

Research Articles

Understanding the Meaning of Talented Youth Well-Being by Javanese Muslim Parents

Nur Setiawati Dewi^{1*} Piyanuch Jittanoon² Wantanee Wiroonpanich³

¹Department of Nursing, Faculty of Medicine, Universitas Diponegoro, Indonesia.

²Associate Professor, Faculty of Nursing, Prince of Songkla University, Songkhla, Thailand.

³Assistant Professor, Faculty of Nursing, Prince of Songkla University, Songkhla, Thailand.

*Corresponding author: nurse.tiawatidewi@fk.undip.ac.id

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Abstract

This phenomenological study aimed to elucidate the meaning of talented youth well-being from the parents' points of view. Thirteen Javanese Muslim parents of talented youths were recruited by purposive sampling and snowball techniques. The data were collected by in-depth interviews, field notes taking, and participant observations. Giorgi's phenomenological approach was used to analyze the data. As Javanese Muslim parents described, talented youth well-being revealed five themes. These were being a mu'min, possessing a mind and a healthy body: physical strength, performance, and proper functioning. Parents also focused on keeping the balance of a youth's roles: between talent and study; and mastery in socializing skills. Parents emphasized that being a mu'min is the center of meaning for talented youth well-being, even in other natures. The findings of this study provided insights for family nurses to assist parents in promoting their talented youth's well-being. A partnership among nurses and family may be essential to enhance parenting knowledge and skills. Therefore, parents could manage and maintain the well-being of talented youths.

Keywords: Javanese Muslim parents; talented youth; well-being; Indonesia

Introduction

Being talented youth, or as in some literature this term 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 the degree which places an individual at least among the top 10% of his/her age peers who are or have been active in that field

or expertise".¹ Around 10% of the children globally belong to talented youths. On the contrary, in Indonesian studies, approximately 2-5% of children in Indonesia are identified as talented youths.^{1,2} Although they have fewer numbers than the general population, they are identified as being a national asset. Their talent could impact positively on their nation, significantly and worldwide.

Most of those children reached the top performances as professionals at a young age.³ However, it often requires hard work and sacrifices. They started constant training in childhood and involved year-round. They should train consistently since childhood to properly prepare their physical body for competition.^{4,5} At the same time, they should learn how to deal with the stressor they meet in every tournament, talent organization and their life.^{6,7} It is necessary to concern which the talent's stress contributed to fulfilling essential needs physically, emotionally, socially, and spiritually, affecting their well-being status.⁸

In the past few decades, several studies in education and psychology have given serious attention to discussions on youth's well-being.^{5-7,9} Although the researchers can provide awareness of the importance of talented youths' well-being and roles, most of the concepts are from western perspectives. They tended to define the children and youth well-being as a state of complete physical, mental, and social needs.^{8,10,11} On the other hand, although there is a limited study about well-being in the eastern countries^{12,13} these eastern studies still used the well-being concept from western perspectives. The concept of talented well-being has not been clearly defined, particularly by Javanese Muslims from an eastern perspective. Javanese Muslim is one of the eastern countries ethnics who kept both of the local wisdom (Javanese values) and religious values as the way of life. Accordingly, this may profoundly influence their perception of talented youth's well-being.

To gain a deep understanding of talented youth's well-being, parents become the primary source of this study to interpret talented youth well-being. They become concerned regarding the changes in their youths' well-being. They are always present through the nurturing process when their children start to develop their talents and are aware

of what characters and experiences their children undergo throughout their growth. Moreover, parents also understand the environment in which their children grow, especially when they are learning.¹⁴ Therefore, the gap of this phenomenon is necessary to be explored by parents' experiences.

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

Research question

What is the meaning of talented youth well-being from the viewpoints of Javanese Muslim parents?

Objectives

This study aimed to explore the meaning of talented youth well-being from the parents' points of view

Methods

Design: Giorgi's descriptive phenomenological method was used in this study to understand and to elaborate on the meaning of talented youth well-being as perceived by Javanese Muslim parents.

Setting and participants: The study was conducted from September 2017-June 2019 and took place in Central Java and East Java Provinces of Indonesia. The participants were Javanese Muslim parents whose 15-24 years of age, children have achieved outstanding talent awards (e.g., trophy, medals, certificate, etc.) in art, sports, and intellectuality. The inclusion criteria were 1) parents who are identified as Javanese Muslims and is the

biological or adoptive; and 2) able to communicate in either Indonesian or Javanese language.

Sampling method: This study used purposive and snowball sampling methods for selecting the participants. Firstly, the researcher contacted a retired national hockey athlete. He introduced two-talented youths (P1 and P2, talented youths) to the researcher. The inclusion criteria for youths were: 1) a talented youth who is registered as a college student and aged 15-24 years old has achieved talent awards in academic, art, sport or other specific awards (e.g., trophy, medals, certificate, etc.) at least once at a national level; 2) a youth who has good or excellent well-being (score 80-100) when measured by WHO (Five) Well-Being Index.¹⁵

Parents were selected to be candidate participants if the talented youths met the inclusion criteria. The sample of this study consisted of 13 participants. The researcher contacted and interviewed the parents one by one. From P1's talented youth, the researcher got information about talented youths of P4, P6, P8, and P11. On the other hand, P2 informed about P3, P10, and P7. P4's talented youth had a connection with talented youths P10 and P5. At last, P10 introduced P9, P12, and P13.

Furthermore, the interview was recorded. After the interview had been completed, the interview was transcribed. The interview with the next participant was not carried out until completed.

Ethical consideration: The Regional Ethical Review Board in Research Ethics Committee, Faculty of Nursing, Prince of Songkla University, Thailand (no. 2017 NSt-Qn 029) has approved the study. The researcher protected parents' confidentiality by de-identifying information in transcribed data using coding and pseudonyms. 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 were finally published, at which time the data will be destroyed.

The researcher also protected the parents' freedom for their decision-making related to their participation in this study. The principal researcher provided a letter of consent (agreement letter) to parents, and they were allowed to ask any relevant questions. The parents who agreed to join the study signed their participation in a written letter of consent.

Data collection: To minimize any bias during the interview process, the researcher used bracketing. Furthermore, the researcher intentionally ignored the fact that she had an insider's advantage of knowledge, opinions, or views regarding her background. The principal researcher had experiences as a community nurse specialist in school and community.

The principal researcher conducted the interview process. Bahasa, Indonesia, was used during the interview. The researchers also used a semi-structured interview as the primary source of data collection to support the interview. Moreover, field notes and reflective journal entries were also used as supporting data. The interviews were conversational dialogues, starting with open questions where the principal researcher asked the participants to explain four primary questions. The interview opened with the statement: "Have you ever heard the words well-being?" followed by two direct question areas guiding the interviews: 1) would you please describe the characteristics of well-being from your perspective? and 2) When does your child reach well-being?

The participants were, after that, encouraged to speak freely as they responded to open questions and were also allowed to reformulate their stories through probing questions. The interviews were divided into two sessions, which were conducted

at different times. The first session lasted for 60–90 minutes, and the second session lasted for 30–45 minutes, which were tape-recorded and transcribed verbatim. The researcher then translated the transcript from the Indonesian language into the English language for the consultation process.

Data analysis: descriptive phenomenology method from Giorgi was used to analyze the data of this study. During data analysis, all researchers in this study had contributions to develop the essence of the phenomenon. To understand the data in a holistic sense, the researchers read each parent's data written in transcription and field notes entirely. After the researcher achieved a holistic understanding, the researcher re-read each transcript again and marked each shift in meaning with a slash. The researcher then applied the process of imaginative variation to transform the parents' natural expressions into phenomenological and psychologically sensitive expressions. The next step was to put the pieces back altogether to synthesize the units. The last step was to create themes, thus making the structure of the meaning of talented youth well-being.

Trustworthiness

The researchers used credibility, dependability, confirmability, and transferability to ensure qualitative data's validity and reliability.

Credibility. The researcher used two techniques to gain credibility, including reflectivity and triangulation. The researcher used bracketing as a reflexivity strategy to clearly set aside personal biases and influences to understand the phenomenon from the parent's perspective clearly. 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, interviews, and field notes were triangulated. The researcher analyzed field notes and interviews to ensure the alignment of information

and the development of themes.

Dependability. The researcher and advisor worked together to examine whether the study's process was acceptable, particularly regarding the content in chapter three, including sampling selection, data collection, procedures, and data analysis. Then, we assessed whether the data supported the data analysis findings 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. The members of the dissertation committee rechecked and audited all of the research processes and the findings.

Transferability. The researcher provided a detailed description of the study, particularly in the phenomenon description. By giving the phenomenon description, the other person (e.g., the researcher or expert) can evaluate the phenomenon's consistency with other persons or settings. Therefore, the reader can apply the study process in different settings.

Results

Description of participants: The 13 parents were identified their ethnicity and race as Javanese Muslims, i.e., three females and ten males. Their age ranged from 50 to 62 years old. Except for three parents (one of whom was a housewife and the other two were retired), the rest were employed or self-employed. Six had a completed bachelor's degree, and five had senior high school education; the remaining two had elementary and junior high school education. All but one (a widow) were married.

The meaning of talented youth well-being from Javanese Muslim parents' viewpoints

Based on the participants' perspectives, there are five themes of talented youth well-being emerging, i.e., 1) being a mu'min, 2) having a healthy body: physical strength, performance, and proper functioning, 3) possessing mind stability, 4)

keeping the balance of youth's roles between talent and study, and 5) mastery in socializing skills.

Being a mu'min

Being a mu'min means that the person has faith in Allah (Imaan). The participants mentioned that Imaan was performed verbally by confession of Allah's existence and what Allah commanded through Muhammad the Prophet or the messenger. This imaan is shown by firmly and wholeheartedly believing in Allah God the almighty and doing a set of daily Islamic rituals in the relationship with Allah (shari'a) such as five ritual of prayers (Islamic term: sholat) at set times throughout the day, almsgiving to the poor and orphans, Ramadhan-fasting from sunrise to sunset during Ramadhan (Islamic calendar system) month or additional fasting on Mondays and Thursdays (sunnah fasting). Also, participants mentioned that they recited Al Qur'an (Holy book of Islam), kept in touch with friends (silaturahmi), wore a hijab, obeyed all Islam rules and norms, and respected others. Mother (P12) mentioned, "I believe that wearing a hijab can control her emotions and behavior." Father (P11) said, "My son recites and memorizes Al Qur'an after Maghrib sholat (prayer after sunset). he will be more disciplined and have a strong memory."

Therefore, participants rejected the doctrine mentioning that the body or mind is the center of well-being. They tended to believe that being a *mu'min* is the core of talented youth's well-being.

"Islam is a complete religion. Everything related to everyday human life is arranged under Islamic laws. I am sure that Muslims have a connection to Allah (God Almighty). If you are a mu'min, you have a pure heart that will drive the body's part and mind to be healthy. The core is the heart, not the body or mind. Muslims will not get sick easily, have negative feelings. The community will respect them because

mu'min persons have good manners which are reflected in their daily life." (Mother, P12)

The stability of mind

Mind stability refers to having a steady and clear mind and heart, which eventually will influence the way of thinking, creativity, and ability to manage stress and problem and enjoyment in talent activities. As one of the parents stated that if talented youths had stability of mind, they could simultaneously handle multiple tasks. Three parents noticed that mind stability was demonstrated by having curiosity about something and creativity in innovations. Another parent mentioned that mind stability was shown in memorizing, thinking clearly, and having a passion for talent. Two parents perceived that having the high motivation and enjoying activities were part of talented youth well-being characters.

"I think my daughter can control her mind. She knows how to work effectively. Thus, she can solve the problem faster than others. She reads the situation around her carefully and can learn and memorize new knowledge. I think her mind works effectively. Her mind is very stable even though she works under pressure." (Father, P11)

Nine parents of talented youths in sport emphasized that mind stability could be identified when the talented youths win the championship. They said if the youths had a stable mind, they could concentrate during the competition, read the situation when they had to attack or defense, thought fast to beat their rivals and controlled the game's rhythm quickly. Some parents could also observe the youths' mind stability during the final competition's critical situation. For example, when the youths were at a crucial point and on the brink of defeat, they could control their emotions,

ignored the critical moment, gave full attention to the games, though clearly, and read fast the rivals' conditions. As father of a *Pencak silat* (Indonesian traditional self-defense sport) athlete summed up

“the key to be a successful athlete can control the emotions, to think clearly when they are under pressure. never be afraid of losing, having a fighting spirit, never giving up, fighting to the end, and reading the game’s situation. If he has it, he will be successful.” (Father, P10)

The healthy body: physical strength, performance, and proper functioning

The theme refers to having physical strength and performing daily activities well and proper bodily functions in the youths' career. Parents defined physical strength as having no sickness, no injury, and excellent performance on the training schedule. No illness means they have no physical disease, including the common cold. However, a dancer's parent argued that a common cold was not a sickness because her daughter could still dance or continued her regular activities.

“It is necessary for a dancer; how she could 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 be healthy; I mean he can do anything. He can complete the schedule arranged by the coach and me” (Father, P4).

The athlete's parents perceived physical strength as not only having no sickness, no injury, or performing well, but also had excellent balance, speed, coordination, reaction time, agility, and power both during training and competition.

“She has good speed abilities. Her pace is swift compared with the other female athletes.” (Father, P3).

Moreover, the dancer's parent perceived a healthy body as flexible, with good movement and stamina during dancing.

“She struggles to maintain her body’s integrity, movement, and stamina during her dance” (Mother, P13).

Keeping the balance of youths' roles: between talent and study

This theme refers to the ability to maintain both the tasks of a talented person (in arts, sports, and intelligence) and a college student simultaneously and in proportion. Parents expected that their talented youths should have the ability to keep the balance between their roles as students and talented people. These roles should not overlap one another since they equally played essential functions in their future success. As the mother of a female dancer (P8) mentioned, “When she is successful in her study, she will succeed in her life. Both roles are necessary; one is no more important than the other.”

Although some parents focused on achieving both study and talent, most of them expected their youths to focus more on academics. They assumed that living by depending only on a career based upon talent was very risky. Although they believed that it would be sufficient to support an athlete's life now, there was no guarantee for life sustenance. They worried about their children's future due to some experiences of older athletes who fell into poverty due to a lack of academic achievement. Parents considered that an academic degree would help the youths to get a promising job, which could support the youths' futures and the sustainability of their activities involving talent.

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

Mastery in socializing skills

The mastery in socializing skills refers to having good relationship skills with others, demonstrating good Javanese manners, and having no conflicts with community members. Parents recognized that as human beings, they did not live alone independently, but they lived and depended on other people. Even though they realized that their youths did many activities, parents emphasized the importance of having a good relationship with neighbors to sustain their 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, our family needs to have a good relationship with our neighbors. If we do not have a good relationship with them, we will be in trouble. We will be isolated. It will disappoint us. Therefore, my wife and I teach my children to respect our neighbors, especially older people. We must respect them.” (Father, P7)

To master socializing skills, parents appraised that manners or cultures should guide their youths around them; if they ignored those, the community would reject them. The parents believed that Javanese cultural manners were essential; accordingly, the youths should be well Javanese mannered (njawani). Although njawani was not

easy and takes time to learn, parents would be proud if they succeed.

“Being njawani is not easy. The youth has to speak Javanese properly; the youth should also show proper attitudes, behaviors, and ethics. He has to prepare well. Javanese manners have tight rules.” (Father, P3)

To possess an acceptable physical appearance is also a part of Javanese manners. For example, to be a njawani woman, she should wear a loose-fitting dress and was required to avoid the use of straight ones. Even though it was generally acceptable for the youths to wear straight dresses among their peers, participants did not accept it. The participants also assumed that a woman whose wearing a very short skirt and showing her legs or wearing a tank top was labeled a bad one.

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

Participants assured that they had the authority to reject or control any person in terms of having a relationship with their son or daughter. Participants felt comfortable when they knew that their daughters’ friends wore a hijab, as perceived to indicate good people characteristics.

It was necessary to develop having good relationship skills with others through socialization, although conflict with other people (friends, neighbors, etc.) was a common problem that happens during socializing. Participants suggested that it was a fair learning process for the youths to face reality, to solve the problem, and to prepare of their future.

“Through sports, she learned how to interact with others, such as teammates, coaches, and rivals. She learned how to behave properly and speak well with an older coach or a similar realistic teammate. She learned how to deal with pressure from an opponent, a coach, or compete healthily with her teammates. Consequently, she would then not be surprised by her work environment; she would face many people whose diverse characters.” (Father, P6)

Discussions

This study showed that talented youths who reached higher well-being would appear highly in physical performance, goal orientation, social skills, managing emotions, practical abilities, and spiritual abilities. This study established the importance of Islamic values based on the spiritual dimension to construct well-being characteristics. It is not surprising because Indonesia has the largest Muslim population, where the Islamic religion is set as the foundation in parenting. It might influence the parent’s perspectives, parenting practices, and the climate at home,¹⁶ including how they perceive talented youths’ well-being. Islam profoundly affects every aspect of Muslim parenting in Indonesia. Thus, it was not surprising when this study reported that parents set the religiosity aspect (being a mu’min) as the central point of well-being and influence other aspects of being a talented youth. The majority of researchers explored it in terms of psychological well-being that affected the gifted and talented people’s lives and how they influenced behaviors. This well-being perspective incorporates mental health, emotional well-being, and social relationship.^{17,18} A few researchers were concerned about the physical well-being^{19,20} and balancing the dual roles of talented youths.^{21,22} However, every person has his uniqueness that not only focuses on

an individual but also on social processes to develop positive well-being. Consequently, the distinctions of mental, physical, and social well-being among young people might occur as the results of their life experiences and social processes.²³

This study emphasized the importance of being mu’min to influence talented youths to reach success. Being mu’min means the person believes in Allah by practicing Islamic rituals as taught in Al Qur’an and Hadits (Muhammad the messenger’s statements, action, tacit approval, or criticism of something said or done in his presence which is not found in the Quran). Some rituals included sholat, fasting, wearing a hijab, etc. By applying these rituals consistently, parents believed that it was the core of talented youths’ well-being, and it influenced the other aspects of their human well-being. Prayer played an essential role in controlling body and mental health by asking God to overcome anxiety/depression or the urgency of life.²⁴ Some neuroscientists also approved the benefits of Islamic rituals to promote physical well-being. Sholat, one of the Islamic rituals, could help the muscle tones maintain it, preserve postural balance, improve blood circulation, and positively impact sholat to brain activity. Moreover, sholat and reciting the Qur’an also enhanced psychological well-being. It helped to synchronize the limbic system and frontal cortex, stimulate the parasympathetic system to decrease the stress hormone, and produce a serotonergic hormone, leading to the resting and calming of mind state.²⁵

The stability of the mind could indicate a broad meaning. It refers to having a steady and clear mind and heart. In turn, this could lead to having a fair process in thinking, creativity, managing stress and problems, and enjoying sports and other activities. Therefore, a stable mind was related to positive emotions. Previous studies noted that if talented youths possessed self-understanding, there

was an increase in open-mindedness, capacity to solve problems and think, increased involvement in learning (competitive activity), and creativity: they have positive emotions.²⁶ Positive emotions increase working memory, improve openness to new information, increase motivation, and increase enjoyment, hope, and working habits.²⁷ Positive emotions, such as creativity, could also enhance the well-being of talented youth.²⁸ Creativity generated the problem-solving capacity to handle daily stressors by managing the cause of stress.

Having a healthy body was necessary for talented youths. The current study noted that it manifested through body performance, such as no sickness or injury, the body's proper functioning, such as best performance in agility, balance, coordination, power, reaction time, speed, flexibility, movement, and stamina; and meeting the arranged targets. Previous literature suggested injury or sickness related to body performance, which is very common to talented youth, is because they experience high risky moments both in training and competitions.¹⁹ The injury or illness caused the loss of movement, which contributes to the decrease in body functions.^{19,20} Therefore, maintaining a healthy body was the primary success determinant for talented youths in competition.²⁰

Having a balanced role was recognized by parents as the essence of the human well-being of talented youths. It reflected parents' expectations about having a satisfying life. Positive well-being means that an individual could fulfill family and community expectations; the findings showed that family expectation was related to balanced dual roles of talented youth. Parents expected that their youths would get success in both their studies and competitive careers.²⁹ Viale concluded several Asian studies of the talented, which they expected their children to be successful both in academics and their careers.³⁰ This finding revealed one of the

reasons for this phenomenon. Some parents who have middle or low income were worried about the future of their talented children. Hence, they thought that study should be the priority, and studies' success could support their sporting and competitive life. They believed that reaching good academic achievement could support talented youths to have a promising career.

One low-income parent expected his son to be a state civil apparatus (Indonesian term ASN or PNS, civil employee). As a job or career, PNS could support his son's life. Several factors influenced career decisions, including an individual's interest, values, culture, and social aspects.³¹ For Indonesian people, being PNS is still a sought-after job. The first year's salary, working hours, working environment, and prestige have significantly influenced workers to choose a job as a public civil employee rather than working in private sectors or companies.³² A promising career is influenced by cultural perspectives, such as earning and expending money and having good status.³³ Parents who communicate their expectations to their talented youths would increase their high achievements in the future. It helped talented youths to have work ethics, enjoyment amidst challenges, and ambition to master their interests.³⁰

This study found that parents were concerned with how well the youths perform in community-living, wherein they must meet the community's expectations. This study also explained the importance of mastering Javanese manners since they lived in Javanese culture. As members of society, parents expected their children to follow the Javanese culture and be called njawani youths. It was what the parents expected and what made them proud. For Javanese people, they were considered successful parents if they could successfully nurture their children's characters as Javanese society expects.

Conversely, if their youths were labeled as ora njawani, parents would mostly feel ashamed of them. If parents nurtured Javanese characters within their children correctly, they were called successful parents. At the same time, their children would be labeled as njawani.³⁴ On the contrary, if they were ignored, they would be marked as ora njawani. The sense of belonging and attachment to the community has been closely linked to their well-being.³⁵

Surprisingly, this current study exposed that fathers' roles dominantly took some mothers' roles in promoting all aspects of talented youths' well-being. Father participants even accompanied their children's sleep, hugged the children during sleeping to maintain their sleep time quality, and provided emotional support. Islamic values emphasized the equal roles between father and mother in parenting practices—there was no hegemony role based on gender.^{36,37} Islam viewed that the relations between women and men (father and mother) were based on oblivion as outlined in the Qur'an, including mutual help and supporting, protecting and complementing, and doing well to nurture their children.³⁸ Wade and Wiloso³⁹ emphasized that Islamic values and practices had a positive relationship with successful fatherhood. Father participants who had intimately tied to Islam and posit Islam as the foundation of their culture and values would apply consistency to their fatherhood roles.

Wade and Wiloso's study³⁹ found that Islamic values profoundly influenced Javanese parenting. Javanese Muslim fathers actively nurtured the children. There were no separate roles between father and mother in the development of Javanese Muslim children's identity. They found that Javanese Muslim fathers' characteristics included caring and protecting the children, caring and meeting the children's needs, and work hard, which was most consistent with the masculinity of Javanese Muslim men.³⁹ The present study found that, like fathers,

they had the responsibility to work hard to fulfill the family's needs as Islam laws mentioned and to care for and protect the youths.

Limitation

This study explored the meaning of well-being is from the viewpoint of parents, which may be different from those of the talented youths' viewpoint.

Conclusion

This study's seemed to findings provide insights for family nurses to assist parents in promoting talented youths' well-being involving all the human body's dimensions, i.e., mind, body, and spirit. Knowing that spirituality (being a *mu'min*) is the center of talented youth well-being provides family nurses with a new understanding that nurses should involve spiritual aspects in health promotion programs and fundamental nursing care. A partnership among nurses and family may be essential to enhance parenting knowledge and skills. Therefore, parents could propaly manage and maintain the well-being of talented youths.

Recommendations and Implications

This study's findings provide insights for family nurses to assist parents in promoting talented youths' well-being involving all the human body's dimensions, i.e., mind, body, and spirit. Knowing that spirituality (being a *mu'min*) is the center of talented youth well-being provides family nurses with a new understanding that nurses should involve spiritual aspects in health promotion programs and fundamental nursing care. A partnership among nurses and family may be essential to enhance parenting knowledge and skills. Therefore, parents can manage and maintain the well-being of talented youths.

Participating in article writing

All authors contributed to the manuscript writing. The first author wrote the manuscript under close supervision of the the second and third co-authors.

Conflict of interest

The authors stated that there was no conflict of interest in this study.

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