential of their children, but also how they nurture of their children. At the same time, as Muslim, they believed that Allah entrusted them by giving the child, so participants were aware that the primary parent's responsibility is providing the best nurturance as *ikhlas* for their children as Islam commands.

“It is hard but I am *ikhlas* with it. It is my responsibility as parent. I should hold accountable for all my nurturance in the Judgment day. I am afraid about that. I just expect that Allah accept all efforts I made.” (Mother) (P12)

“Giving the best nurturance to my children is my responsibility to Allah. He gave me the talented child. So I should prove to Allah that I never waste the blessings that have been given to me. I guide my children with Islam rules in the hope of Allah's mercy. So I should be *ikhlas*. If I am able to educate my child to be a Muslim child (having Muslim characters) ...”(Father) (P11)

One participant stated that taking care *ikhlas* appeared when participants do not ask something in return to their child. He just expected the merit from Allah, not their children. He reminded himself to suppress all desires to get the benefits from their children.

“I should be *ikhlas* to nurture my daughter. Although she got much money from the competition, it was her money, not mine. I never use it. I avoid talking about my support or sacrifices for my child's success. I always remind it... It is a bad habit.” (Father) (P6)

In contrast, the poor participant perceived feeling *ikhlas* in the different way. They defined the *ikhlas* as more likely to get closer and ask Allah for their youth's success as Allah is giver. It might be he was poor, he could not support the youth, thus he just prayed to Allah from the depth of his heart to ask for supporting materially for

his son. He believed that whatever obstacle his son faces, he and his wife always ask Allah to make it solved. He trusted that parent's *dhu'a* (prayer) is the key to youth's success and be accepted by Allah

“ ... my family is poor. We did not have anything. So we just asked to Allah in order that my son succeeded. We prayed earnestly and *ikhlas*. My wife always fasted and prayed in the midnight when my son competed. My son faced some difficulties regarding his career and study... We just prayed and prayed... We were *ikhlas* to do it. I believed, if parent prayed earnestly, Allah would grant our prayers. Parent's *dhu'a* (prayer) is the key of children's success. I believed in that.” (Father) (P9)

Participants emphasized that the best taking care could be manifested through promoting the wellness, inculcating the moral values, and striving earnestly.

Subtheme 1: Promoting the wellness.

It refers to all efforts that parents did to maintain the well-being of talented youths. Participants emphasized several activities were able to promote well-being's natures includes 1) teaching to be a *mu'min* (the believer to Allah), 2) maintaining the healthy body, 3) maintaining the stability of mind, 4) keeping the balance of youth's roles: between talent and study, and 5) developing mastery in socialization skills.

Teaching to be a mu'min (the believer to Allah).

It refers to every action that parent did to assure their youth to be a person who has faith in Allah by practicing Islam rituals as Al Qur'an and *Hadits* (reports of statements or actions of Muhammad messenger, or of his tacit approval or criticism of something said or done in his presence which is not found in the Quran) prescribe.

Being *mu'min* is an embodiment of the absolute sense of devotion to Allah who has created him/her. Being *mu'min* performed that the person has Imaan (faith to Allah). Participants mentioned that Imaan is performed verbally by confession of the existence of Allah and what Allah commanded through Muhammad

messenger, the firmly convincing of heart, and the doing of shari'a (a set of Islamic daily rituals in the relationship with Allah). Participants rejected the doctrine that mentioned body or mind as the central of well-being. They tended believed that being mu'min is as the core of talented well-being.

“Islam is a complete religion. Everything related to everyday human life is arranged under Islamic laws. I am sure that Muslims are connected with Allah. If you are a mu'min, you have a pure heart that will drive every single body part and mind to be healthy... The core is the heart, not the body or mind... Muslims will not get sick easily, negative feelings... They will be respected by community because *mu'min* persons have good manners that are reflected in their daily life...” (P12)

“If he believes in Allah, he has a good connection to Allah. He will remember Him. Everything that happens in his life is determined by Allah... Everything is about bad or happy conditions... His heart will be relaxed. He can manage his emotion when he is under pressure.” (Father) (11)

“I believe that people who always remember Allah in daily life will be able to keep themselves away from negative effects... Luckily, I taught her Islam since her childhood. When my daughter was removed unfairly from qualification competition, fortunately, she believed that Allah would help her. That drove her to move on..” (Father) (P3)

Participant expressed their belief in the importance of practicing consistently the shari'a to their youths. Some *shari'a* rituals include five ritual *sholat* at set times throughout the day, almsgiving, *ramadhan* - fasting from sunrise to sunset during the month or *sunnah* fasting (additional fasting in every Monday and Thursdays), Al Qur'an recitation, *silaturahmi* (keeping in touch with friends), wearing *hijab* (Muslim woman's dress code by covering loosely the body from head to toe, except face and hand), obeying to the Islam rules and norms, and respecting others. Although some participants experienced and described youth resistance towards *shari'a*; they must teach and motivate their youth to apply the *shari'a*. They were aware that the doing of *shari'a* correctly and consistently can control the negative behaviors, develop positive characters, and be safeguarded against the negative

emotions. It drove to maintain the healthy body and to develop good relationship. As mentioned P11, his son was looked relax and can manage his emotions even though he is under pressure.

“...always remember what Allah *ridho* (accepted) and avoid what is forbidden.” (Father) (P11)

“...running *shari'a* means we implement the pillars of Islam, such as daily performance of five ritual prayers at set times throughout the day, almsgiving, the yearly sunrise to sunset fast during the month of Ramadan, almsgiving....” (Father) (P2)

“She wears the *hijab* since school age. It is the duty from Allah for woman. We should obey Allah’s provision.” (Mother) (P12)

All participants agreed that by doing the daily Islamic rituals correctly and consistently, the youths would be able to control the negative behaviors, develop positive characters, and be safeguarded against the negative emotions.

“I believe that wearing *hijab* can control her emotion and behavior.” (Mother) (P12)

“If my son does not participate in the *pencak silat* (Indonesian martial art type) competition; he often does fasting every Monday and Thursday... Fasting can control his negative desire or emotions so he could be patient...” (Father) (P9).

“My son recites and memorizes Al Qur’an after *Maghrib sholat* (prayer after sunset)... he will be more disciplined and have a strong memory.” (Father) (P11)

“The *sholat* is our family habit... we never leave *sholat* even we are sick... *Sholat* on time develops discipline character ...*Sholat* can control us from doing *haram* (something which is forbidden in Islam rules).” (Father) (P1)

“By doing almsgiving, my son will develop humble characters. It also makes him to always be grateful to Allah for His blessing.” (Father) (P6)

Some participants who were concerned more in religiosity perceived that it is necessary for their youths to have Muslim identity. They expected their children to be good Muslims until death. So, motivation and encouragement were the

participant's strategies to make the Islamic rituals (i.e. *sholat* and reading Al Qur'an) as habit.

"...from time to time, I always encourage him to *sholat* on time. I always hope my children to continue this ritual as a habit." (Father) (P7)

"After maghrib *sholat*, our family habit is memorizing Al Qur'an minimum 5 verses per day. Every family member should do that. If my children forget the verse of AL Qur'an, I motivated them to be a better one." (Father) (11)

"If her prayer was late, I would motivate and encourage her to be on time. I just hoped, she would be the good Muslim until she dies." (Mother) (P12)

During childhood, most of participants believed that they would show a role model for the child. Thus, they assured that they should be the first one took action in new behavior, followed by the children and asserted the consistency of initial behavior sustained. If it was worked, they would gain every respect from their children. Participants also pointed his opinion about "No Action Talk Only" (NATO) is as wrong nurture ways.

"In preschool and school age period, parents should be the model for children. For example, we should do the *sholat* first before we ask our children to pray...A good parent will be shown through giving an example, if we want our child to go to mosque, so we should do first. The children would follow us." (P1)

"If I want to get the respect from my children, I should show first the behavior I expected. The consistency behavior is necessary. Don not use NATO, it is wrong way" (P5)

However, some participants thought that they are not expert in advanced Islamic rules; whereas they expect to see their children having more knowledge than them, such as learning advanced recitation of Al Qur'an. It motivated five participants to ask the *ustad* (the person who has expert in Islam law) to teach Islam to their children. By the expert's teaching, they hoped their youths understand

well Allah's provision, the Islamic rituals, and what Allah asks and forbids to Muslim in their daily life that bring them to be *mu'min*.

“The *ustad* teaches them religious knowledge... I hope they will understand about being good Muslim than me. They must have a better Muslim's character.” (Father) (P3)

“For Muslim belief, *sholat* is the pole of Islam. It is necessary to teach my children about the rituals correctly. So I invited *ustad* to teach them about that. I hope they can implement correctly the Islam rituals... In addition, I also invited *ustad* to my house in hope that my children can recite Al Qur'an well.” (Father) (P1)

Maintaining the stability of mind.

It refers to every strategy that participants did to assure their youths have steady and clear mind and heart, which in turn will influence the way of thinking, creativity, ability to manage stress and problem, and enjoyment in talent activities. As one participants mentioned, if the talented youth have stability of mind, they would have the ability to manage multiple tasks in one time. Three participants noticed that the stability of mind is demonstrated by having curiosity of something and creativity in innovations. Another participant mentioned that mind stability is demonstrated in the ability of memorizing, thinking clearly, and having passion in talent. Two participants perceived that having high motivation and enjoying the activity are part of the talented well-being natures.

“I think my daughter has the ability to control her mind. She knows how to work effectively. So she can solve the problem faster than the others. She reads the situation around her carefully, and is able to learn and memorize new knowledge.... I think, her mind works in effectively. Her mind is very stable even though she works under pressures.” (Mother) (P12)

“My son has strong memories. He can remember everything that he learns. The key of strong memory is having clear mind and heart. ... If our mind is positive, it means our mind does not think negatively about our life, it will influence our heart. Our heart will be pure... When Qori' has it, he will memorize the Al Qur'an contents...” (Father) (P11)

“Besides dancing, my daughter also won the dancing choreography. She has the ability to remark or modify the dancing movement. She has high creativity until now. She produced many modern dancing and won several awards. I think she enjoys dancing, so her mind gives her more inspirations how to explore more on dancing.” (Mother) (P13)

“... He enjoys his training... He never loses motivation... I am assured if athletes have high motivation and enjoy their talent activities, they would be excellent athletes.” (Father) (P2)

Nine participants of talented youths in sport emphasized that the stability of mind can be identified when the talented youths win the championship. They said if the youths have stable mind, they can concentrate during the competition; are able to read the situation when they have to attack or defense; think fast to beat their rivals, and are able to control the desire to quickly win the game. Some participants could also observe the youth's stability of mind during the critical situation in the final competition. For example, when the youths were at a critical point and on the brink of defeat; they could control their emotions, ignored the critical point, gave full attention to the games, thought clearly, and were able to read fast the rivals 'conditions.

“...a good athlete has the ability to manage the stressors. When she gets stressed, she knows how to manage her stress. Previously, my daughter got nervous before she faced competitions... I told her that if she should have full attention in the competition, she should ignore her nervousness. She should focus on her rivals in order to be the winner. I believe on it. Finally she won it.”(Father) (P7)

“.. the key to be a successful athlete is having the ability to control the emotions, to think clearly when under pressure,.... never be afraid of losing, to have a fighting spirit, ... never give up, fight to the end and be able to read the situation of the game. If he has it, he will be successful.” (Father) (P10)

Therefore, some participants thought that they must not believe what the youth said but they should observe their gesture, which is more reliable.

“Although she said she believed she would win, I knew that she was not self-conscious. The ball was always out and she often made mistakes. She was nervous because she was a defending champion.” (Father) (P7)

The main strategy the participants used to help talented youth reaching the stability of mind was joining more competitions. They believed that it will help the youth to have mastery in managing the stressors, think fast and control the mind. Other strategy the participants used is to elevate the youths’ spirit so that they can win the competition.

The other participants perceived that it was necessary to build good communication with children. So they knew their children’s feeling. Some participants perceived that talking at home would make some youths to feel under pressure. It placed them as children who should obeyed everything their parents asked. Some participants sensed that outside of the house atmosphere eliminates the stiff roles of parents and children and becomes an alternative place to make the youths feel free in expressing their feeling. It is hoped that the communication with youths would improve.

“I think it will be different when we talk with our children at home. The dominant role is as parents, I think. So, if we just want to know the problem or the need of my children, I always ask them to go on vacation. There is an informal condition. They feel more comfortable outside than at home. They are closer and more open to us.”(Mother) (P13)

A participant could put forward the role as their peers. They believed if they play the role as friend, it is easy to know what the talented youths think or need, and they are able to direct their teenagers on the right direction in order to support their well-being.

“I spoke with them as friend, not parent. I tried to use slang language that they used. They did not want to share anything if we play the role as parent. They were teenagers. It was difficult, but I thought I must learn it in order to know what my child needed.” (Father) (P5)

Some participants also mentioned the importance of relaxation. To relax and release the stress before the competition, one participant stated that he uses humor; for example, by describing the rival's appearance with funny illustration. Some participants gave massage on the son's head, neck or shoulders.

“ I use joke so as my daughter to be relax...” (Father) (P7)

“When she gets stress, I massage her head, neck or shoulder... she fell relax...” (Mother) (P8)

Maintaining the healthy body.

Theme refers to participant's efforts of preserving their children's physical strength and performing daily activities well, as well as proper bodily functions in the youth's career. Physical strength is defined by participants as having no sickness, no injury, and good performance in the training schedule. No sickness means no physical disease, including common cold.

“...for athletes, they must have healthy body... They should keep away from the injury. (Father) (P7)

“It is necessary for a dancer; how could she be optimal in her performance if she got sick. She must be healthy... She can perform the dances for 3 hours nonstop.” (Mother) (P8)

“...because my son is an athlete, he should have healthy conditions; I mean he can do anything. He can complete the schedule arranged by the coach and I...” (Father) (P4).

However, the dancer's parents argued that if the youth has common cold, it is normal because she can still dance or continue her regular activities.

“...if she just got common cold, I think it is still normal. It will be healed by itself. She still can do what she wants or she likes. She still dances usually. I think she is healthy. ... When she gets sick, she does nothing.” (Mother) (P13)

Therefore, participants thought that preventing the talented youths from sickness or injury is necessary in order to keep them strong. All participants

believed, if their youth have healthy body, they can function and perform their career well.

“The healthy condition is important; I mean when he has no sickness or injuries, his performance would be excellent... He would be the winner of the competition.” (Father) (P4).

To prevent the injury or sickness and reach healthy body, participants figured out and found ways to help their children staying healthy. Some participants provided multivitamin because they believed that it helps the children to be energetic and prevent them from being fainted during training or competition.

“I usually take a multivitamin for him such as: *estercee*. It helps him to be energetic and tireless and prevent him from being fainted... When my child did not drink this multivitamin; his body would drop..” (Father) (P1)

The voice is the main asset of a *qori*'. The participant prevented his child from any voice sickness, such as sore throat, by prohibiting him from drinking ice and eating greasy food.

“I take care of my son. I want him to be healthy and successful... I forbid him from drinking ice one week before the match. Even though he protests, I just say that I am his parent; it is my obligation to make him successful in the match. I do this because I care about my son.” (Father) (P11)

The participants who have youth athlete perceived physical strength as not only about having no sickness, no injury or performing well, but also having the excellent balance, speed, coordination, reaction time, agility, and power in the training or competition. Moreover, P8 sensed the healthy body in the form of flexibility, good movement and stamina during dancing.

“...She has good speed abilities. In football, it is an important point. When she is in the peak performance, her speed is very fast compared with the other female athletes. I wonder where she gets her skill. It is amazing; her coach said like that too.” (Father) (P3)

“No wonder, when she has a healthy body, she showed her good performance. She was able to dance the *srimpi* or *bedoyo* dancing (the Javanese classic traditional dancing) excellently with the duration of more than 1 hour non-stop... She struggles to maintain her body's integrity, movement, and stamina during her dance.” (Mother) (P8)

To maintain her daughter' brain healthy, one participant believed that organic food is safer than processed food (i.e. junk foods). Some participants always served organic or pure foods as family daily meals, for example, some fruits for the daughter during her study period at home.

“I never give processed or junk food. It is not good for the body because it contains toxins. Pure food is safer than processed food ... I do all these because she is my only daughter. She is very close to me. She depends on me. Whatever food I provide, she always eats. She doesn't want to disappoint me. Eating fruit as a snack is healthier for the brain.” (Mother) (P12)

Moreover, participants believed that every good action should be started by asking for Allah's blessing. It motivates the participants to start cooking by saying *Bismillahir Rahmanir Rahiim* (in the name of Allah, Most Gracious, Most Merciful), followed by *dhu'a* (making supplication of something to Allah), with the hope that the meals can strengthen the youth's body performance.

“In every cooking time such as washing and cooking rice, cooking vegetables and side dishes, I always start by saying *Bismillahir Rahmanir Rahiim* then I make *dhu'a*, hoping that the meal that I cook can make my family members always be healthy... I believe it. Al Qur'an and hadist mention it. *Alhamdulillah*, my family member gets sick rarely. It is a blessing from Allah, we always be healthy.” (Mother) (P12)

Some father participants of youth athletes mentioned that training at home was normal for athletes; they just asked their wives to serve adequate nutrition intake for their youths, they were overwhelmed the desire of their wives to stop their youths' home training due to see the youths exhausted. They perceived that delivering *empat sehat lima sempurna* (Indonesia proverb to explain a healthy diet which

includes the main needs of the body: carbohydrate, protein, fat, vitamin and minerals) daily is good menu to support their youths' activities. Some meats (i.e. beef, chicken and lamb) are often added. However, most of the participants were still confused about how much is the ideal meal proportion to support their youth's activity. So they just serve extra food portion and time to their talented youth more than the other family members.

“Every time she returned home from training, my daughter looked exhausted. My wife was worried. She was afraid that our daughter got sick. I assured her that it was ok... She just needed to provide her some big meal portions to maintain her physical health ... She always prepared meals of *empat sehat lima sempurna*. I think, this diet is good for the athlete's stamina.” (Father) (P6)

All participants believed that adequate food intake improves body's performance and proper functioning of talented youths and helps them to move, think clearly, boost the immune system, cope with adversities, and avoid sickness; hence participants were so conscious concerning the food ingredients to make sure of the healthy menu.

“My wife and I tried consistently to remind her regarding their activities.” (Father) (P3)

“We should be consistent about it in order to develop her skill and body performance... It was strenuous but we must do it” (Father) (P6)

“There is my responsibility as mother to prepare and serve healthy food for my children. I kept my daughter's nutrition enough...” (Mother) (P12)

Maintaining good quality of sleeping is another strategy that the participants used to help their children staying healthy. They believed that their children have higher frequency in activities than the others. When the children were still young, the participants made rest time schedule. They also hugged the children during sleeping to maintain their sleep time quality. When they grow up, some

participants only remind the youths to sleep on time and ask them to sleep early with the lights off. They believed that sleeping early will help the body producing some good hormones to help the body recover. Two participants also were convinced that sleeping late can cause a lung disease.

“So, I made a tight schedule for my son. After returning back from school, I asked him to sleep. I accompanied him when he was sleeping; I felt different. It made him sleeping well. So when he got up, he looked fresh and got ready for the training.” (Father) (P1)

“I always advise my son to go to bed soon after *Isya' sholat* (around 19.00 p.m)... It would make the body healthy. I also aske him to turn off the lamp during sleeping. It will help the body produce the good hormone in order to restore the physical health... I believe that this habit is good because the *hadist* mentions about that... If he sleeps late, he has a higher risk of lung disease.”(Father) (11)

Warming up correctly also becomes the participants' concern to prevent the young athlete from injury. Participants who were working as physical education teachers developed and trained warming up programs at home for their youths to help the muscle ready and elastic for every pressure while trainings or competitions. During the program, they were not reluctant to ask their youths to repeat it when the youths made mistakes because they positioned themselves as a coach, not parents.

“I made a schedule of physical training for my son. I observed him intensively. Not only doing warming up but also doing warm up correctly. I think that athlete should apply duration and techniques of warming up correctly... It is necessary... I place myself as his coach, not his parent. I am not reluctant to ask him to repeat it if he makes mistakes. He knows it well and does it seriously. Warming up prepares the muscle to be elastic and ready so that the athlete will stand with the training pressures.” (Father) (P2)

However, some participants felt that they do not know everything about their youth's needs. Hence, asking support from others or institution is helpful to maintain their children's health.

“I just knew little thing about dancing, so I think I need a dancing expert to teach my daughter. She would learn everything that she wanted.” (Mother) (P13)

“Although I am physical education teacher, my expertise is about volley ball. I did not know much about table tennis. So I need an expert of table tennis to teach my son.” (Father) (P1)

“If she learned by herself, she never got excellent achievements. She would get satisfy quickly. It was not good for table tennis player. She needs some partners and experts to develop her performance and character necessary for athlete. ... I do nothing...I need help...” (Father) (P7)

Several participants perceived that there are persons or institutions (i.e. club, coach, club’s employee, friend, and family members) that can support youth’s needs and cover participant’s limitations. Participants stated that this talent club has some experts (e.g. health provider, coach, physical trainer, nurse, doctor, physiotherapy, and nutritionist) that serves and manages the athletes’ performances. They ensured that the club has been striving hard to meet talented youth’s well-being. Two participants mentioned that the role of nutritionist in managing the nutrition of their talented youths is very important. Hence, talented youths have healthy body.

“Since he stayed in GG’s club, his nutrition was observed and served well by his club. His club had nutritionist. They measure the athlete’s needs. They must guarantee it.” (Father) (P1)

“...the Papua government prepared well her nutrition. The nutritionist measured the food proportion for her. They knew well about that. My daughter had the ideal body.”(Father) (P5)

“... the international sport school provided many facilities so that their student reached their wellness... Every month, some health providers assessed the student’s health both physical and mental conditions. This school also concerned the nutrition intake. This school had nutritionist to manage the nutrition supply of their student. They also had the physical trainer to maintain the healthy body performance of their student...” (Father) (P4)

Nine participants acknowledged that the coach was the main person of talented youths’ support. Some participant believed that by doing their exercise program, the coach assures the body’s performance well maintained and in stable

condition. It led to the improvement of their skills. Five participants perceived that making consultations with coach and developing home-based programs for physical exercise would help them to develop their abilities as good as possible. Participants who have sport education background asked the club related to appropriate exercises which the talented youth should take at home. It is necessary in order to arrange and implement the home-based programs of physical exercise. Although they recognize that they spent extra time, this is worthwhile if their children reach the high achievements.

“I asked the coach about the physical exercise. I know about it. I am physical education teacher. Alhamdulillah, his coach allowed me to look into the physical program. He is my friend so he knows me well. After I knew the exercise program, I arranged at home the program of my son. I consulted with his coach. We discussed several times in regard to it. He was helpful and kindness. Then, I implemented that program to my son.” (Father) (P2)

“Everything I will do for my son. All sacrifices will be worthwhile when my son gets successful life.” (Father) (P4)

“Absolutely, their coach... The coach will improve and maintain the skill to be better... He trained her to maintain her physical aspect, so she has better physical performance through exercise program.” (Father) (P6)

“After joining the club, I thought my son’s performance is better. His coach concerned more on his body performance. He arranged tight exercise program... I am excited the way his body and skill has changed.” (Father) (P4)

“I always remind him to warm up before he starts the training. I am afraid he gets injured if he does not do that. Although I’m a layman about sports, I know it is important for the athlete in order to prevent the injury.... I advise my son to follow the coach’s instruction. The coach knows everything well about sports. ‘You should believe in him,’ I said.” (Father) (P5).

Friends or peers could also be the booster of the talented youth to reach the highest performance. Participants thought that the benefit of having club’s friend is to have a sparring partner to learn how to suppress the desire to quickly complete a game, instill a sense of self-esteem, strengthen emotional stability while at a critical

point, and have high motivation to be the best. In addition, they also learn how to think quickly while reading the rival's condition in order to beat him.

“... His friends came from several places around East Java. Almost all of them had good skills. So I think, my son had high chance to increase his skills. He learned how to beat his friend.”(Father) (P1)

“Sparring partner is useful for my daughter. She can learn about everything that should be improved in her skill or performance. She also learns how to manage her emotion during the training...” (Father) (P7)

Some family members such as brother or sister were also playing important role in influencing the talented youth's well-being. Two participants asked their other sons to be coaches or sparring partners. As the coach, his oldest son arranged the training program for his younger brother.

“...my oldest son studied master in the sport program. He arranged the physical program for my younger child. He also sometimes played as coach of his two brothers. He trained his brothers; second one became sparring partner of the third child. They are never jealous to each others.” (Father) (P2)

However, participants realized that tight controlling behavior will inhibit the development of talented youths' wellness. So it is necessary to give them direction honestly. They also emphasized on directing instead of patronizing or to avoid violence. They thought that teenagers are able to understand all instructions or directions from parents. Therefore, avoiding direct confrontation with teenager but crosschecking to the other family members regarding the instruction is the best way participants suggest to be applied.

“When they were teenagers, I never talked loudly. Avoiding from hitting them, otherwise they would ignore what was ordered to them. I just gave global direction. I had to impress that I believe him. However, they knew I would be angry when they lied” (Father) (P1)

“As parent, it is my responsibility to direct my children in the right way as Islam mentioned. He is mature now. It is impolite if I patronize him. We discuss comfortably. I talk gently. I try to understand his opinion.” (Father) (P3)

All participants recognized that they should control themselves in directing their youths. They perceived that it is not Javanese manners if parents scream and shout at the youths. Other participants respected how Muhammad, the messenger (*Rasulullah*), nurtured, listened, and respected to what youths said. They needed to be directed gently. So, participants wanted to imitate it because they were assured of the benefit of respecting and directing the youths gently, i.e., making them more confident, secure, responsible, and disciplined.

“Don’t be angry if we want to solve the problem. You are Muslim, please imitated what *Rasullullah* nurtured. He directed the youth with gentleness. He always spoke gently with youths and discuss with them. He never shouted at them. If we speak softly, then our children will feel comfortable and able to understand what we are talking about. He will grow up to be a confident, secure, responsible and disciplined child. It can support his future life.”(Mother) (P12)

Keeping the balance of youth’s roles: between talent and study.

It refers to the maintaining both the tasks of a talented person (in arts, sports and intelligence) and a college student simultaneously in proportion. Participants believed that talented youths should have an ability to keep the balance between their roles as students and talented persons. These roles should not overlap each other since both of them play equally important role for the success of their future.

“... If he can achieve both of them, *insyaallah*, he will get a successful life...” (Father) (P9)

“When she is successful in her study and talent; she will succeed in her life. Both roles are necessary; no one is more important than the other” (Mother) (P13)

Some participants perceived that it is parents’ responsibility to arrange the daily life of youths rather than by themselves. So, participants would help the youths managing and planning their daily life activities. Because it was complicated

to arrange every single activity of talented youth in order that their roles completed. They considered choosing life priorities in the arrangement of the youth's schedule and helping in problem solving if they faced adversities. Participants arranged their schedule for studying and training tightly and motivated the youths by reminding them of their roles.

“I arranged some daily schedules to help her easier in choosing main activities... I think it is my responsibility” (Father) (10)

“I arrange some schedule of their activities, especially for my children. Because they have talent in sports, they should prepare well for the training time. It should be on time. Besides, they should make balanced between training and rest. If they have it, they will reach successful life both in study and career” (Father) (P6)

In contrast with the childhood, talented children depended entirely on their parents to check the school and training tasks. Most participants accompanied their children to study at home during the examination period; at the same time, they always prepared the equipment of their children before training.

“Now, I just remind him to follow the schedule that we arranged.... When he was a young boy, my wife always prepared everything that he needed both for study and training... It is my responsibility as a parent...” (Father) (P1)

They assumed that youths have grown up and are able to think more comprehensively and maturely in taking a decision; hence motivating and encouraging are appropriate parental roles of parents to support talented youth's emotion and spirit.

“He is mature now. So I just motivated him to complete his study and to maintain his talent. If he needs my suggestions, I will provide it; but if he does not ask me, I just believe that he can handle the situation. He knows well his capacity and is able to take right decisions.” (Father) (P9)

“Now, I just give motivation to her to balance her roles. I do not direct her anymore. She knows what is good or bad for her study and talent. Even though sometimes, I provide some advises when she asks me.” (Mother) (P8)

“Last semester, when he was pursuing his proposal exam of minor thesis (*skripsi*), it coincided with the national championship that he wanted to participate. I just motivated him not to be disappointed if he could not compete now. It was okay. Another game would come next time. He must assure that he would be there next time. Currently, he just focused on his proposal exam. He just needs to leave the games behind him. He would be successful in both of them” (Father) (P9)

Participants emphasized the consistency (parent and talented youth) of implementing the arranged schedule in order their children get successful in both study and talent. However, participants were aware that youths get hectic schedules occasionally; so it is their responsibility to remind them about the already made schedules.

“I explained to her the schedule I made. She agreed. She and I had the targets. We should be consistent with the program made.” (Father) (P7)

“I always reminded her to study consistently every day... My wife and I tried consistently to remind her regarding their activities. *Alhamdulillah*, it has become her habit now. I just want my daughter to be successful in both her study and talent...” (Father) (P3)

Some participants assured that their children will be success if they manage to arrange daily schedules and training program of their youth in order to develop their physical performance. It would work well when both of them are committed to it.

“I tried to make tight schedule for my daughter. I explained to her the schedule I made. She agreed. She and I had the targets. We should commit the program made.” (Father) (P7)

“When she was young girl, my wife and I always reminded my children to take a rest, to do sport or training and to prepare all the needs for the championship. I arranged the schedule for her.” (Father) (P3)

“Especially the second and third daughters, we should remind her for the practice. Sometimes she forgot or got lazy to do it. We should be committed to the schedule made in order to develop her skill and body performance...” (Father) (P6)

Although some participants focused on the achievement of both study and talent, most of them expected their youths to focus more on academics. They perceived that living by depending only on a talent career is very risky. Although they believed that nowadays the talent career would be sufficient to support the life of an athlete, however, it could not be a guarantee for life time sustenance. They mentioned some experiences of older athletes who fell into poverty due to lack of academic achievement. Participants perceived that academic degree helps the youths getting a promising job, which could support not only the youth's future but also the sustainability of their talent activities.

“Currently, she is pioneering the career as an athlete. It is still a long journey. So, I always motivate her to complete her study. It is also important for her future. Currently, the athlete's future is still very worrying. I hope, her study could support her career as an athlete.” (Father) (P5)

“Currently, the athletes' life is unpredictable. When they are still victorious, they can live prosperously. But when they are retired, many of them are living in poverty. So I always motivate my son to continue his study at the university. At least he completes his bachelor's degree in order to support his future.” (Father) (P4)

Developing mastery of socialization skills.

It refers to parent actions of maintaining their children to have good relationship skills in relating with others, demonstrating good Javanese manners, and having no conflicts with the members of the community. Participants recognized that as human beings, they are not living alone, but with other people. Even though they realized that their youths have a lot of activities, participants emphasized the importance of having good connections with neighbors to sustain their youths' life satisfaction.

“We are living with other people. We need our neighbors. Neighbors are our close families. If we need help, they are the first people who will help us. So it is important for our family to have relationships with our neighbors. If we do not have good relationships with them, we will be in trouble. We will be

isolated. It will be dissatisfying us. So, my wife and I teach my children to respect our neighbors, especially the older people. We must respect them.” (Father) (P7)

“Although we are busy, we always attend social events in my village. We need other people. We will be isolated by our neighbors if we are individualistic persons. We cannot live alone.” (Father) (P5)

To master the socialization skills, participants perceived that their youths should be guided by the manners or cultures around them; if they ignored, they would be rejected by their community. The participants believed that the Javanese cultural manners are very important; so the youths should perform *njawani* (performing Javanese manners well). Although applying *njawani* is not easy and it takes time to learn, participants would be proud if the youths succeed.

Participants perceived that speaking well in Javanese language is indicated by *njawani*. Teaching the children to speak Javanese correctly since childhood is one of the strategies that participants used to develop the communication skills of their children. The other strategy that participants used to develop *njawani* characters was teaching the proper manners. For example, young people should minimize eye contacts while communicating with older people and use a thumb to point out someone or something, instead of a forefinger. One participant perceived that giving a smile when meeting with neighbors or preventing a conflict with neighbors to create a harmony in life are some of the good manners that the youths should have in the community.

“Being *njawani* is not easy. The youth has to show that he is able to speak Javanese properly; for example when he is speaking to older people or people with higher social status than him, he has to speak in the highest level of Javanese language (*kromoinggil*). It will be different when he is speaking with people of the same level or age; he can speak in low level of Javanese language (*ngoko*). Not only the language, the youth should also show the proper attitudes, behaviors, and ethics. He has to prepare well. The Javanese manners have tight rules. He should learn it since the early age...” (Father) (P3)

“Importantly, parents will be proud when their children are called as persons who implement the Javanese manners well (*njawani*). It means they are accepted by the community.” (Father) (P1)

To perform well in physical appearance is also a part of the Javanese manners. For example, to be a *njawani* woman, she should wear a loose fitting dress and is required to avoid the use of straight ones. Even though it was generally acceptable for the youths to wear straight dress among their peers, participants did not accept it. Participants tended to assume that a woman wearing very short skirt and showing legs or wearing a tank top is labeled as a bad one. Participants have the authority to reject this woman having a relationship with their child. To prevent the bad dress code, participants reminded and advised their daughters to wear formal clothes (i.e., no tank top or off-the-shoulder tops under knee skirts, straight dress, etc.) and make good friendships. Participants felt comfortable when they knew that their daughters’ friends wore *hijab*, indicating that they are good persons.

“As a Javanese woman, the young woman should keep her attitude and ethics as a Javanese person, such as in proper dressing. The Javanese woman wears a loose dress in daily life. She should avoid wearing a straight dress because people would think of her negatively ...” (Father) (P10)

“I felt uncomfortable when my daughters have a friend wearing impolite clothes. It manifests the wearer’s personality... Importantly, we are Muslims. Islam and Javanese manners observe strict women dress code. It would be better for my daughter to get along with a good woman. Women who wear *hijab* would bring good impact to my daughter. This woman will give positive influence on my daughter’s life.” (Mother) (P12)

Since there are a lot of manners to be mastered by the youths, participants were often afraid if their children fail and are labeled as *ora njawani* (failed to impersonate Javanese manners). It is the worst circumstance that makes participants feeling ashamed.

“I will be ashamed when my children get stigma as *ora njawani*. I always teach them to be *njawani* so they can live in harmony with their community.” (Father) (P5)

“I think that I am a good parent if my son talks properly in Javanese language with other persons... I will be proud of him.” (Father) (P9)

In addition, participants recognized that doing the talent activities seriously will bring excellent achievement to their youths. At the same time, these activities might isolate the youths from other people, and it frightened the participants. Participants thought that having a good interpersonal relationship is necessary which is developed through socialization. Therefore, participants allowed the youths to join some peer activities including hanging out with friends and playing together at the time zone (games arena). They also permitted their youths' friends to make home visitations. They felt pleased when their youths looked fresh and happy after doing the activities.

“My daughter's friends often came here. I never forbid her friends to pay a visit. In the age of adolescence, I realize that she needs to develop her socialization skills. I do not want her to feel lonely and be trapped in her talent activities only. I just want her to enjoy her youth's life as the other youths. I allow her to hang out with friends and make some activities. I feel happy if she looks fresh and happy. (Father) (P6)

“Because my son has tight schedules, he only hangs out with his club peers. When they finish their training on weekends, sometimes, they just hang out and buy nothing. My son often goes to the time zone. He plays there with his best friends. He loves war games. Sometimes, he invites his friends to come home. I just let him do it. I know it is hard for him to be a professional table tennis player. He loses many opportunities to socialize with his peers every time he likes. But I feel comfortable when I saw him having friends to share problems with one another. He is not isolated because of his talent. Socialization is important for the youths.” (Father) (P1)

Having conflicts with other people (such as: friends, neighbor, etc.) was a common problem that appears during socialization. Participants perceived that it is a good learning process for the youth to face the reality, so that they can solve the

problem and prepare themselves for the future. By the conflict, their youths also learn how to communicate with people around them (i.e., teammates, coaches or rivals, etc.); it, in turn, makes them grow mature. As parents, they just give advises and encourage them to solve their own problems.

“When she had problems, she always told me, but she always said that she would solve the problem herself. If she could not solve the problem, she just asked my advice. I gave her advises and encouraged her to solve her own problem. I think my daughter was matured. I think her talent helped her to be a mature person.”(Father) (P3)

“I think, my daughter needed to interact with others. She would learn the reality around her. Through sports, she learned how interact with others such as teammates, coaches and rivals. She learned how to behave properly and to speak well with an older coach or with a similarly realistic teammate. She also learned how to deal with pressure from an opponent or a coach or to compete in a healthy manner with her teammates. So later on, she would not be surprised with her work environment; she would face many people who had different characters.” (Father) (P6)

Subtheme 2: Inculcating moral values.

It refers to instilling some principles that guide the youth to reach success. It consisted of inculcating the belief of living with *imaan* (belief in Allah) to reach success and instilling the idea of losing, but still having opportunity.

Participants felt that they have to instill moral values into their talented children. They perceived that if they inculcate moral values into the heart of their children, it will direct them on the right path and lead them to reach success as talented person.

“As Muslim, teaching some morals to my son as Allah commanded is necessary... I believed that it is good for his life... If he followed it and applied it well, I believed Allah will guide him.” (Father) (11)

“Since he was young boy, every training and competition, I instilled to him that a fighting spirit is important value for athlete’s success.” (Father) (P4)

Inculcating the belief of living with imaan (belief in Allah) to reach success.

It refers to establishing gradually the existence of Allah in youth's heart and mind in facing the effects of adversities or sad moments. They perceived that transferring *imaan* into youth's heart can influence the achievement of human well-being, to gain life satisfaction of the talented youth.

“As parent, I should introduce to my son about Allah. It is important value to support and build his spirituality as Muslim. *Imaan* is the main point, not others, in Islam.” (Father) (P2)

“She will be saved and successful if she depends on Allah. Just believe in Him. It is enough for her.” (Father) (P5)

Having *imaan* means that the youth must have a faith that every single moment occurred in the world is created by Allah. As a human being, some participants assured that talented youth should have full efforts to gain his/her well-being as Islam commanded. Participant believed that no one can know his/her destiny; so human should never give up when facing the sad moments because Allah never sleeps. He looked at all efforts that their children have done and He would help their youth to pass the adversities. Participants were also convinced that human being just needs to work hard, keeps fighting to the limit, and unyields by continuing to train and surrender to Him. They recognized they are ordinary people, not *nabi* (the messenger of Allah), so doing nothing is nonsense. If the youths believe in Allah, they will grow in *imaan*. Then, it will lead them to reach the talented life' satisfaction.

“... I asked her to be patient with that situation... I just said to her, ‘leave your sadness and continue your training at the club now. Do not give up with this situation because *Gusti Allah ora sare* (God never sleep), girl. Do the best that you can. Allah will finally replace your sadness with better results...’ She was invited to go abroad for training in the US.” (Father) (P3)

“If we trust in Allah, our heart will be in peace. We will be directed by Allah in the right way. *Insyallah*, we will be successful.” (Father) (P11).

“...*Gusti Allah orasare* (God never sleep). You just do *sholat* and *dhu'a* to ask Allah's help. He knows your effort, and He knows the best for you. So, never give up. You should show your effort. It is nonsense when you pray but you keep silent in action.” (Father) (P5)

“We are just ordinary people not the *nabi* (Messenger)... So we should work hard...” (Mother) (P12)

Participants were assured that the basic foundation of belief in Allah is feeling *tawakkul* (trust and reliance on Allah plans). If they have these feeling, the body, mind and spirit will be relaxed. On the other hand, if the youths live in denial with their loss, their body, mind and spirit will get worst. Consequently, all performance can drop drastically or some youths can decide to commit suicide.

“Asked to Allah everything that you want and you must surrender to Allah every result that you got. It was the best choice from Allah. You must *tawakkul*. He knows well what the best thing is for everyone.” (Father) (P9)

“Once my son did not accept his loss, his performance was getting worst... With acceptance, his body would be relaxed. He could concentrate more on learning what he should do to improve his skill and performance. His heart would calm down” (Father) (P1)

You just believe in Allah, not in human. If you accept what Allah has chosen, your heart will not be mistaken (*kemrungsung*). You can think clearly. So you can reap the meaning of your defeat” (Father) (P4)

“...When they experienced a defeat, they were not ready. They did not have guidelines to handle it. Finally, his career was shattered and some of them committed suicide...” (Father) (P2)

One participant mentioned belief in Allah as trusting in what future life will be as Allah has written for each one; so she was not worried with the youth's life. If her daughter just goes through it and applies everything that Islam rules commanded and avoids everything that's forbidden by Allah, she will succeed. It is the key to successful life.

“My daughter's life has been determined by Allah. So I never felt worried about it. As human beings we just try our best as much as we can. As long as my daughter is doing what the religious rules command and stay away from

what is forbidden. Allah willing will lead her to be healthy and get success. I believe in it.” (Mother) (P12)

Instilling the idea of losing, but still having opportunity

This theme was related to inculcating the motivation to youth that losing is an experience to have better opportunity. The participants believed that although the youths get lost, they still have opportunity to be a winner in the future if they learn from it. Participants do not want the youths to concentrate on the defeat and stop at this point. Hence they motivated the youths not to give up easily, but to keep going on by learning from the loss. Participants expected the youths to learn about their strength and weakness and that of their opponents. It included learning about their weakness of movement, coordination, and balancing, and how to improve them. They also could learn how they should control the emotions and keep up the spirit in the critical situation. Participant were assured that by learning from it, youths will be given new awareness of how to fix their weaknesses, to practice better than before, to increase the capability of their body performance and proper functioning.

“I told my daughter, ‘losing was okay. You still have opportunities. Next year this championship will be held again. Your duties are to study the weakness and strength of all the opponents who have overcome you.’ The defeat was a valuable experience. With our defeat, we knew our shortcomings, and then we fixed our flaws. ‘So after this, you have to keep practicing for getting the better result... You should improve your body performance and keep up a fighting spirit so that you can defeat him next time... The defeat is a delayed victory.’” (Father) (P7)

“He learns how to improve his skills especially movement, coordination and balancing. He must manage his emotion and keep fighting in critical point. By losing, he learned.” (Father) (P2)

“Loss is common. It is a delayed success if you learn how it happened. It is the important value that you should keep. Focus on the detail of your performance that should be improved. Do not give up.” (Father) (P10)

“When he loose in the competition, it meant there was not his fortune yet... You must be sure that the fortune would come back again... You learned which one of the skills that should be improved.... You could see in the video

how your emotions influenced you to get lost. You must learn from your defeat.” (Father) (P9)

Subtheme 3: Striving earnestly.

It refers to sincerity work hard without stopping even though at one time they face the bad condition that made them to want to break a time but they rise up to fulfill youth’s needs purposed of youth’s success. As parents, participants were willing to sacrifice as *sirah neng ngisor, sikil neng nduwur* (walking with the head, thinking with the leg, Indonesian idiom, refers to work hard) or *adus getih* (blood shower, Indonesia idioms, refers to a lot of effort and suffering) to show their extreme efforts in order to meet the need of their youths. Some low economic income’s participants expressed their condition with *besar pasak dari pada tiang* (large pegs rather than poles, Indonesian idiom, refers to have no money saved), but they tried to enjoy their life. They perceived that doing nothing in our life is the dead life; to live with struggling is a real life.

All these effort were based on their belief and perception about good and bad parents’ criteria. Participants perceived that if their children have unsuccessful life, they will be labeled as bad parent, and they should be ashamed of it. It drove participants to work hard with the hope to fulfill their children’s need. All sacrifices would be worthwhile and well-rewarded through their children’s achievement. They felt as good parents when their youth reach success.

“...I will do everything for my children; it is like *sirah neng ngisor, sikil neng nduwur*, I will do it. It is my responsibility. I will support everything that they need.” (Father) (P6)

“As husband, I will be ashamed when I do nothing for my children’s life. I will be a bad parent... So, I do everything that I can do... Sometimes, our financial status is like *besar pasak daripada tiang*. But we try to enjoy it... This is a real life. I just hope that my children have happy life.” (Father) (P7)

“As public service officer, my wife and I have limited salary; to fulfill our daily life is hard. However principally, we do all our best. We are willing to sacrifice anything, anything for our child’s achievement. Surely we always give support. I believe, it will be worth rewarded through the high achievement of my child.” (Father) (P2)

“If I have to *adus getih*, I will do it. It is for my children.” (Father) (P3)

A father believed that a husband has responsibility to work hard to fulfill family’s needs as Islam laws mention. He is influenced by his father’s words and action. His father was a real man who worked hard for his family and never whimpered about his work. He feels ashamed if he does nothing for his family.

“As parent, we tried to fulfill everything she needed. As the head of family, I have to work hard. It is Muslim husband’s responsibility. It will be shame on me when I just do nothing. I memorized my father’s statement; he said, ‘if you are a man, prove it by working hard for your family. Even though you should be dead because of that; it is more honorable than do not do anything for his family. Do not whimper about it.’ It was very imprint on me. I work hard every day; even if I need to go out of town I do it in order to make my daughter successful.”(Mother) (P12)

Participants also strived to support the talent activities, even though they experienced the bad conditions. However, they believed their efforts would reach the happiness.

“There is numerous.... it was hard time for me. The distance of Kediri from my home is around 60 km. About two hours I need to arrive to Kediri. I picked up him using motor cycle three times per week, Tuesday, Friday, and Sunday for 2 years, from fourth elementary to sixth elementary... Sometimes, the motor cycle tires leaked, we were late to arrive or we were often caught by the rain... but I determined to support my son because I saw my son potential and I assured that he would success.” (Father) (P1)

Some participants faced difficult condition in accompanying their talented children. They felt the difficulty to arrange their schedules because of their jobs. They often took turn with their spouse in accompanying their children; whatever their conditions were, they would accompany their children’s talent activities.

“Even though I was tired after I just finished my house chores and prepared *satay* ingredients for selling tomorrow” (Mother) (P12)

“It is difficult for army personnel. Sometimes, they had unpredicted activities that must be done for 24 hours; they must be ready.” (Mother) (P8)

“Sometimes his father accompanied her to the dancing club. If he was busy, I did it. We should arrange it; it was difficult but we must do it.” (Mother) (P13)

Some participants thought that developing talent activities make them having limited personal moments in life because they have to accompany their youths to attend the competitions. They expressed that they need extra energy if the competition was held in the other cities or provinces. On the other hands, all fathers had permanent job and they needed time to think about their jobs. Participants who have worked in public service felt burdened by having only 12-day off per year. The low and middle income participants gripe for some financial strains to take part in the competition in other province or to fulfill their family’s needs.

“I just have 12-day off per year... but my son has to attend the competition we arranged..” (Father) (P1)

“If I have no money in my pocket, I confuse which one to be the priority..” (Father) (P10)

All participants thought that supporting talented children is necessary because nobody can handle it for them. Participant must struggle a lot and endure the hardships for their children’s success. Three participants sensed that their support have positive impact on the youth’s emotional performance (i.e. happiness, fearless or no nervous before and during the battle). Concurrently, accompanying the youths also ensured them to meet their physical needs (i.e. food, sleep, or exercise). They felt satisfied if they see the happiness in their children’s eyes.

“I must be there beside him to give him mental support before, during and after the competition... When I stayed with him I always prepared and served

all of the requirements he needed, such as food, sleep and exercise during the competition. It is all just for my child.” (Father) (P2)

“I just wanted to see my child happy. If I accompany him, he felt comfortable and confident to compete. He did not feel nervous because he knew I stay beside him. That is enough.” (Father) (P6)

“Even though it is hard,... Sometimes, I just wanted to quit from this situation. But I thought again the journey that my son has gone so far. I am refreshed again in spirit. I want my son to get successful life.” (Father) (P1)

Theme 3: Feeling blessed and pride

This theme describes the blessing and proud expressions having talented youth's success. This theme consisted of three subthemes, included displaying the achievement collections, sharing the success, and paying homage to Allah. Having talented children make all parents feel blessed and pride. Participant believed that Allah selected and trusted them to nurture the children. Allah knows that they can handle it. However, participants were aware that they have great responsibility to take care their children's talent in order the children to be a success person in the future. He trusted that God intervene everything is the key of their youth's success; they were only the agent of their youths' success. So they should not be arrogant.

“Allah decided it (when youth won the championship)... I just accepted it.” (P6)

“...When Allah chose us as the parent of talented youth. He knows that we are able to handle it. I just believed on Allah decided and I must nurture persistently of my child.” (P3)

“No, I felt it was not because of my role alone...I t because of the God arranges everything. I only do my obligation as a parent. That is all. I don't want to be an arrogant person. I fear the anger of God.” (P11)

Subtheme 1: Displaying the achievement collection.

Participants were aware that being successful youth talented it was not easy way. Their youths must to work harder than the other youths to reach their professional goals. Once they reached, participants felt blessed and proud of their

youths. Most of the participants have cabinets to display their children's awards or medals and put them in the living room. It let other people look at them. Likewise dancer's participants post their daughter's awarding photos on the wall.

"I feel proud of my son's achievement in table tennis. It means my son is more special than the other children ... He shows good movement and his body grows fast. ...Talented people have special skills that make them more qualified than others. His achievement also makes me proud. I am really proud of it... I have cabinets to display my children's medals..." (Father) (P1)

Subtheme 2: Sharing the success.

During the interview process, some participants expressed their pride of them by telling and giving charity and gift to others. They proud of their youths by appearing some gestures such as giving thumb up, sparkling eyes and smiles or doing some activities such as: pointing some talented youth's photographs when they won in some championship and playing recorded video to show their youths' performances.

"She gains several medals and awards for her achievements. I am proud of her (she pointed her fingers to some photograph that was placed in the living room's cabinet) (Mother) (P13)

"Look, her speed is excellent as a striker (in video player). She can move fast without losing the control of her ball...I am proud of her." (Father) (P3)

Subtheme 3: Paying praise to Allah.

To express their praise to Allah, some participants said *Alhamdulillah*. It means "praise be to Allah" which is the expression of gratitude for his goodness, it is not only performed verbally but also the firmly convinced of heart and *sujud syukur* (doing the prostration of thankfulness to Allah) when their youth succeed, such as being a winner in the competition. By video, some participants performed to *sujud syukur* after their youth won in the competition.

"*Alhamdulillah*, he can reach his dream until now." (P2)

“Her talent achievements are from Allah, *Alhamdulillah*. I just thank Allah.”

(P8)

The other participants expressed their gratitude to Allah by giving *shodaqoh* (doing charity) to poor people and mosque. Participant made *tumpengan*, a yellow or white cone-shaped rice dish, put on the *tampah* (a rounded woven bamboo container), covered with a banana leaf, and surrounded by assorted Indonesian dishes as the sign of gratitude to Allah. The *tumpeng* would be delivered to their neighbors.

“I made *tumpengan*... It is a symbol of gratitude to Allah.” (P10)

“I gave *shodaqoh* to poor people or mosque” (P2)

Discussions

Theme 1: Enduring and striding the obstacles

This study finds that the hampered conditions that influence parent and talented children include dismissive attitude of teacher, unexpected behavior, community's satire, gender diversity, unwanted behavior from family member, lack of support from talent organization, and financial strain. Several studies, e.g., Morawska and Sanders (2009); Pfeiffer (2013); Pfeiffer and Stocking (2000), identified that being parent of talented children often deal with great challenges as those faced by their talented children. The challenges, such as family and educational concern, neighborhood and society issues, sibling relations, parental self-concept, and developmental children issues, are the sources of parenting stress issues which parents have to deal with. However, participants viewed that the key to deal with obstacles is *iman*. Parents who have successfully illustrated strong *iman* would be able to endure any predicament and difficulties, especially in the process of nurturing the children. Parent with strong *iman* will always stay calm (Al Qur'an, Ar-Ra' d: 28), having high

God-consciousness (Al Qur'an, Al-Hūjurāt: 13) and live their life in accordance to the teaching of Islamic values and principles (Al Qur'an, Āli ' Imrān: 103). Thus, strong *iman* empowers the parents to guide their children towards attaining blessed life in the grace of Allah the Almighty. Participants mentioned that praying to Allah is the best way if they faced the problem and felt sadness.

Subtheme 1: Dismissive attitude of teacher.

Participants of this study describes that interactions with school teacher are main stressors for parents and talented children. They express about the unsupportive behaviors or statements of school teacher in regards to the talent activities of their children. Renati et al. (2016) reported that the main stressors of talented children and youths are school. S.-A. Free (2014) described school staff as the main stressors in reaching the *well-being of talented* students. Negative educators' attitudes have been prevalent in the research literature (Bartley, 2014; Geake & Gross, 2008). The insufficiency of support for child and their family is a common experience for parents of talented children. Most of school staff has lack of knowledge about being talented children. Some patronization, humiliation, and threats are existing school stressors (Free, 2014). Participant mentioned about the statement of his daughter's teacher regarding her talent activities. It makes her confused, because the teacher threatens not to give her a follow-up exam.

The other stressor perceived by parents is the relationship between talented youth and the lecturer. The child and parent feel the stress from the difficulty to meet the advisor that makes youth extending his study. Thus, they need to rearrange the schedule. It harm the talented youth because the schedule of the completion has to be re-arranged. In fact, previous study mentioned that the harmonious relationship

between lecturers and students is the most important aspect contributing to the success of talented youth (Bonner, 2001).

Subtheme 2: The overt behaviors of children.

This study notes that parents perceive some special characteristics of talented youths that may not appear in other normal child. Everything they do or say is unstable before they are satisfied. It makes some parents overwhelmed with their behavior. The curiosity, being energetic, tireless, and broken are some characters of talented youths that make some parents feel headache, overwhelmed and express their emotion. It should be underlined that since talented children are born, they provide challenges related to how to stimulate their talents, to sharpen them and to control some of the strong characters that often appear (Renati et al., 2016). Some studies described that talented child often have unsynchronized development, show uncommon behavior, face difficulties in accepting rules and routines, and have difficulties in school. These things inflict frustration to parents and raise parenting stress (Renati et al., 2016).

This study found that during the youth age, the main issue affected the talented youth to reach *well-being* is time management. The big amount of college assignments impacts on the balancing dual roles. It is similar with previous study that explained many causes of stress for talented students, including intense workloads; preparing for the future, and managing academics, extracurricular, and social life (Kregel, 2015). Talented youths face difficulty in managing changing social relationships. Training commitment becomes the stressor when they want to spend quality time with friends (Elliott, Drummond, & Knight, 2018). However, this current study explains the reason why youths cannot create balance optimally. Some parents

mention that some youths are deadline persons. They lack of time management, and it can lead to incomplete assignments.

Subtheme 3: Neighbor's satire.

The community is another stressor to reach the well-being of talented youths as perceived by parents. This study is consistent with Free (2014) study found that one of parent's challenges coming from the negative attitudes of the community. This study describes the neighbor's satire about future life and talent's benefit as one of the issues raised by the community, and it can influence the youth's life satisfaction.

This study also notes the stigmatization of talented youths. The neighbors perceive that talented youths will have low grade in studying and that pursuing as talent is wasting time. Stigmatized children are linked with the issues of poorer physical and mental health than others (S.-A. Free, 2014). The talented youths do not want to go outside. They prefer to stay at home rather than to meet the neighbors after hearing their comments. Feeling isolation is experienced by parent and talented children (Renati et al., 2016).

Javanese Muslim parents mention that *tepo seliro* (respect to the others) can be the way to overcome the conflict with neighbors (Permana, Ormandy, & Ahmed, 2019). Participants perceive that as community members, they do not want to be isolated by their community. For Javanese, it is prohibited to make direct conflict with neighbors. So participants feel that they should have ability to control their emotion. They think that they must respect their neighbors because of the belief that neighbors should be respected. They perceive that living in the community means living in harmony with them. The Javanese practice of *tepo seliro* as significant value is vivid in the daily life. *Tepo seliro* is a set of behaviors that people must respect

others (Permana et al., 2019).. Therefore, people can practice their responsibilities in a sober manner towards their community in order to develop tolerant characters among the community members (Irawanto, Ramsey, & Ryan, 2011). This current study shows that Javanese people believe in the harmonious relationship. It is important to maintain harmonious relationships and to make solidarity as a priority, so that the conflicts are avoidable. If they aware on the importance of harmony relationship, conflicts are solved through compromise, negotiation or using a third party as mediator. They are afraid of being isolated by society if they have conflict with neighbor. Isolation is the sanction that will be imposed to those who disobey the community's rules (Suryanto, 2017).

Subtheme 4: Gender diversity.

Gender diversity was another adversity faced by parents who have talented females. Javanese Muslim parent recognize that some Javanese people in rural area still believe in the distinction of tasks based on gender, i.e., between the male and female. The female tasks include everything related to the use of tenderness and feelings; conversely, men's tasks include everything related to the use of physical strength and mind. There is a dichotomy of public and domestic roles rooted in the syndrome that 'the role of woman is at home', in turn preserving the division between productive function and reproductive function between men and woman (Khilmiyah, 2017)

The current study found that the participants' experiences who have daughters pursue the sports which are dominated by male, such as *kempo*, softball, and woman soccer. The stereotype of gender tasks was mentioned by their neighbors and colleagues by asking the reason parent allow their daughters to join these sports which are still taboo for woman. These people think that doing the man's sport makes

their daughter becoming masculine. Tuapattinaya and Hartati (2014), in their phenomenology study, described the Javanese woman's condition. Some Javanese people still perceive that the Javanese woman's duty is *macak* (make-up), *masak* (cooking), and *manak* (delivering baby) only.

To deal with the community's perspectives, parents use alternative strategy to give understanding about their daughters' talent activities to the community (neighbors, colleagues). The other parents perceive that they just need to prove that what they mention is wrong.

Subtheme 5: Stumbling block from relatives.

Aujla et al. (2014) mentioned that family members contribute important factors to talented youths' commitment. In negative ways, parents often have difficulties with their extended family. When family members show unsupported behavior, it creates adversities for parents (Renati et al., 2016). Parents in this study explained the negative behavior of their family members which makes their talented youths not following the arranged talent program.

To deal with obstacles, two parents assure that they will communicate with their family directly. They feel free to talk because they included in the big family. One parent voices out that it will be better to confront his family directly if they are from the same age. Conversely, if the family members are older, parents hesitate to confront them directly. They should speak carefully using *kromo inggil* (the highest level of Javanese language). At the same time, the other parents tend to advice their children to stay away from them rather than protesting to the older one. Subroto, Rahardjo, and Setiawan (2008) explained that Javanese language has speech levels that are applied differently depending on the people's status. Using *kromo inggil* (the

highest level of Javanese language) makes their user to change their intonation slowly. It can control their emotion.

Subtheme 6: Not being supported from sponsors.

The talent organizations also can be stressors regarding their unsupportive attitude to youth's talent. As Renati et al. (2016) reported from their study, parents of talented children perceive that organization do not give a lot of support to them and their talented children. In the present study, some parents voice out about the lack support from the talent organization. The ignorance being received is the example of rejection of the talented youth. However, previous study emphasized about talent organization's problem in assisting the talented youths. It is caused by some reasons, including their availability, expenses, the travelling and distance required (S.-A. Free, 2014)

In addition, parents recognize that to be a talented professional is not easy. They face a lot of obstacles, which come in almost every situation. They recognize that as parents, they must have efforts to solve the problem in order for the children to gain success. Some parents feel their struggling is never finished. Previous study reported that parents of talented children do everything that their children need. They handle everything that is needed to ensure their children getting the best opportunity in both practice and competition by managing effectively family resources to support the development of child's talent (Witte, Kiewra, Kasson, & Perry, 2015).

Although parents feel sad with their youth's conditions, they cannot do so much. To increase their youth's spirit, parents think that motivating and praying to Allah are some of the strategies; at the same time, they work hard to support their youths independently. They expect that their youth can rise from adversity and be able to perform well without the talent organization's contribution.

Subtheme 7: Financial strain.

Aujla et al. (2014) mentioned that parents of gifted and talented youths often or even always have to make adjustments and even sacrifices to their normal family routine. Supporting a child with a gift or talent is both expensive. The current study finds that several financial strains include the tuition fee and living cost of university's students, fulfillment of the talent's resources, and competitions of the talented. All parents are in middle and low economic income level; they grip the high cost and no scholarships support of their youth's education in regular time; hence, their youths face the lack of living cost where they live or compete. Parents of young athletes feel burden regarding how to meet athletes' needs, such as sports equipment, sports clothes, club administration fees, competition costs and living costs for the competitions that will be followed.

To fulfill the talented youths' needs, finding extra money from other place or saving money are some of the strategies used by parents. Asking support from universities is another strategy parents use to support their youth's study. They tried to get tuition fee discount or to look for scholarships. Fortunately, the universities respond the problems positively by giving the tuition fee discount, living cost, and scholarship. Parent with talented children work extra hours to pay for talent facilities (Vialle, 2017).

Participants in this study described *gotong royong* (some activities which focus on helping efforts for each other voluntarily and spontaneously) may help them to decrease financial strain of talented youths' parents. It is the solution used by parents amidst financial strains. By *gotong royong*, participants can share the costs and home stay and saves money for the other needs. This is based on the sense of belonging, solidarity, sharing of beans, cooperation, deliberation, and mutual respect,

a sense of unity as a whole, so that the harmony of the community is created (Dewantara, 2017; Shohibussirri, 2014). *Gotong royong* is born out of reciprocal principle according to their respective capabilities to reach a certain target, and the result is equally benefited (Sutandyo-Buchholz, 2012). Javanese Muslim Parents feel the benefit of *gotong royong* for their children, such as resting well and eating healthy food.

Participants in this study agree that they need the support from the others to maintain the well-being of their talented youths. Participants mention the school, coach, sport club and friends as the social support agents that promote the well-being of talented youths. Finding the other sources are important keys to support. Social support is an important component that contributes significantly and broadly to physical, psychological, and social well-being; it provides a sense of comfort, recognition, approval, and encouragement (Free, 2014).

Schools are not structured in a way to provide the talent development, but they can become places that encourage students to learn about their personal talent, and help them do the most they can with it. As parents mention, the school principal and lecturer assist their children to continue their talent by making regulation. They perceive that school/universities understand the importance of talent development. Giving dispensation, reward, talent equipments, and the recognition of achievement through academic appraisal, living cost and scholarship are school's or university's supports.

Theme 2: Taking care as *ikhlas* (sincerity)

Participants recognized that *ikhlas* is driven by faith and love of Allah who entrust to them the talented youths. Concurrently, it gives responsibility to parents to

nurture their children well as Islam commands. In Islam, Muslim believe that children are gifts (*amanah*) from God (*Allah*) entrusted to parents (Oweis et al., 2012).

Javanese also has similar perspective that child as resources of family's warmth, joy, and happiness. The Javanese trust that children have lucky and happiness and when family have warmth; it will create the peaceful and calmness in the heart (Zeitlin et al., 1995). Therefore, Javanese Muslim parents have responsibilities for providing the best nurturing. Muslims believe in the Day of Judgment, parents will be held accountable, including how they nurtured their children. Because humans differ from other creatures (animals and plants), it is only to them that God gives the ability to think. Parents must be responsible for all the actions they have done, including how they have nurtured their children (UNICEF & Al-Azhar University, 2005). It needs the inner morality to apply their parent's roles as Islam commands. For the Javanese, the character of inner morality is much emphasized. Javanese culture stresses *ikhlas* to be preference to have inner morality.

Ikhlas refers to the individual's psychological resistance to all obstacles, challenges, hard life, sadness or negative effects of life. *Ikhlas* people tend to ignore and accept the worldly things they face. They put forward the relationship of morality with God which is getting better during times of sadness (Koenig & Shohaib, 2014), they become being good parents.

Subtheme 1: Promoting the wellness.

This recent study noted to be a good parent; some roles and responsibilities should be performed by parent in order to promote youth's wellness and inculcating moral values. For example, the recent study found main roles of parents, including role model, friend, sensitive parent and booster agent. Participants also perceived parent have different tasks at every stage of their child's development regarding with

their roles. Javanese Muslim people believe that being good parents means they *among* (nurture) their child aims to become *dadi wong* (having the wellness / positive well-being) (Albert et al., 2005; Idrus, 2012b; Nuri, 2016).

In the Javanese context, being good parent is related to the *ngemong* (nurturance) concept. The concept of *ngemong* through three main pillars of simultaneous parenting roles, namely *asih* (care), *asah* (modeling), and *asuh* (monitoring) (Hakim, Thontowi, Yuniarti, & Kim, 2012). The first pillar, *asih*, emphasizes the sincerity given by parents in caring for children with love. This concept contains the value of morality that is related to growing to poverty both through relationship with and prayed to God, so that they can produce children who uphold moral values. The second point, *Asah*, refers to the duty of parents to set an example for their children by giving examples, without forgetting the principle of children's rights to grow and develop naturally. The third pillar, *asuh*, focuses on the process of observing the results of care for children. This process aims to ensure children become individuals who have behaviors, ethics, and morals that are expected by parents (Hakim et al., 2012).

In addition, participants' roles in this study have similarity with the Javanese parenting philosophy. Ki Hajar Dewantara (1937) cited in Dewantara, 1989) proposed three parent's position and roles in nurturing which is generally known as *Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*.

Ing Ngarsa Sung Tuladha means in front position, parent should be able to provide as role models or examples (Nuri, 2016). Ki Hajar Dewantoro emphasized that most of parent's roles should perform firstly the good example for their children Especially during childhood, (Tjakradidjaja, Prabandari, Prihatiningsih, & Harsono, 2016). This role is consistent with the results of this study. Parents assured that they

should be the first one took action in new behavior, followed by the children and asserted the consistency of initial behavior sustained. Parents assured that parent should be the first people did new something, and then the children would follow automatically. Participants expressed that getting respect from the children; parent must show the new behavior that expected first. They asserted the consistency of behavior implemented. Participants pointed their opinion about no action talk only is wrong way.

Ing Madya Mangun Karsa means in middle position, parent can create the intention, desire, ideas, and able to inspire the spirit (Nuri, 2016). The parents are required to be creative and the parents were partners of their children (Tjakradidjaja et al., 2016). The results of this study are aligned with that motto. Participants posit their position as a friend. They believed if they role as a friend, they would know what their child needs to enhance their the well-being of talented. By being a friend for their teenagers, they would able to direct their teenagers on the track to support the well-being of talented.

Tut Wuri Handayani means at the behind position, parent facilitate the children (Tjakradidjaja et al., 2016). This study has similarity with this concept. Participants find the key persons who could support talented youth's needs. Parent aware, they did not know everything about youth's needs. Hence, they facilitate youth by finding support from others or institutions.

Surprisingly, Javanese Muslim fathers of this study took the main roles in developing mu'min characters until the youth period. This finding has different with previous study mentioned that the close relationship father-children until child aged 5 years old. Then, they are learn to have formally and respectful attitude to a father. (Zeitlin et al., 1995). Javanese mother has pivotal roles rather than father roles in

nurturing child (Hakim et al., 2012). Their responsibilities include to educate manners of child and to manage child's needs (i.e food, rest, clothes, etc.). Javanese mother also inculcate some moral values in order their children are accepted by community (Syahroni & Islami, 2014).

Previous Javanese studies mentioned about the hegemony of Javanese man / husband influence the family's system in which the woman's position is to be *konco wingking* (the person behind the screen) who have limited job in *macak* (make-up), *masak* (cooking), and *manak* (delivering baby) only (Tuapattinaya & Hartati, 2014). In contrast with Tuapattinaya and Hartati (2014) study, two mother's participants and the participant's wives of the current study has some jobs in which they have bargaining position to influence the nurturing of youths. Muryanti (2014) mentioned that Javanese Muslim society experienced to shift social role of woman. Some wives has formal job that made the mother's roles changed. Even, their main roles, preparing food, is the mother's responsibilities. The details of priorities are often missed. Consequently, complementary husband-wife relationship changed.

This current study exposed that man power performed dominantly, they took some mother's roles in promoting all aspects of talented youth's well-being. Even, father's participants accompanied their children's sleep, hugged the children during sleeping to maintain their sleep time quality, and provided emotional support. This present study supported by Wade and Wiloso (2016) study. They found the Javanese Muslim father's characteristics included caring and protecting the children, caring and meeting the children's needs, and work hard that are most consistent with the masculinity of Javanese Muslim men. Participants in the present study mentioned that they have responsibilities to promote the wellness of talented youth and to

inculcate moral values. Fathers in the present study emphasized themselves to work hard to fulfill the family's needs and to release from financial strain.

Wade and Wiloso (2016) emphasized the Islamic religion and practices were positively associated with the importance of the successful fatherhood. Participant's fathers who have intimately tied to Islam and posit Islam as the foundation of their culture and values would apply consistency the fatherhood roles. The present study found that as father, they have responsibility to work hard to fulfill family's needs as Islam laws mention.

The masculine provided some consequences for Javanese Muslim fathers. They have a lot of responsibilities regarding to their roles in family system. Such responsibilities include leading, guiding, providing for, and protecting the family (Wade & Wiloso, 2016). Participants of this study select some that serve and manage the talented youth's well-being performances. They ensured that these experts have been striving hard to meet talented youth's well-being. Participants also motivated and encouraged their talented youths to support talented youth's emotion and spirit, to make the Islamic ritual (i.e. *sholat* and reading Al Qur'an) as habit. They promote everything their children's need regarding to reach well-being aspects, including 1) being a *mu'min*, 2) the healthy body: physical strength, performance, and proper functioning, 3) the stability of mind, 4) keeping the balance of youth's roles: between talent and study, and 5) mastery in socialization skills.

A man provides solutions and maintains discipline of household rules in the family. He is a role model and works hard for the family, and is responsible for their happiness and values. Fathers involves being strong, which means a man is independent, has determination, and never gives up. He is brave, takes risks, and faces his problems (Wade & Wiloso, 2016). The current study found participants were

willing to sacrifice as *sirah neng ngisor, sikil neng nduwur, adus getih* (blood shower, Indonesia idioms, refers to a lot of effort and suffering) to show their extremely efforts in order to their youth's needs met. Some low income parents expressed their condition with *besar pasak daripada tiang* (large pegs rather than poles, Indonesian idiom, refers to have no money saved). They perceived do nothing to our life is the dead life; live by struggling is the real life. They believed that the real man, is the one who work hard for his family and never whimper about their work.

This current study has different result with previous study from Syahroni and Islami (2014). They reported that the mother's roles dominate in nurturing rather than fatherhood. They mentioned Javanese motherhood included some activities including educating children's manner, fulfilling the domestic's needs, and inculcating moral values in order the youths could be accepted by communities

To achieve wellness, a youth must have three main pillars, namely position, capital, and talent (Supanta, 2008). To gain these pillars, parent build two main characters as Javanese Muslim people to their children. Firstly, some characters of their children related to Islamic religious norms include *nrima ing pandum* (acceptance with everything that Allah decided), gratefulness, and *iman* (faith). As mentioned participants of this study, promoting being mu'min is the main nurturing. Islam nurturing aims the children become *akhlakul kharimah* person (Islamic characters based on the Al Qur'an and Hadist) (Oweis et al., 2012).

In order to build and develop the mu'min characters, some Islamic rituals were introduced since childhood. Javanese Muslim fathers of this study took the main roles in developing mu'min characters. It was supported by Hakim et al. (2012) study that mentioned fatherhood influenced deeply in developing religious identity of their children by being role model of the children. During childhood, most of father's

participants believed that they would show to be role model for the child. Father's participants assured that they should be the first one took action in new behavior, followed by the children and asserted the consistency of initial behavior sustained. If it was worked, they would gain every respect from their children.

Secondly, parenting related to life values include: *tirakat* (abstinence or reduce eating, drinking, sleeping, etc in order to achieve certain goals (Nurhidayati, 2005). Some participants mentioned that doing *sunnah* fasting made their youths calmness and being healthy. Nurhidayati (2005) also suggested that parent should teach their children to have harmony, obedience, responsibility, and commitment. Participants also emphasized on making harmony with community, so as the member of community, participants expected their children to follow Javanese culture and called as being the *njawani* youth. It was parent expected that the character of children as Javanese society expected. Conversely, if their youth labeled as *ora njawani* person, participants felt ashamed to have. Idrus (2012a) suggested if parents have nurture Javanese character to their children correctly, means they are successful as parent. Concurrently, their children would be labeled as *njawani*. Contrary, if they ignored, labeled as *ora njawani*.

To develop the obedience behavior, some strategies parent applied. Participants asked youth to follow the coach's instruction. Warming up correctly also parents concerned to prevent youth athlete's injury. In the religious aspect, participants asked and reminded their youth to All parents agreed that youths should obeyed Islam commanded such as: five ritual *sholat* at certain times that have been set throughout the day, almsgiving, *ramadhan* fasting from sunrise to sunset during the month or *sunnah* fasting (additional fasting in every Monday and Thursdays), Al Qur'an recitation, *silaturahmi* (keeping in touch with friends), wearing *hijab* (Muslim

woman's dress code by covering loosely the body from head to toe, except face and hand) correctly and consistently. By obeying and doing Islamic ritual consistently, the youths would be able to control the negative behaviors, develop positive characters, and buffer against the negative emotions. The Islamic teaching teaches Muslim to live with *iman* and obeying the Allah's commands should be integrated into every aspect of life (Quran 10: 63-64; Pridmore and Pasha 2004; Hamdan 2007; Joshanloo 2013). The integration of planting *iman* in daily life can improve well-being and actualization of the potential of the individual (UNICEF & Al-Azhar University, 2005). Applying Islamic ritual gives some benefit for promoting well-physical being, including to maintain muscle tone, to preserve postural balance, improve blood circulation, and to increase the brain activity (Reza, et al., 2002; Al-Barzinjy, et al. 2009; Cotman, et al., 2007; Alberini, 2009; Noakes & Spedding 2012).

In addition, to develop the responsibility and the commitment of the talented youths, participants stressed to their children to commit with schedule arranged and to balance the talent activities and study. Participants perceived if youths have success in both, they would have good future life. However, participants also emphasized on there were the consistency of talented youth to implement the schedule arranged in order to reach successful in both of study and talent.

Some parents who have middle and low level incomes worried about the future life of talented person, so they perceived the study should be successful to support their talent life. One parent from low-income mentioned about being public service (PNS) as their expectation to youth's career. Job and career decision influenced by several factors including individual's interest, value, culture, and social aspects (Muratori & Smith, 2015). For Indonesian people, being PNS is still the job that most wanted by most candidate workers. It is also founded that first year of salary,

working hour, work environment and prestigious kind of a job have been influencing significantly workers preferences in choosing job as a public servant rather than workers company at formal sector (Triputrajaya, 2013). It relevant with Ozcan (2017) study mentioned about the good career meaning influenced by cultural perspectives i.e. earning and expending money and having good status.

However, during the nurturing, some parents often felt that the talent activities made them having limited personal life because they should accompany youths to attend the competitions. They expressed that they need extra energy to accompany at outside of their home town. Majority of them have work, so making tight schedule for themselves and talented youths should be done especially for parents who have public service jobs. They felt headache because they just had 12-day off per years. Almost low and middle income parents moaned some financial strains because financial support was necessary for attending the competition at another province. Renati, Bonfiglio, and Pfeiffer (2017) identified the several reasons that influence to parental stress including. The high level of parental stress is influenced by less time management, lack of support and financial stress that tends to reduce the quality of care and to become less responsive to their youth's needs. This has a negative impact on the relationship between parent-adolescents which is a risk factor that can negatively affect child welfare (Renati et al., 2017).

Even though many challenges they faced, parent taught it was their responsibility and nobody could handle it. They thought that all efforts they did, it was just for their children; then they had to struggle. Child are a gift (*amanah*) from God (*Allah*) entrusted to parents (Oweis et al., 2012); therefore, Javanese Muslim parent have responsibilities for providing the best nurture . They felt satisfied if they saw the happiness of their children. Previous study from Clarke and Harwood (2014)

mentioned that parents of gifted youth have a higher responsibility than other normal youth parents to facilitate their children's talents and help children realize their special potential.

Three Javanese Muslim parents sensed that their support had positive effects on the youth's emotional performance (i.e. happiness, fearless or no nervous before and during the battle). At the same time, accompanying the youths assured the physical needs (i.e. food, sleep or exercise) met because they served the physical need of their talented by themselves. Three parents sensed that their support had positive effects on the youth's emotional performance (i.e. happiness, fearless or no nervous before and during the battle). They felt satisfied if they saw the happiness in their children's eyes. Parental support before, during and after talented youth compete can help them use positive coping, and increase motivation (Neely, McHugh, Dunn, & Holt, 2017), and overcome complex demands or targets of participation in competition (Knight, Neely, & Holt, 2011).

Subtheme 2: Inculcating moral values

Parent's perception, values and beliefs influence the youth's perception, values and beliefs (Jeffery-Tosoni, Fraser-Thomas, & Baker, 2015). Javanese Muslim parents perceive that transferring the wisdoms is a part of nurturing. Two main ideas which parents are usually instilling to their talented youth consist of inculcating the belief of living with *iman* (belief of Allah) for reaching success and instilling the idea of losing, but still having opportunity.

Javanese Muslim parents perceive that youth must live with *iman* in every moment of life. *Iman* will drive youths to reach the life satisfaction. The Islamic teaching instruct Muslims to live with *iman* and obey Allah's commands; they should be integrated into every aspect of life (Joshanloo, 2013; Pridmore & Pasha, 2004). The

integration of *iman* in daily life can improve well-being and actualization of the potential of an individual (UNICEF & Al-Azhar University, 2005).

Koenig and Shohaib (2014) concluded that *iman* has a huge influence on Muslims. Connecting to Allah provides immense power to solve the life's problems. This belief gives a sense of optimism and relax and lead him to be more flexible in all aspects of life and reach psychological balance (Heydari, Khorashadizadeh, Nabavi, Mazlom, & Ebrahimi, 2016). Javanese Muslim parent believes that *iman* can guide them to live in harmony and feel no worry about anything occurred.

In addition, Javanese Muslim parents raise their youth's insight to accept what God wills. They believe that when they maintain the closeness with Allah by praying and *dhu'a* earnestly to ask Allah's help, He always gives them in the right way. Allah will give them the best instead of giving what they ask for. *Pasrah and nrimo* (Surrender to Allah) is the manifestation of acceptance with sincerity. It will make the body, mind and spirit relaxed. Koenig and Shohaib (2014) noted that *pasrah* and *nrimo* also mean accepting conditions and events (past, present, or future) being experienced; believing that it comes from Allah and being grateful for everything, even though one is in difficult conditions. All defeat, misfortune, and difficulties being faced by the Javanese are interpreted as a test from Allah, which must be successfully passed by someone (Koenig & Shohaib, 2014).

Although Islam also teaches that as human being, people have to work hard, do the right thing and be optimistic, however God cares for and helps people if they work hard and increase their prayers to expect the best results (Koenig & Shohaib, 2014). As mentioned by parents in this study, parents are convinced that human being just work hard and keep fighting to the limit and unyielding to reach the well-being of talented youths.

The youth's success is influenced by some factors, including motivation (Wigfield & Eccles, 2000), effort, and ability (Tschannen-Moran, Bankole, Mitchell, & Moore Jr, 2013). This current study describes that the talented youths will be successful if they have motivation to be a winner in the different events. Parents of talented youth also mention that the opportunity will come when the youths have effort to learn from their defeat. The youths learn about the strength and weakness of themselves and their opponent. By learning from the defeat, they can increase their ability in body performance and functioning; they learn their weaknesses of movement, coordination and balancing that should be improved. They also can learn how they should control emotions and keep spirit in the critical situation.

The other factor that contributes to youth's achievement is social support (Knollmann & Wild, 2007). Parent's supports in helping the learning process affect the children's achievement (Knollmann & Wild, 2007; Li, 2011). This current study describes clearly about how parents provide motivation to talented youths who face the game defeat to avoid giving up easily. Parents do not want the youths to contemplate the defeat and stop at this point. As talented youths, they will face the competition not only once, but many times, in their life. So, it is necessary for parents to motivate their youths to understand the failure as a delayed victory. Therefore, parents of talented youths perceive that inculcating the idea of failure as delayed victory will prepare them to respond to the failure as a normal condition. Failure is an important part of the process to achieve success that affects the future (Pekrun & Perry, 2014). However, success cannot be achieved if there is no ability to control negative emotions upon failing, which in turn, resulting in negative impacts for the future (Arroyo et al., 2014; Pekrun & Perry, 2014).

Subtheme 3: Striving earnestly.

Participants think that all of their efforts are just for their children; then they have to struggle. They feel satisfied if they see the happiness in their children. Previous study from Clarke and Harwood (2014) mentioned that parents of gifted youth have a higher responsibility than other normal youths' parents to facilitate the children's talents and help children realize their special potential.

Three Javanese Muslim parents sense that their support has positive impacts on the youths' emotional performance (i.e. happiness, fearless or no nervous before and during the battle). At the same time, accompanying the youths assure the fulfillment of their physical needs (i.e. food, sleep or exercise), because they served them by themselves. Three parents sense that their support have positive effects on the youth's emotional performance (i.e. happiness, fearless or no nervous before and during the battle). They feel satisfied if they see the happiness in their children's eyes. Parental support before, during, and after talented youth compete can help them use positive coping, increase motivation (Neely et al., 2017), and overcome complex demands or targets of participation in competition (Knight, Neely, & Holt, 2011).

Theme 3: Feeling blessed and pride

Parents express their pride and happiness on what their children reach. They focus on the talent characteristics that their children show. Parents are aware that their children are special and qualified compared to other children. They feel that their names are made fragrant by their children. So, showing the youths' achievement would make their youths being accepted. Previous study mentioned that talented person needs recognition and social acceptance from other people including family in regards to their talent ability (Farrall & Henderson, 2015).

On the other hand, even though they are proud of their children, they are aware that all success their children achieved come from Allah. So they should gratitude to Allah as praising performance. As sign of verbal grateful expression, they say *alhamdulillah*. In Islam, the Quran teaches that Allah created human beings with the purpose of giving thanks to Him (Quran 16:78). However, Islam also teaches that being grateful to God is manifested by taking responsibilities to nurture their children well. They should provide moral guidelines, help their children to define the sense of self, draw a connection between Islam, have parental control, and make young people's education successful (Franceschelli & O'Brien, 2014). A child is a trust from *Allāh*. Thus, parents should give all efforts to take the responsibility and assume the parenting roles as written in the Islamic law. They view the children as more valuable than a diamond and care for them from childhood to adulthood. They nurture them with a good education, mutual love and high moral virtues. Consequently, as parents, they have to provide good education, mutual love, high moral virtues, and maintained their youth's well-being.

Limitation of Study

This study has limitations due to select the sampling using the snowball sampling method. When engaging the snowball sampling technique, father as participant tended to refer the researcher to additional participants with same gender. So the majority of participants in this study are father of talented youths. At the same, snowball also limited the selection of talented youths which the majority of talented youths are athlete.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

This chapter presents the conclusion, implication for nursing, and recommendation for practice and further research in nursing.

Conclusion

This study was a phenomenological research, which aimed to explore the essence of nurturing the well-being of talented youths among the Javanese Muslim parents. The thirteen Javanese Muslim parents were recruited by snowball technique. The Central Java and East Java provinces, Indonesia, were taken as research settings. The data were collected by interviews, field notes, and observations. Giorgi method was used to conduct data analysis, which includes collecting data, reading the data transcript, breaking data into some type constituent, organization, data expression, and making synthesis processes.

This study produced three Themes including 1) Enduring and striding of obstacles, 2) Taking care as *ikhlas* and 3) Feeling blessed and pride. Under the enduring and striding the obstacles consisted of dismissive attitudes of teachers, the overt behaviors of children, neighbor's satire, gender diversity, stumbling block from relatives, not be supported from sponsors, and financial strain. The second theme, taking care as *ikhlas*, included being good parent in promoting the wellness, inculcating the moral values, and striving earnestly. The last theme, feeling blessed and pride, consisted of displaying the achievement, sharing the success, and paying

praise to Allah. Together, these essences illustrate that parents experienced a challenging situation in nurturing the well-being of talented youth as youths began to progress their careers and to balance their dual roles. This study results highlight that the “Nurturing Good for Allah” influenced on the way parents were taking care their children, facing and dealing with the challenges, and expressing their parental feeling with the positive ways as Islam commands.

Implications for Nursing

This research is a valuable inquiry approach to find meaning and describe the experience of nurturing the well-being of talented youth of the Javanese Muslim parents. Phenomenology provides the deep understanding through the phenomenon of nurturing the well-being of talented youth from Javanese Muslim parent’s perspectives. This phenomenological study provides new knowledge that enriches family nursing field.

Nursing and phenomenology share interesting information on the importance of the daily life experiences of individuals and families. The existence of a clear and relevant understanding of nursing practice can be preliminary data to identify several concepts that will be a solid foundation for building important structures of theory. This research describes some new information developed in the context of Javanese Muslim families regarding their parental role structure and strength. The process of thought, emotions, and belief of parents related to share the strength in the family and how to build relationships between family and the environment in harmony formed the basis from which a new understanding of adaptive parenting experiences can emerge.

In this study, the subjective experiences of parents of talented youth were given priority. This research reveals the point of view of fathers and mothers. Parenting-related researches in the majority of talented children use the perspective of mother only. Whereas the father's perspective as a parent often has been ignored or misinterpreted. Father's ability to mention their experience of the role of parents is very important for self-awareness and identity as positive family. When family nurses have good relationships with them and understand experiences from family's perspective, nurses can provide family care to families. Listening to family experiences and intentional objective abstraction is an important knowledge source of nursing care. Nevertheless, the results of whole knowledge are reached when nurses are able to get the essence of experience for individuals or families. Hopefully, family nurses can focus on their specific understanding of family's experiences; therefore, they can find ways to care the family.

Phenomenology promotes individual to reflect their own experiences in the specific conditions in the context of nursing; which it provides deep implications for family nursing practice, theory, and research. Using phenomenological methods helps family nurses and public health nurses to understanding the essence of family's experience and to assist families in determining their own meaning. Thus, the provision of thoughtful and sensitive care can be given to families adjusted to the context of problem-based practices.

This study results viewed the parenting challenges of talented youth on parents, provided a description of the strengths that contribute to both, i.e., the healthy parental functioning and the well-being of the talented youths, and described the relationship among social features (i.e. neighbor, relatives, and teacher), youth and parents in nurturing talented youths. It is necessary for family nurses to recognize the

strengths and abilities of the family as whole actions. Respecting the strength of parents will improve the ability of talented youths to achieve well-being.

The holistic nursing care for individuals and families can be given with all human body's dimensions, including the mind, body and spiritual. Phenomenology is suitable to explore the individual's perspective about the essence of the spirituality meaning. The essence of human build relationships embodies the feeling of being connected to oneself, to others, and to the greater meaning of connection with Allah. Knowing the spirituality essence is important for nurses to provide comprehensive spiritual care, they must first recognize the spirituality's value in one's life, assess spiritual health in daily care of clients, and place spirituality as the basis for nursing care.

Recommendation

Nursing practice

This study described that to fulfill the needs of youth's well-being was necessary. However, limited knowledge faced of those parents of talented youths became main barrier to maintain the well-being of the talented youths. The family nurses can develop some interventions to strengthening family's coping mechanisms in order to strengthen the parental skills.

Family nurses also must aware that religion and culture influence deeply to parents. Therefore, religion and cultural aspects need to be considered and incorporated into program of parents.

Nursing research

There has been little nursing research on the perceptions of parents who have talented youths in their nurturance. Perhaps more collaborative longitudinal studies

could be developed in observing fathering or mothering roles in nurturing the well-being of talented children. More definitive research could be made to pinpoint the detailed characteristics of this special father/mother. The longitudinal role of family environments, and nurse could be established.

Many obstacles were found by parents that increased the parenting stress. So, experimental study could be established. The development of some program to increase parent's coping mechanism and resilience is to be considered. Also, this program need to consider the religion and cultural as the basis of intervention.

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APPENDICES

Appendix A. Potential Parent Recruitment Response Form

Dear Potential Parent,

Please fill out the following information. Thank you.

_____ Yes, I am interested in participating in this study.

If indicated YES above, please provide the following information so that the researcher, Nur Setiawati Dewi, may contact you about more information related to this study.

Name :

Phone Number :

Address :

_____ No, I am not interested in participating in this study.

Appendix B. Informed Consent

You are asked to participate in a research study conducted by Nur Setiawati Dewi, Doctoral Student from Faculty of Nursing, Prince of Songkla University, Thailand. This study is being conducted as a requirement for Nur Setiawati Dewi to complete her dissertation for a doctoral degree in nursing program. Your participation in this study is entirely voluntary. Please read the information below and ask questions about anything you do not understand before deciding whether or not to participate.

The purpose of the study

The purpose of this study is to explore the lived experiences of Javanese Muslim Parents on nurturing the well-being of talented youths and identify their perceived personal strengths and challenges in their roles. In order to participate in this study, you must be a Javanese Muslim mother / father, you able to communicate in Javanese language or Bahasa Indonesia. In addition, you have youth with age between fifteen to twenty-four years old that have achieved academic, art, sport or other specific talent awards (e.g. trophy, medals, certificate, etc) at least once times in national level. If you do not meet these criteria, you will not be able to participate in this study. If for some reason you are included and it is later realized that you do not meet these criteria, you will not be able to continue participation in this study.

Procedures

If you volunteer to participate in this study, you will be asked to do the following things:

Interviews

- Complete interviews conducted by the researcher.

- Devote approximately 60-90 minutes of your time for interview.
- Consent to be recorded with a digital recorder.

Interviews

The interview will be conducted face to face. Depending on your comfort level, this will take place in either your home or another location that you choose. You will be asked questions about your experiences as a parent in nurturing the well-being of your youth.

Potential risks and discomforts

There are no foreseeable physical, physiological, psychological, social, legal, or financial risks, discomforts, or harm that may result from participating in this study.

Potential benefits to subjects and/or to society

The purpose of this study is to contribute to a growing base of information on nurturing the well-being of talented youths among Javanese Muslim parents. Your participation will not provide benefits to you personally and you may not benefit directly from this study. However, your statement will be evidence base for nursing professional to develop the talented youth promotion program as well as the family program for talented youth in order to enhance the well-being of talented youth performance.

Confidentiality

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission. Confidentiality will be maintained by means of a pseudonym assigned to the demographic questionnaire and corresponding interviews. Your name or another name that appears during interview will not be disclosed. As a protection, the

demographic questionnaire and the interview responses will be kept locked up in a filing cabinet immediately following the audio taping of interview. The data analysis program will be secured on the computer of the researcher. Only the researcher of this study will be able to access the information.

Participation and Withdrawal

You can choose whether or not to be in this study. You may also refuse to answer any questions you do not want to answer or do not feel comfortable answering. You can ask me to delete a particular portion of data, to refrain from answering any question, to turn off the tape recorder at any time during the interview or to withdraw from this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind or loss of benefits to which you are otherwise entitled.

Identification of Investigators

If you have any questions or concerns about this research, please contact Nur Setiawati Dewi, at +6281326294862 or by e-mail at nurse.tiawatidewi@gmail.com. The faculty advisor of this project is Assoc.Prof. Piyanuch Jittanoon, Department of Community Health Nursing, Faculty of Nursing, Prince of Songkla University by email at piyanuch.j@psu.ac.th.

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Signature of participant _____

Appendix C. Demographic Questionnaire

Code: _____

The following questions will help collect general information about the parents in this study. Answers given to the following questions will be kept strictly confidential. If you have any questions, feel free to ask me.

- 1 What is the length of time you have identified as a parent?
 1. Less than 5 years
 2. 5-10 years
 3. More than 10 years
- 2 What is your gender?
 1. Female
 2. Male
- 3 What is your age?years
- 4 What is your highest level of education?
 1. Less than High School specify: _____
 2. Diploma's Degree
 3. Bachelor's Degree
 4. Graduate Degree, specify _____
- 5 What is your relationship status?
 1. Single
 2. Married
 3. Divorced

4. Widowed
 5. Other (please specify): _____
- 6 How long have you identified the above as your current relationship status?
1. Less than 5 years
 2. 5-10 years
 3. More than 10 years
- 7 What is your employment status?
1. Full-time
 2. Part-time
 3. Disability leave or permanent disability
 4. Unemployed
 5. Student
 6. Other, (please specify): _____
- 8 What is your employment type?
1. Government officer
 2. Private employer
 3. Self employed
 4. Unemployed
 5. House wife
 6. Other (please specify): _____
- 9 What is your total monthly income?
1. Less than Rp. 2,000,000,-
 2. Rp. 2,000,000,- Rp. 3,000,000,-

3. More than Rp. 3,000,000,-

10 What is the composition of your home in relation to number of individuals, their age, relationship to you, and the length of time they have lived with you?

Initial name	Age	Relationship with you	How long have they lived with you?

Appendix D. Interview Guideline

This interview guideline will help collect information about what is the lived experiences of Javanese Muslim parents in nurturing the well-being of talented youths. The answer given to the following the semi structure questions will be kept strictly confidential.

The talented youth

1. Have you ever heard the words “talent”
2. Could you please describe characteristics of talented youth from your perspective?
3. Do you know your child have talented?
4. When do you identify your child is talented?
5. Can you tell me about your feelings on having a talented child?

The well-being youth

6. Have you ever heard the words well-being”?
7. Could you please describe characteristics of well-being youth from your perspective?
8. What do you know that your child has a high level of well-being?

The well-being of talented youth

9. Based on your answer about talented and well-being, do you think the well-being of talented youth is important?
10. From your perspective, how do you know your child reach the well-being of talented?

Nurturing The well-being of talented youth

11. Could you tell me what your child’s needs to achieve the well-being of talented?

12. What your experiences of nurture your children to be a the well-being of talented are?
13. What do you and the other family's members feel about nurturing the well-being of talented child?
14. What are the similarities and differences between nurturing the well-being of talented child and non-talented children?
15. What are factors to enhance you to nurturing the well-being of talented child?
16. What are the barriers for nurturing the well-being of talented child?
17. What do you do to deal with those barriers?
18. What help and support do you feel you need in nurturing the well-being of your talented child?
19. What would you want to suggest about nurturing the well-being of talented child?
20. Is there anything that you would like to share with me about your the well-being of talented youth?

Appendix E. Field Notes

Date :
Time :
Location :
Parent :

OBSERVATION

NOTE TO SELF

ENVIRONMENT (specific facts and
 details in the field)

INTERVIEW SITUATION (sensory
 impressions and specific words)

Appendix F. Reflective Journal


Pre-conception	Interview process	Methodological process

Appendix G. Demographic Data of Parents and Talented Youth

Parent demographic							Talented youth demographic			
Partc	Age	Marital status	Job	Gendr	Eco level ¹	Edu level	Talent	Gender	Age	Awards
1	58	Married	teacher	Male	High	Bachelor	Table tennis	Male	21	1 international awards 5 national award
2	61	Married	Retired	Male	Middle	Bachelor	Table tennis	Male	17	1 international award; 14 national awards
3	58	Married	teacher	Male	High	Bachelor	Football	Female	21	3 national awards
4	52	Married	Teacher	Male	Middle	Bachelor	Softball	Female	22	2 national awards
5	58	Married	Army retired	Male	High	High school	Table tennis	Male	19	2 international awards; 1 national awards
6	55	Married	Public officer	Male	High	Bachelor	Table tennis	Female	21	2 national awards
7	50	Married	Self employee	Male	Middle	High school	Table tennis	Female	17	2 national awards
8	60	Widow	Housewife	Female	Low	High school	Dancer	Female	23	international awards and national award

Parent demographic							Talented youth demographic			
Partc	Age	Marital status	Job	Gendr	Eco level ¹	Edu level	Talent	Gender	Age	Awards
9	50	Married	Self employee	Male	Low	Elementary school	Pencak silat	Male	22	The third winner of world champion; 1 national award
10	57	Married	Public officer	Male	Middle	Bachelor	Kempo	Female	21	1 national award
11	56	Married	Self employee	Male	High	High school	Qur'an recitation	Male	17	1 national award
12	56	married	Self employee	Female	Middle	Junior high school	Intellectual	Female	19	1 international award; 2 national awards
13	58	Married	Self employee	Female	Middle	High school	Dancer	Female	19	1 national award

Appendix H. Ethical Clearance



Certificate of Approval of Human Research Ethics
Center for Social and Behavioral Sciences Institutional Review Board,
Prince of Songkla University

Document Number: 2017 NST – Qn 029

Research Title: Nurturing Well-Being Talented Youths among the Javanese Muslim Parents:
The Phenomenology Study

Research Code: PSU IRB 2017 – NST 031

Principal Investigator: Nur Setiawati Dewi

Workplace: Doctoral Philosophy in Nursing Science (International Program)
Faculty of Nursing, Prince of Songkla University

Approved Document: 1. Human Subjects
2. Instrument
3. Invitation and Informed Consent

Approved Date: 17 August 2017

Expiration Date: 17 August 2019

The Research Ethics Review of Center for Social and Behavioral Sciences Institutional Review Board, Prince of Songkla University approved for Ethics of this research in accordance with Declaration of Belmont.

Aranya Chaowalit
.....
(Assoc. Prof. Dr. Aranya Chaowalit)
Committee Chairman of Center for Social and Behavioral Sciences
Institutional Review Board, Prince of Songkla University

VITAE

Name Mrs. Nur Setiawati Dewi
Student ID 5610430020

Educational Attainment

Degree	Name of Institution	Year of Graduation
Bachelor of Nursing	Universitas Padjadjaran	2001
Master of Nursing	Universitas Indonesia	2007
Nursing Specialist in Community of Nursing	Universitas Indonesia	2008

Scholarship Awards during Enrolment

1. Directorate of Higher Education Scholarship, Ministry of Research and Technology, Indonesia Government
2. Thesis funding Graduate School Prince of Songkla University

Work – Position and Address

Lecturer at Community and Mental Health Division, Department of Nursing, Faculty of Medicine, Universitas Diponegoro. Gedung Departemen Ilmu Keperawatan, Fakultas Kedokteran, Universitas Diponegoro, Jl. Prof. Soedharto, SH, Tembalang, Semarang, Jawa Tengah, Indonesia, 50275