Acehnese Attitudes Toward the Role of Fathers in Positive Self-concept Nurturance

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Abstract. The involvement of both parents is essential in the child's upbringing. Fathers mainly play a role in instilling various values and positive self-concepts in children, which will become the capital of children growing into healthy and productive members of society. In Acehnese society, childcare is mainly done by mothers, while fathers perform more roles outside the home as breadwinners and members of society. This study aims to reveal people's attitudes regarding the role of fathers in fostering positive self-concept in children. The research uses a quantitative approach. The data was gathered using convenient sampling techniques and collected a sample of 326 participants. The participants filled out the research scale, which was disseminated directly or through an online form administration. The study found that the Acehnese community showed a wide range of attitudes toward the list of fathers' behaviors in instilling a positive self-concept in children. The results of the study implied that 65.4% of respondents had little hesitation to thoroughly disapprove of the application of the role of fathers in the cultivation of positive self-concept in children. Only 34.6% of participants believe that the list of such actions is prominent. Discussing which behaviors are accepted and which are less accepted becomes influential in strengthening the father's role in instilling a positive self-concept in the child.

Keywords: Attitude · Acehnese · Fathers' Role · Positive Self-Concept Nurturance

1 Introduction

A family is the smallest unit of a society where a child is born and starts to grow to be a fully functioning human. As a minor society, a family greatly influences child development, physically and mentally. There is a statement that a family is a place for a child's character development, contributing to a nation's character formation [1]. It is also commonly stated that the family is the children's first and foremost social environment [2] [3].

A parent is a person who is responsible for a child. Everything a parent does affects the child's development. Many studies have proven this statement. For example, research [4] found a significant relationship between parental support and self-concept in adolescents. Research [5] also found a meaningful relationship between family support and the self-concept of young women who experience puberty.

In fulfilling this responsibility, as the family leader, parents in Islam are encouraged to have a clear vision and mission when building the family. In the Islamic view, a father is a Khalifah and a role model. A well-known expression narrates that the household dipper is in the hands of a father. Allah Almighty said in Surah at-Tahrim verse 6, which conveys a call to the faithful to protect themselves and their families from the fires of hell. This verse is devoted to a father as the head of the family to protect himself and his family (his wife and children) from everything that plunges life, everything that will afflict their lives. This verse also infers that a father is a primary educator in a family.

According to [6], there are 17 verses in Quran describing parent-children dialogue. From those dialogs, there are 14 dialogues between father and child, two times between mother and child, and one dialogue between the two. Those imply that father-child dialogues are more critical than mother-child dialogues. Reference [7] explained that fathers have a vital role in childcare in instilling affection, self-concept, independence, religious cultivation, and peer monitoring. In addition, research [8] stated that the role of a man is as a father and a husband. He educates both the child and the wife. The wife's education is momentous and aims so that the wife can later educate the child following the guidance of Islam.

However, there have been shifts regarding this role within the Muslim family. In Aceh, although most families are Muslim, the role of fathers has shifted from being the primary educator to just a breadwinner who spends more time outside the home [9]. Acehnese culture respects the father or husband very much, so the stigma arises that the father's job is to make a living only; the rest of the house and parenting duties are left entirely to the mother. In addition, men's culture of drinking coffee and hanging out adds to the problem of limited time with family. Therefore, the father is rarely at home and cannot helps their spouses educate the child. Meanwhile, although the view on the father's role in a child's upbringing may also vary in different cultures, in Western countries, for various reasons, fathers have reportedly become more involved in parenting [10]. Reference [11] also discusses the father's role in the child's development in a review of non-Islamic cultured research.

This article aims to report the attitude of the Acehnese regarding the role of fathers in cultivating positive self-concept in children. Therefore, consecutive section will explore the concept of self-concept and attitude.

2   Variable Definition

2.1   Self-concept

In a complete definition, self-concept is the totality of a complex, organized, and dynamic system of learned attitudes, beliefs, and evaluative judgments people hold about themselves [12]. Author [13] defines self-concept as the knowledge a person has from oneself interpreted by the environment in which one belongs. According to authors [14], people form self-concepts by assessing themselves in various situations. The child learns how to judge oneself by the reactions of people close to him from early life [14]. This statement shows that parents play an essential role in the formation of self-concept in children. Parents can influence how children perceive themselves and how to react to the views of

others. It is also determined by how the parent perceives himself. Parents cannot teach a child how to look positively at themselves if parents do not okay with one's attributes.

There are many things that people perceive about themselves. This research focused parents' efforts in children's self-concept cultivation on four areas of guidance and counseling services: personal, social, academic, and career [15]. A positive self-concept is stable and varied. The individual with a positive self-concept can understand and accept varied facts about himself so that the evaluation of oneself becomes positive and acceptable [16] [17]. Six indicators, namely, characterize people with a positive self-concept: 1) Being confident in their ability to cope with problems 2) Feeling equal to others 3) Receiving praise without shame 4) Being aware that everyone has various feelings, desires and behaviors that society might not entirely approve, 5) Being able to improve himself because he is capable of 6) Expressing aspects of personality that he is not happy with and trying to change them [18].

2.2 Attitude

There are many definitions of attitude. One definition states that attitude is a learned tendency to evaluate things in a certain way. Another definition explains that an attitude refers to emotions, beliefs, and behaviors toward a particular object, person, thing, or event [19]. Three components together form a complete attitude: cognitive, affective, and conative (behavior) [20]. The cognitive component contains a person's beliefs about what applies or what is suitable to the object of attitude. Belief is the basis of a person expecting a particular object. The affective component concerns a person's subjective feelings towards an object of attitude. The conative or behavioral component indicates the tendency to behave with the one in a person related to the object of the attitude faced.

3   Method

This research is survey research that applies a quantitative approach. The research location is the Aceh Province of Indonesia, which has concerns about implementing Islamic law. Data collection was conducted by administrating face-to-face question-naires and distributing online forms. Three hundred twenty-six respondents participated in a self-reported attitude toward a list of self-concept cultivation actions.

The study inquires respondents to convey their attitudes (statements of evaluation) towards 30 lists of father actions aimed at instilling a positive self-concept in the child. Examples of conduct lists are; saying that the child is good, taking the child to discuss when the child makes a mistake, taking the child to discuss future ideals and work, and teaching the child how to adapt to the bad behavior of others. There are also unfavorable behavior lists, such as; scolding when the child makes a mistake and prohibiting children from playing in activities that will make them dirty. The reliability test for the items produces an 0.821 Cronbach's Alpha index, which means that these items have good reliability.

The data were analyzed using descriptive statistics to describe public attitudes toward father behavior in positive self-concept cultivation. Mean, standard deviation, and percentage were applied to understand the data.

Be sure the symbols in your equation have been defined before the equation appears or immediately follows. Please refer to "Equation (1)," not "Eq. (1)" or "equation (1)."

4   Findings and Discussions

Respondents in this research come from various districts. The range of age is 19–82, with a mean of 39.89. Respondents also have different educational backgrounds and employment fields. In addition, more than a third of respondents are female. The following section will provide the result of the data analysis and a discussion of the result of the study.

4.1   Data Analysis Result

The public attitude toward father behavior aimed to implant a positive self-concept in children is generally good and cheerful but not very satisfactory. With a maximum score of 5 for every item, the total average score is only 3.96. The general breakdown of respondents' attitudes towards father behavior to instill positive self-concept in children was 34.6% strongly approved, 42.1% approved, 11.1% undecided, 8.7% disapproved, and 3.5% strongly disapproved. Roughly concluded, it can be stated that 65.4% of respondents have little hesitation to the point of complete disapproval of the application of the father's role in the cultivation of positive self-concept in the child; only 34.6% are sure that this is important.

Table 1 describes the statistics for 30 items, ordered from the smallest to the biggest mean. The table shows that out of 30 items, two items had a mean of 2.12 and 2.75, i.e., the father should not directly advise when children make a mistake and should not prohibit children from doing risky play activities such as climbing and running. These two means are the smallest compared to the others. Its covariance of variation (CV) is also the biggest, indicating that people have very diverse opinions on these two items compared to other items.

Eight items had a mean ranging from 3.02 to 3.97. These items are the father's behaviors, including some hindering behavior (unfavorable items) and fostering behaviors. Those items are: prohibiting children from dirty playing, limiting friends, scolding, choosing a school without discussion, discussing specific behavior, and teaching children to adapt to others' bad behavior. The items CV are also mostly higher than the following 20 items. Another 20 items had a more satisfactory result, with the highest mean of 4.47. Samples of listed behavior are: encouraging children to keep trying, inviting children to discuss when they make mistakes, saying 'you are a good child', and inviting children to discuss their goals and future work.

It is important to note that some participants disagree that fathers should have particular behavior to foster children's positive self-concept on every item. Some of the items which have a small percentage of participants who disagree are: 0.31% of respondents do not want a father to discuss attitudes and behaviors needed to work well in the future; 0.92% object to the father inviting children to discuss their goals and future work; 1.23% respondents do not agree with a father praising a child or say something like a child is are a good person; 1.53% does not agree that a father should play with children or invite

Table 1. Items statistics

Father Behavior	Mean	SD	CV
Direct advice when the child makes a mistake	2.117	0.999	0.47
Prohibit children from risky play activities such as climbing and running.	2.748	1.141	0.42
Prohibiting children from doing play activities that will make them dirty	3.018	1.179	0.39
Limiting children from choosing playmates	3.034	1.053	0.35
Scolding when the child makes a mistake	3.126	1.182	0.38
Father gives freedom in choosing friends	3.482	1.057	0.30
Immediately scold if the child makes a mistake	3.537	1.152	0.33
Choosing a child's school without discussion	3.764	1.188	0.32
Discussing why the father does not like certain behaviors of the child	3.908	0.940	0.24
Teaching children how to adapt to the bad behaviors of others	3.972	0.962	0.24
Comparing children with others	4.084	1.049	0.26
Encouraging children to do various activities	4.104	0.827	0.20
Checking and asking about the child's situation first when he is involved in circumstances involving others	4.156	0.695	0.17
Checking and asking about the child's situation first when he makes a mistake	4.221	0.693	0.16
Accompanying when the child cries	4.239	0.747	0.18
Discussing children's hobbies	4.248	0.721	0.17
Always accompany the child	4.261	0.805	0.19
Mentioning the negative traits of the child when talking about the child with others in front of the child	4.273	0.949	0.22
Accompanying children's activities	4.279	0.722	0.17
Providing an understanding of how to choose friends	4.313	0.689	0.16
Calling a child by a particular name to mock	4.319	0.857	0.20
Invite children to discuss the school to choose	4.325	0.787	0.18
Taking children to play	4.337	0.690	0.16
Discuss attitudes/behaviors needed to work well in the future	4.340	0.590	0.14
Invite children to discuss various professions and occupations	4.344	0.692	0.16
Praising the child	4.411	0.615	0.14
Invite children to discuss their goals and future work	4.414	0.682	0.15
Say, "you are a good child."	4.417	0.650	0.15
Invite children to discuss when children make mistakes	4.426	0.764	0.17
Encourage children to keep trying	4.469	0.734	0.16

children to discuss various professions and occupations. On negative items: 32.81% of respondents agree that a father should scold when a child makes a mistake; 36.81% believe that a father should prohibit children from playing that will make them dirty; 45.08% would want a father to forbid children from climbing or running; 36.49% agree that a father should limit children friend.

4.2 Data Analysis Result

Self-concept is an important matter for every person. How people see, describe, and value themselves shapes their cognition, attitude, feeling, and behavior [11]. Since humans are social beings, how it looks at themselves is greatly influenced by how others perceive them, especially those closest, primarily when individuals do not yet have a more independent perspective. Here is when a child needs parents to teach and culture a positive self-view of themselves, others, events, or things around them. Failure to establish a strong self-concept at the beginning of life will make the child too dependent on how others perceive them.

The result shows that Acehnese has a different attitude toward the idea that a father should do certain things to foster children's self-concept. Perhaps this is not only the Acehnese issue. There are very few academic articles that discuss the way parents instill positive self-concept. Meanwhile, some research found the influence of significant other on the child's self-concept [21] [22]; likewise, those which associate it with other variables [4], [15], [17] and [23]. This previous finding suggests that people may not firmly believe that self-concept can be shaped by proper parental behavior, especially by the father.

The study found that 20 of 30 registered behaviors received a reasonably good response. The result may indicate that society mostly agrees that this behavior is essential and can form a positive self-concept in the child. However, it is also possible that although the public in this research approved many fathers' behaviors listed in this study, they may not intend to or realize that these behaviors could encourage the formation of positive self-concepts in children. This statement could be true, considering everyone has a different view of the purpose in life. The variation of life purpose perhaps would differ on what to define as a positive self-concept. Different cultures perhaps also have their own list of conduct as the behavior characteristic of a positive self-concept. For example, some might believe that praising a child would have no good in children's lives; they might believe that a strong human would have to endure or survive many dire circumstances. Some people in Aceh have such an opinion that they reveal it in public discussion. Subsequent phenomenology research perhaps is needed to explore this concern.

However, the importance of fathers' role in the child's upbringing and education has been supported in many articles. Those articles did not associate the father's performance with self-concept. Research [24] explained that a father's involvement in childcare would benefit the child's physical, cognitive, and social-emotional development. There are things that fathers can do to be involved in childcare, such as accompanying the spouse during pregnancy, taking care of the baby, and doing activities with the child. This conduct can create and maintain good communication with the child.

Research [25] found that the research subjects (all are a father) state that they play a significant role in childcare activities, even though most are working. The study emphasized the need for the presence of fathers at home after work activities so that the father could accompany their spouses in the parenting process.

Research [26] also reported that almost all participants in the study stated that they were involved in children's education and had tasks performed together with their spouses. However, less than half of the participants stated they had sufficient time with children. Participants generally state that job demands are the inhibiting factor limiting direct involvement in parenting.

Research [27] described the results of activities in the Aceh Home Education Community. The community invites fathers to return to their role as primary educators in the family. The study, which subjected community members, found that fathers who were members of the community had performed roles according to specified indicators. It was reported that the fathers had been present in the family to guide children and family members and applied the required parenting style (democratic style) and exemplary. Other roles performed by fathers in this study were setting goals, guiding, providing, motivating the child's learning, giving affection, training and assigning, monitoring, and protecting the child. Research also found that the family of the study got no significant obstacles in developing children's character.

Many Indonesian articles, as explained in research [27], elaborate that family education and public education are aimed at character building as one of the objectives. Article [28] point out that character and personality building, among others, are the objective of education. As explained in the article, the positive self-concept is merely a part of personality aspects. Should the positive self-concept effect be considered small compared to personality or character? Or should parents give more attention to positive self-concept building? We could use those two questions to consider subsequent research on the positive self-concept-building theme.

5 Conclusions

The Acehnese responded positively to most paternal behaviors aimed at instilling self-concept in the child. The result indicates an awareness of the role of the father in the cultivation of a positive self-concept or simply the father's role in the child's education. Further investigation is needed to examine efforts to instill a positive self-concept. Studies on parental involvement in the cultivation of positive self-concepts also need to be expanded so that there is evidence that these efforts can be made to build a more robust generation in the future.

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