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Analysis of Children's Educational Aspirations in Dayak Ngaju Families; Islam, Christian and Kaharingan in Central Kalimantan

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Abstract. Initially all the inhabitants of Tangkahan village in Central Borneo were Dayak Ngaju tribe with the religion of Kaharingan. Today, 58.9% are Christians, 27.3% are Muslim and only 12.9% are still Kaharingan. The education level of Christian heads of families and housewives are higher than those of Muslim heads of families and housewives and kaharingan. The research problem, how is the portrait of children's educational aspirations regarding the vision, mission, types and level and opportunity of children to get education in Dayak Ngaju ethnic families of Islam, Christian and Kaharingan tribal families in Tangkahan village, Central Kalimantan?. This type of qualitative research with a phenomenological approach. The samples were determined using purposive sampling technique by applying the snowball sampling technique in determining the number of subjects. Research subjects will be added as long as the saturated data has not been found. Data were collected by interview, observation and documentation, which were analyzed through data reduction, data presentation and conclusion / verification. The results of the study show a portrait of the aspirations of children's education in the Islamic, Christian and Kaharingan Dayak Ngaju tribal families contained in their respective visions and missions which are very varied, even though they are not written and without time limits. Their aspirations regarding the type of education also vary widely, even though all of them only reach the strata 1 level by providing equal and fair opportunities to all their children regardless of gender and sibling status in birth order.

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BACKGROUND

Educational aspiration reflects educational goals an individual sets for himself/herself. It is important as it encourages and energizes the individuals to achieve them. Aspirations begin to be shaped early in child's life, but are modified by experience and the environment. Aspirations tend to decline as children mature in response to their growing understanding of the world and constraints imposed by previous choices and achievements. Aspiration means a strong desire to achieve something high or great. Aspirations, however, usually can not the achievement of something high or great. These also address both present and future perspectives. According to Sirin, Diemer, Jackson and Howell, "Aspirations have been defined as the educational and vocational dreams that students have for the future."

The present study compares three major religion of Dayak Ngaju Tangkahan Pulang Pisau regency Central Kalimantan in Indonesia namely Dayak Tribe base on religion adherent, Dayak Muslim, Christians, and Kaharingan adherent on parents educational aspiration for their children. 99% of the inhabitants of Tangkahan village have a Dayak Ngaju ethnic background as one of the four Dayak tribes in Central Kalimantan, namely the Dayak Ngaju, Ot-Danum, Ma'anyan and Lawangan. Initially all Dayak Tangkahan people were Kaharingan people, but currently, of the 1503 inhabitants of Tangkahan village, only 12.9% of Kaharingan people live. Apart from that, Islam is 27.3% and Christian is 58.9%.

The Dayak Tangkahan face various changes, challenges, problems and opportunities. According to Garang, the current era of globalization, besides adding to the convenience and comfort of life, also adds to the complex problems faced by the Dayak community. Humans who are not qualified will be marginalized and left behind, while on the other hand the ability of the Dayak community to face these changes is still weak. The various changes, challenges, problems and opportunities that occur are of course faced by the Dayak community of Tangkahan village in various ways, so that the implications and outputs also vary.

Judging from the level of education, the head of the christian Dayak tribe family (8.1%) graduated from college or had a higher level of education than the head of the Dayak ethnic family who are Muslim (3.7%) and Kaharingan (5.4%). The head of the moslem dayak tribe family (37.0%) graduated from high school, the head of the Christian Dayak tribe family (39.9%) while the head of the Kaharingan Dayak tribe

(35.1%) is from the population of Tangkahan village, while those who did not finish SD / MI were Christians only 6%, Islam 7.4% and Kaharingan 8.1%. High school education, Christian 39.9%, Islam 37.0% and Kaharingan 35.0%.

Comparison of the higher education level of housewives, it turns out that the Christian Dayaks (9.1%) occupy the highest position compared to the Dayak ethnic groups who are Muslim (2.6%) and Kaharingan (8.1%). At the high school level of education or equivalent, the Dayak ethnic families are Christian (33.1%) in the highest position compared to the Dayak ethnic groups who are Muslim (28.2%) and Kaharingan (24.3%), while those who do not complete SD / MI, Christian are only 4.5%, Islam 5.1% and Kaharingan 10.8%. The level of education of parents, both heads of families and housewives, contributes to their insights, perceptions, aspirations and even activities in implementing children's education.

Aspiration refers to every goal that one has for the future (Sherwood; Quaglia & Cobb. As one sets one's goals for the future, one's aspiration could grow stronger or weaker depending on how one tackles any obstacles one might have to face in their pursuit of their set goals. In this matter, one's aspiration could work as a drive, motivating them to achieve their goals. As a member of one's culture, the cultural values in one's culture could be embedded in one's life which can manifest in one's thoughts, beliefs, and acts. These values could also manifest in students' level of educational aspiration with students who came from a cultural background that values education highly would be more likely to have a high level of educational aspiration whereas students who came from a cultural background that does not value education highly would be more likely to have a low level of educational aspiration. As such, depending on their ethnicities, there could be differences aspiration between students from Muslim family, Christians, or Kaharingan adherent.

Problem

How is the portrait of the aspirations for children's education in the Dayak Ngaju tribal families who are Muslim, Christian and Kaharingan in the village of Tangkahan, Central Kalimantan?

Purpose

Describing a comparative portrait of parents' aspirations regarding children's education in Dayak Muslim, Christian and Kaharingan tribal families in the village of Tangkahan, Central Kalimantan.

Theoretical foundation

Campbell & Ramey, Grolnick & Slowiaczek, Coleman, Kaye et al. state that family environments, concerning how students' parents treat their children, is one form of participation in education. It can increase children's intellectuality. Parental participation is very dependent on the characteristics and creativity of the school in using their approach. This means that the community participating optimally in the implementation of education in schools very much depends on what and how the school approaches the process of empowering them as quality school implementing partners. Community participation in the program is the beginning of the emergence of attention and support. Therefore, parents/communities who do not get an explanation and information from the school about what and how they can help schools in rural areas will tend to not know what they should do to help the school and how they should do it. This is due to their lack of understanding.

... According to modernization theory, religion's social and political influence wanes with modernity. That is, with modernization, religion, as well as ethnic identity, become relics of the past. The forces of modernity, such as industrialization, urbanization, and education, all work together to undermine the power of religious institutions, affiliations, and beliefs and therefore give rise to secularism, see Fox, for a review of the arguments in support of and in contradiction to the "modernization and secularization theses.") Some scholars emphasize the individual level changes that occur with modernization and contend that, as people adopt more cosmopolitan identities, traditional identities will erode. According to Inkeles, individual level modernity is associated with greater independence from traditional authorities, such as religious figures, and "a belief in the efficacy of science and medicine". Indeed, science is thought to supplant religion as a framework for understanding the world. Education is therefore one of the key variables thought to drive secularization. As Halman and Draulans explain, "Education means increasing cognitive skills, developing a more critical attitude toward authority, and placing an increasing emphasis on personal autonomy and individual judgment, and, consequently, results in lower levels of religiosity".

How, in fact, does education affect religious attachments? Despite the substantial attention given to the relationship between education and secularization, there is still a high

level of discord in the literature. A number of studies support the contention that education depresses religiosity. The results of Pollack's study of church adherence and religiosity in Europe support the secularization theory on both a micro and macro level. On a micro level, he finds that both the "modernity" variables income and education are negatively associated with indicators of religiosity. Arias-Vazquez concludes that education unambiguously has a negative effect on religiosity in the United States. Based on a study using European Values Study data for 14 European countries, Mocan and Pogorelova find that education had a consistent negative influence on religiosity. In contrast, Franck and Iannaccone fail to find a relationship between educational attainment and church attendance and some studies actually find that education tends to boost levels of religiosity (e.g., McCleary and Barro).

Some studies suggest that the relationship between education and religiosity is mediated by the context or similarly that this relationship can vary across different social groups, which would help explain the contradictory findings reported in the literature. For example, although Schwadel, in his study of 39 countries, finds that higher education has a negative effect on the level of religiosity at the aggregate level, he also finds that the influence of higher education on religiosity varies across countries. In some countries, higher education is associated with higher levels of religiosity (Schwadel).

Cesur and Mocan's recently published study based on a survey conducted in Turkey indicates that educational achievement mitigated the likelihood women would identify as religious, cover their head, or support Islamic parties at the polls (1). These results, however, are nearly completely confined to urban areas. Indeed, education does not have significant effects on these behaviors among women in rural areas. This finding supports the idea that context mediates the relationship between education and religiosity. Hungerman also finds that education has a different effect on Protestants' religiosity than it does on Catholics' religiosity in Canada. Finally, in the context of sub-Saharan Africa, Gibson finds that the relationship between education and democratic attitudes differs across racial and ethnic groups in South Africa.

Does religious education of different forms tend to heighten levels of religiosity? Interestingly, although one may think religious education would obviously boost religiosity, the effect of religious education on individuals' levels of religiosity have also produced mixed results. Some studies point to a household's level of religiosity as largely determining an individual's religiosity as opposed to exposure to religious education (e.g., see Hill). In contrast, Bano and Ferra's find that the religious culture of a school has a strong effect on individuals' levels of religiosity. There have been no studies on the relationship between traditional Koranic education and religiosity or religious trust. Most of the studies of Madrasahs focus on whether they foster religious extremism and terrorism, particularly in the context of Pakistan. Bano and Ferra's recent study, however, examines the influence of attending Madrasahs on religiosity in Pakistan. Bano and Ferra find that once one takes into account the level of parental education, attending a Madrasah is not associated with religiosity.

Clearly, the nature of the relationship between education and religious attachments requires more examination, particularly in non-Western settings. Senegal is an ideal country in which to examine this relationship. The marabouts' substantial political power is a salient feature of Senegalese politics. The marabouts or commands marabouts gave their faithful on how to vote exemplified this power in the past. Senegalese are keenly aware of the power of the Sufi brotherhoods. When asked whether the brotherhoods had no, a little or much influence in the AB Round 6 survey conducted in Senegal in 2014, 86% of respondents answered that they had "much". Gellar claims that "Urbanization and higher levels of education are leading followers to become less submissive in following the orders of their marabouts in secular matters". This article assesses empirically how education influences faith in the marabouts and Sufi brotherhoods.

The Meaning of Aspirations, Vision and Mission of Children's Education

Aspirations is said to be a hope and a goal for future success. Aspiration is someone's hope and desire for a certain success or achievement. Russ Quanglia explained: *Aspirations must be considered an essential component of the motivation to achieve, operating somewhat like a self-fulfilling. The American Heritage Dictionary defines aspirations as: 1) a strong desire for achievement and 2) an object of such desire, ambitious goal.* (Aspiration is perceived as a motivational component that needs to be achieved such as an aspiration to fulfill a need. In the dictionary entitled the American Heritage, aspiration is defined as: 1) a strong interest in achievement, 2) aspiration is a goal such as a strong desire, a goal that must be achieved.

According to Hurlock, aspiration is the desire to achieve something higher with progress as the goal, while Ahmad Syar'i argues that aspiration is an idea or a concept as well as a strong hope, desire, goal and objective for a success or achievement that someone wants to achieve or is possible to achieve.

Aspiration can also be seen from the result of activity that has been realized, because something manifested is certainly done by the desire that is in a person. When someone does something to fulfill his / her wishes, it certainly gives an overview of the aspirations concerned about something, for example aspiration about opportunity, level and type of education to be given to children. In relation to children's education, the meaning of aspiration is the desire, will, hope, goal or goal which will be realized by parents regarding children's education in a better direction in term of success or achievement.

Hurlock divides aspiration into positive aspiration, namely the desire to achieve something better or higher than what has been previously achieved and negative aspiration, namely the desire to maintain what has been achieved by avoiding failure. He also distinguished between realistic aspiration and idealistic aspiration. Realistic aspiration is a desire based on ability and opportunity to achieve it, while idealistic aspiration is a desire based on ability and opportunity to make it happen, even though it requires more time and energy.

A vision is a series of sentences that state the ideals or dream to be achieved in the future or it can be said that a vision is a statement of wanting to be from a person, organization or company. All visions including the vision of parents regarding children's education must be forward-oriented, consider future conditions, express creativity, have high standards, are ideal and challenging. The vision must have a time limit, meaning that there must be certainty when the vision must be realized. If parents have a vision that their children have a certain level or level of education that must be achieved through formal educational institutions, then the parents must decide when this should be achieved. Vision is ideal and can apply to various possibilities, therefore a mission is needed to operationalize it.

Mission is more about what can be done to realize the vision. Mission is the formulation of ways, steps or strategies to achieve the vision. In the business world, mission is the realization of a vision that describes the product and market scope that reflects the priority decisions to realize the vision. In the world of education, in addition to requiring a vision, a mission is also needed. The family as an organization that carries out the duties and obligations of educating children should have a mission for children's education to realize an idealistic vision for children's education.

Actually, the mission of parents regarding children's education is the aspiration of parents regarding operational child education, so that the mission can be classified into a positive educational mission and a negative educational mission as stated by Hurlock above. The mission of positive education means the effort to realize the desire for children's education to be better and higher than what has been previously achieved, while the mission of negative education is an effort to realize the desire for children's education by maintaining or being the same as what has been previously achieved. This mission can also be classified as Hurlock's opinion, namely the mission of reality education and the mission of idealist education. The mission of realistic education is an effort to realize the desire for children's education based on the ability and opportunity to achieve it, while the mission of idealistic education is an effort to realize the desire for children's education based on the ability and opportunity to achieve it, even though it requires more time and energy.

Educational Need

Educational need is one of the need of human as social being. In social life, humans always interact, depend on each other and help each other. The education that a person has is both a provision as well as an asset for every human being in interaction. Education as part of the necessities of life is a must to fulfill. In Maslow's view, educational need is part of 5 (five) human needs.

Maslow formulated a hierarchy of human needs, which he calls five layers of needs, namely: Physiological Need, Safety and Security Need, Belonging Need, appreciation need and Self-actualization Need

In detail, the five layers of human needs, according to Maslow, are *physiological needs*, which are the most basic human need, such as the need for food, drinking, vitamins, clothing, shelter and others. The second layer is the need for safety and security (*Safety Needs*) such as the need for protection from fear and anxiety, the need for a home in a safe environment, environmental security, insurance need and so on. The third need is the need to have and the need for love (*Belonging Needs*) such as the need to have friends, lovers, children, social needs such as being members of social groups, having fraternal ties and the like. The fourth layer need self-esteem or appreciation (*Esteem Needs*). Maslow explains two versions of the need for appreciation, namely low need such as the need to respect other, the need for status, fame, attention, appreciation, domination and the like and higher needs such as belief, competence, achievement, knowledge, mastery, independence, freedom. and its kind. The fifth layer of need, the highest is the need

for self-actualization. Self-actualization is somewhat different from the four needs below which are grouped into D-Needs (*deficiency needs*). *Self-actualization* includes B-Needs (*being needs*), which is a need that does not involve balance, but involves a continuous desire to fulfill the potential, to become all that can be.

The human need for education and knowledge belongs to the fourth layer of needs, namely self-esteem or appreciation (Esteem Needs). The desire to get the need for self-esteem and respect from others requires that humans equip themselves with various abilities and skills, among others, through education. This is where education is important and strategic for every human being. Education is needed by humans because it can develop their potential (fitrah) optimally, make humans mature, inherit cultural values, enable humans to live and interact with their environment and even develop a relationship with God the creator.

Education in an Islamic perspective

In Islamic teachings, educating children to become adults and able to live a life is a necessity, as indicated in Q.S at-Tahrim (66): 6 which translates "*Hi you who believe, protect yourself and your family from hell fire ...*". The meaning of taking care of oneself in the above verse is educating, both educating oneself (equipping oneself) and educating families, including children.

Furthermore, Islam also gives appreciation to those who believe and have knowledge, as the affirmation of Allah in QS al-Mujadalah [58] verse 11 which translates "*.. Allah will elevate (lift) those who believe among you and those people who are given several degrees of knowledge ...*".

In the view of Syed M. Naquib al-Attas and Ismail R. Al-Faruqi, knowledge must come from Islamic teachings or must be in accordance with Islamic teachings. Therefore both see the importance of the Islamization of science. In the first world conference on Islamic Education in Mecca in 1977 both al-Attas and al-Faruqi presented their ideas about the Islamization of education, the Islamization of science and the Islamization of science. There is a difference between al-Attas and al-Faruqi in relation to the idea of the Islamization of science. If al-Attas prioritizes the subject of Islamization, then al-Faruqi emphasizes the object more. If al-Attas only limits contemporary science to his Islamization program, then al-Faruqi believes that all knowledge must be Islamized. The Islamization of knowledge according to al-Attas is prioritized on the subject, namely the human being by doing the cleansing of the soul and decorating it with these characteristics, there will automatically be a personal transformation as well as having a mind and spirit that has been kaffah Islam. Al-Faruqi emphasized more on the object of Islamization, namely the discipline itself, even though he was aware of the possibility of mere labelization.

Regardless of the differences in the methods above, they agree that science is not value-free but value laden. The concept of science according to them must be based on the katauhidan method taught by the Qur'an. They believe that the source of all problems of Muslims is the education system and they also believe that the Islamization of science is a solution to solve the problems of the Ummah.

Education in a Christian View

According to the results of the 1999 Workshop on Educational Strategies in Christianity, the definition of education in a Christian perspective is an effort that is carried out in a planned and continuous manner in order to develop students' abilities so that with the help of the Holy Spirit they can understand and live the love of God in Jesus Christ which is expressed in everyday life. day, both with each other and with the environment. For Christians, obtaining and implementing education is a necessity in life. Education in the Christian viewpoint has a main characteristic that is about faith and its behavior to recognize Jesus Christ as Lord and Savior, as witnessed by the Gospels, Old Testament and New Testament, this characteristic is recognized by statutory regulations. Education at least involves two main things, namely the inheritance of Christianity to the next generation which is carried out through Christian religious education and Christianity encourages its people to study and master science in the context of human life.

Christian teaching requires parents to provide education for their children as early as possible, so that at the age of 5 or 6 Christian children are ready to attend education about the holy book. Every child has the potential to get to know religion, starting from the moment he was born and every experience the child encounters in his life helps shape the child's faith.

The special purpose of education in the Christian viewpoint is to instill Christian values in personal and social life, so that students are able to make Christian values a life reference both personally and in the community. It is further explained that through education students experience the development process of their belief, behavior, Christian values and life skills according to their faith in God and His works.

Education in the Kaharingan View

The holy book of Penaturan is a revelation of Ranying Hatalla Langit which is the guide for the life of the Kaharingan people, the source of teachings, guides and guides for all actions in life since he was born until he returns to Ranying Hattala Langit. Its teachings are not only limited to individual life guidance but also as guidance for living in society, nation and state.

The Kaharingan religion requires its adherents to inherit Kaharingan teachings and educate the younger generation to have knowledge and skills as life capital, therefore parents are required to provide education, both special education to inherit the Kaharingan religion and education to fulfill worldly life. Regarding the Kaharingan religious views on education, it is stated in article 41 verse (40), (41), and (43), as follows:

Turitang tinai Bawi Ayah maningak majar panakan utus Raja Bunu, bara ampin kare kutak pander, hadat basa, budi basara, maja marusik kulae bitie, uras mahapan hadat basara ije bahalap.

(After that Bawi Ayah advised him to teach children who are descendants of Raja Bunu, starting from speaking, behavior, courtesy, visiting procedures to family premises, all must use good behavior, verse 40) *Jakai atun ije sala kare kutak pader, talanjur pahalawu rawei, sala hadat basarae umba kulae, umba bawi tabela, jete ie buah singer, butane dandan kasale: Mani- manih amun sala gawi-gawiae, tingkah-lalangae, nyamah mangapehe kulae bitie, nakau nyuhuk ramun kulae, jete paham hai singer dandan kasalae.*

(If there is a wrong conversation, which is deliberately or unintentionally said to his family relatives, especially against women, he will be subject to a fine or singer, because of that mistake: if there is an error in his behavior, he hurts his family, steals other people's belongings, then he is guilty of subjecting the singer to his guilt, verse 41).

Awi te puna ela sama sinde utus panakan Raja Bunu, mawi gawi salapapa, sala hurui-rinting, salakutak pander, tingkah-lalangee umba kalai bitie, kaleh belum buah-buah, tau-tau mahaga Karen petak danum, taluh ije belum hunjun petak, tuntang Karen tulah ije belum huang danum, taluh ije jadi inyadia awi RANYING HATALLA, akan pantai danum kalunen.

(Therefore, do not have the descendants of Raja Bunu do things that are not good, whether regarding genealogical errors, wrong speech, behavior, actions, directly or indirectly to their fellowmen in the family, it is better to live in harmony, maintain well land and water in their respective environments, as well as creatures and plants that live on earth and in water, which has been provided by RANYING HATALLA for the life of Danum Kalunen Beach, verse 43).

According to Pranata, article 41 of the Panaturan holy book above, first contains the meaning of how the Kaharingan people obtain God's teachings and then contains the material or content of the Kaharingan religious teachings that the Kaharingan people must guide and implement. Second, giving a signal to the Kaharingan people, the Balians, religious leaders and teachers and parents to pass on the teachings and provide knowledge and skills to the successor generation, family, children, grandchildren and so on.

Educational Aspirations in the Family

Humans cannot be separated from family life. The family is a living communion where affection is established between the couple of two types of humans which is confirmed through marriage with the intention of perfecting and complementing each other. According to Elmubarok the family is the only accepted social system in all societies. The family has various roles, positions and positions in a diverse society. The family is the first stage of important social institutions, which are closely related to the birth, civilization, transformation of inheritance, growth and development of mankind.

One of the duties, rights and obligations of the family concerns the issue of education as part of family needs. The family occupies a strategic position in observing, absorbing, translating or accommodating aspirations and determining the success or failure of family members' education. According to Kasim, there are a number of factors that cause children to not go to school, especially in formal education, for example the family economy, parental education, life views and traditional values. The level of education, insight, views and values adopted and the ability of parents to absorb family aspirations can also be a determining factor for the success or failure of family members' education. In Alfan's view, the role of parents has aspirations so that their children can live better, they want their children to go to school to university, because this is a pathway for improving life in the future. On the other hand, children also have aspirations about their education. Therefore, efforts are needed to absorb and cultivate family aspirations in the framework of creating coherent aspirations.

Aspirations are usually related to the values that have been believed and these values are related to the cultural roots and beliefs that a person holds. Mental attitudes and patterns of human behavior come from values which, among others, are contained in the socio-culture which can encourage humans to

develop themselves. In addition to religious, cultural or other values which influence the emergence of educational aspirations, on the other hand, one's educational aspirations contain values, such as the cultural values of society which include; theoretical values, social values, economic values, power values and religious values. The values contained in educational aspirations have an impact on the direction of education to be implemented. Buseri, referring to Vebrianto's opinion, said that a person's choice of behavior in continuing his studies is determined by his concept of something that is considered valuable by that person. Something that is considered valuable is called value.

METHOD

Phenomenological qualitative research methods, chosen in understanding the meaning of events and their relationships to people in certain situations, in this case the events of the aspirations of parents about children's education in the Dayak Ngaju tribal families who are Muslim, Christian and Kaharingan, totaling 366 families. With this phenomenological approach, the research *setting* is *natural*, so that the research design used is flexible in the sense that it can be adapted to the phenomena in the field.

Using this method can understand human behavior, in this case the behavior of research subjects according to the frame of reference, the subject's point of view or the conceptual world of the subject concerned, namely the father or husband and mother or wife of the Dayak Ngaju ethnic family in Tangkahan village, so that the data obtained is true. as is, natural and reasonable and avoid the possibility of engineering or manipulation. Thus, it is able to capture the true phenomenon of the aspirations of parents regarding children's education in the Dayak Ngaju ethnic family.

The selection of research samples using purposive sampling technique, with the criteria of the selected sample actually presenting the research subject through certain considerations and objectives according to Sugiyono's opinion that purposive technique is carried out on the basis of certain considerations and goals, for example, among others, the person selected is considered to know the most about something researched. These considerations include: (1) the father or husband of the Dayak Ngaju tribe. (2) Mother or wife from the Dayak Ngaju tribe, (3) they have children between the ages of six to 22 years or equivalent to the age level from primary to tertiary education. To determine the number of samples, the Snowball Sampling technique is used, namely (1) the sample is determined in advance, (2) consecutive sample selection, (3) continuous sample adjustment and is selected on the basis of research focus, (4) the selection ends when it is completed the same results are obtained. Aspiration data is explored to explore interviews, direct observations or observations and documentaries. The data collected by this technique concerns a portrait of the aspirations of parents regarding children's education with regard to: vision, mission, types and levels as well as providing opportunities for children to get education seen from the perspective of gender equality status and the status of siblings in the family structure.

Data analysis in this study is an attempt by researcher to find and organize, classify and examine the data that has been successfully collected through interviews, observations and documentaries as well as looking for meanings related to the portrait of parents' aspirations about children's education and further described as research findings, according to Muhadjir's opinion, Data analysis is an effort to systematically find and organize notes on the results of interviews and observations to improve the researchers' understanding of the cases being studied and present them as research findings, followed by examining the meaning. This is in line with Miles and Huberman's opinion that data analysis in qualitative research is a process of reviewing, sorting and grouping data with the aim of compiling a working hypothesis and elevating it to a theory as a result of research. The data processing mechanism is carried out in the following stages: *First*, tracing the data to see the possibility of regularity of patterns, themes or sub-topics concerning the portrait of parents' aspirations regarding children's education in the intended Ngaju Dayak family. *Second*, record words and phrases obtained during data collection in order to present patterns, themes or research topics above. The technique and process of research data analysis applied Miles and Huberman's opinion, through three routes, namely: 1) data reduction, 2) data presentation and, 3) conclusion / verification. To ensure the validity of the data collected, three methods were used: a) *triangulation*, b) *Member check* and e) *Peer debriefing*.

RESULT AND DISCUSSION

Portrait of Children's Educational Aspirations in the Dayak Family Vision

Subject 1 (Dayak Islam) .1 said that their children would have general knowledge and religion, as well as subject 1.2 which said:

Anak-anakku harus kana tenga kesempatan basakula melai sakula umum atawa sakula agama biar manyupa pengetahuan dan keterampilan ji baguna, biar awen menjadi kalunen ji baguna, bermanfaat akan

maryarakat, akan keluarga ah kabuat atawa akan agama dan bangsa. Pengetahuan agama dan umum jite sama penting due-due eh baguna akan pabelum awen. (My children must be given the opportunity to attend public schools or religious schools so that they can gain useful knowledge and skills, they become useful human beings, beneficial to society, for their own families or for religion and the nation. Religious and general knowledge are important, two- both of which are useful for their lives). The same thing is shared by subjects 1.3 and 1.4, which basically have a vision so that their children have general knowledge and religion as provisions for a decent life. The aspirations regarding the educational vision of the Dayak Islam children are general and this fits the criteria of a vision, but does not have a deadline for achievement as the actual vision.

Christian Dayak tribes as subject 2 (Christian Dayak) .1 have a vision so that children have knowledge and expertise in medicine and military, while subject 2.2 wants children to have expertise in medicine and teacher training by saying.

"Ikei bakahandak belaeheh akakuluh te tege pengetahuan dan katauiyeh sibandang kesehatan kakilau dokter atawa patugas kesehatan sipuskesmas, kaate kiya dibekenneh tege kasanggupan huang mendidik, kakilau jadi guru, mengajar uluh si maryarakat". (We want some of our children to have knowledge and expertise in the health sector such as doctors or health care workers at the Puskesmas, as well as others who have educational skills such as being teachers, teaching or educating community members). Furthermore, subject 2.3 wants children to have religious and teacher expertise and subject 2.4 wants their children to be religious experts without mentioning other skills. The aspirations about the vision of the Christian Dayak tribe tend to be varied and specific, so that it is like a mission and does not have a time limit for its achievement.

The Dayak Kaharingan tribe, as subject 3 (Dayak Kaharingan) .1, wants their children to become Basir or Balian (as Kaharingan religious experts are called) and people are exposed to a decent life. Subject 3.2 wanted children to have economic advantages, subject 3.3 wanted their children to become teachers, while subject 3.4 wanted their children to acquire knowledge and skills so that they could easily get a job. This means that all the Dayak Ngaju tribes have aspirations about the vision of children's education, although some of the visions are unclear and some are specific with no time limit for achieving them.

Having a vision for children's education for all the subjects of the Dayak tribe in the village of Tangkahan shows that they have a view and an overview of what to do for children in the future, in line with Sudarwan Damin that the vision is foresight, deep, broad and can break through the boundaries of time and place. At the same time, they also have guidelines, so that the efforts of parents to carry out children's education become the focus because education without a vision or purpose can expand and become unfocused. Vision becomes a guide and standard measure for activities to achieve something desired. Vision is essentially the most fundamental statement regarding values, aspirations and goals. Therefore vision is the key to success.

The vision of education for Dayak parents includes several scientific fields and job prospects. Religious scholarship which includes faith in the Almighty and ethics of children when parents are elderly and ethics of children when parents are not. In certain matters, the educational vision of the children of the Dayak Ngaju families of Islam, Christianity and Kaharingan has a number of similarities, for example having religious knowledge and understanding, so that they do not think partially directing and visualizing their children's education to study general knowledge to reach only basic physical needs that are obtained from working with knowledge. general, but not separated from the fulfillment of spiritual needs, religious needs and psychological needs of children. In addition to some similarities, there are also different aspects, namely the priorities among the three religious adherents. Families from the Dayak Ngaju Muslim tribe tend to have the vision of education for their children so that they have integrated skills and general knowledge and religion, Christian Dayak Ngaju families so that their children have educational, teacher training, medical and military knowledge, so that it is more varied, while the Dayak Ngaju Kaharingan family, the vision of their children's education so that they have economic skills, become teachers and have skills that make it easier to find job

Portrait of Aspirations on Children's Education Missions

The mission of education for children with Islamic subjects is generally not specific, for example, subject 1.1 sends children to public schools and some are religious schools. We do not impose the choice of school, it's up to them and in fact two of our children are in public schools, SMA and SMK and both are in madrasah. For both of us, our children are primarily willing and able to go to school. In line with the above, subject 1.2 also wants to send their children to public schools or madrasah, this can be seen from their five children, one in public school, three in madrasah and one who has not yet gone to school. Subject 1.3 says *Ikei bane sawe bakahandak akan-anak ieitege ji sakula umum dan tege ji sakula agama atawa berselang-selang antara*

sakula ummum atawa sakula agama. (We husband and wife want our children to go to public schools and others to have religious schools or schools that alternate between public and religious schools).

Observing the mission of education for children on the subject of Dayak Islam, it is seen that they want them to have general knowledge and knowledge of Islam, even though the general knowledge and religious knowledge obtained by the children are not integrated. By alternating between public and religious schools, children acquire general and religious knowledge / skills, although this does not guarantee that children have general knowledge and integrated religion, because in learning, children acquire knowledge in a disaggregated manner. According to Muliawan to achieve the concept of integrated science (*integrative*) in accordance with the spirit of al-Our 'an and al-Hadith and the practices of previous scholars, Muslims need to develop an integrative scientific structure, namely the integration of the truth of revelation (*Burhan Qauli*) with the evidence found in the universe. (*Burhan Kauni*), where the character, character and essence of science is integrated in the unity of the material-spiritual dimension, reason-revelation, general science-religious science, body-spirit and the world-hereafter and interconnection, namely the relationship of one knowledge with another knowledge as a consequence of the interplay of relationships, education in the view of Islam is a unity, integrative and interconnective (interrelated) so that it is not separated from one another. Integrating science and religion is the great aspiration of Muslims towards the highest truth, namely empirical truth that symbolizes power Allah as the creator of everything that exists and that requires a vehicle as a socialization space, especially in learning activities at schools / madrasahs.

Regarding the commitment to send children to school, subject 1.1. states that giving opportunities to children to obtain formal education is a top priority as long as the child has the will, even more so than building a house. He explained: For us husband and wife send our children to school, the main thing is, we are ready to live in a simple house as long as the children can go to school, if we need to eat only twice a day it's okay as long as our children can go to school, we also want to work hard for our children's school). Agree with subject 1.1 above subject 1.4 say "*Manggau karen panginan, baju dan wadah melai puna samabeh pantingneh dengan manduwan kaparluan sakula anak*"

(Meeting the needs for food, clothing and shelter is as important as meeting children's school needs). Explanation of subject 1.4 being able to live in moderation can be seen from the conditions of their residence which are indeed simple, the house building consists of ordinary boards, is small in size with very limited furniture.

Regarding their aspirations about the obligation to fulfill the formal education needs of children, it turns out to be a top priority, their position is aligned with the obligation to fulfill the needs of food, clothing and shelter. In general, they are willing to live simply, dress and live as needed and even eat less than three times a day in order to fulfill their obligations to send their children to school. This fact certainly illustrates how determined and committed the parents of the Dayak Ngaju tribe are Muslim to send their children to school. This is in line with the philosophical values of the Dayak tribe of Isen mulang, who have an unyielding determination and do not give up on meeting the formal educational needs of children who feel that their position is a basic need such as the need for food, clothing and shelter as Maslow views.

Subject 2.1 Christian, wants to send children to military and medical educational institutions by saying "*Keluarga ikey nah suka hutu dengan tentara, awen hikaah disiplin, tegar, mengabdikan akan petak damum, Anak ikei ji pertama diusahakan tame sakula tentara, akademi militer. Anak ji kaduwe rencana tame kan sakula kedokteran atawa kesehatan*". Mission is almost the same on subject 2.2, which says; "We are trying to pay for our children to go to school in health, such as doctor's school or health school to college. What we heard is that medical school is expensive and takes a long time. teacher education in order to become teachers in the future Subject 2.3 will send the children to teacher education institutions and Christian educational institutions, while subject 2.4 will send their children to Christian religious education institutions so that they can become pastors.

Regarding the importance of sending children to school, subject 2.1 explains that the obligation to meet children's educational needs is as important as the obligation to meet the needs of food, clothing and shelter. He always instills that children are able to live simply, not to be affected by a wacky life, to be ready to go to school with all their limitations for the realization of their dreams. Subject 2.2 also believes that the obligation to send children to school is to fulfill the child's food, clothing and shelter. Subject 2.2 revealed, The obligations of parents to children are various, meet the needs of clothing and shelter, ensure children can eat, send them to school. above is reinforced by subjects 2.3 and 2.4 which say that educating or sending children to school is the main obligation, the same as the obligation to prepare meals, clothes and a place to stay for the child. "Even if our family has to reduce their need for food, it's okay as long as the children can go to school as they wish.

The educational mission of the Dayak Kaharingan tribe is quite varied. Subject 3.1 wants his children to go to a religious school, even though until now there has been no special Kaharingan religious

school, except for the Palangka Raya STHN where some SKS and courses contain Kaharingan nuances. For him, the important thing is all school children. Subject 3.2 will send children to school so they understand the economy, although it does not have to be an economic education institution, the important thing is that children can easily get a job. Schooling children to become government teachers is the mission of education for the children of subject 3.3, while subject 3.4 is determined that all their children go to school without mentioning the type of school. Maybe the person concerned doesn't really understand the type of education.

Regarding the views of the Dayak tribe who adhere to the Kaharingan religion regarding the position of children's educational needs, subject 3.1 explains; We keep trying to grant children's wishes to go to school, even though there are shortcomings, limitations, we are ready to eat as is, the children are also used to it, the important thing is that they can go to school and their children also want to try hard.

Almost the same opinion was expressed by the subject 3.2 "*iyé, manéngá parhatian khusus, huang arti mampahelu masalah sakulaanak, dia perdulu panghasilan ji pas-pasan, sakula anak te puna ji kawajiban uluh bakas*" (Yes, giving special attention, including those that are prioritized to be fulfilled, even though our family income is just barely enough, but schooling for children is an obligation). Similar to subject 3.2, subject 3.3 said "*Amun auh ikey kawajiban manduwan baju salawar, panginan anak sama pantingngéh dengan manyadiasakulah anak*. In our opinion, the obligation to fulfill the children's clothing, food is as important as fulfilling the wishes of the child's school). This opinion received the support of the subject 3.4. The above description shows that the twelve Dayak tribes have aspirations related to the mission of children's education. The mission of education for the children of the Dayak Islam tribe is the operationalization of their educational vision, while the mission for the education of the Dayak Christian and Kaharingan children seems to be a repetition of the vision. The existence of this mission proves that the Dayak tribe has and will strive to realize the desire for children's education based on ability and opportunity, although it requires a lot of time and energy according to Hurlock's mission of reality and idealism. Education is needed by humans because it can develop their potential optimally, make humans mature, enable humans to live and interact with the environment and relate to their God. Parents want their children to be able to go to school to higher education, because that is a pathway for improving life in the future.

Regarding their aspirations to meet the formal education needs of their children, it turns out to be a top priority, their position is equal to or at least slightly below the obligation to meet the needs of food, clothing and shelter. They are willing to live simply, dress and shelter as needed and even eat less than three times a day in order to fulfill their obligation to send their children to school. This fact is in line with the philosophical values of the Dayak tribe of *Isen mulang*, which depicts a determination to never give up and not give up. The aspirations of the Dayak tribe position the fulfillment of children's formal education needs at the same or almost the same position as meeting the needs for food, clothing and shelter, which are in the hierarchy of layers The first need, which is called *physiological*, turns out to be different from Maslow's opinion which puts human needs regarding education, knowledge, achievement, mastery and the like at the fourth level of needs, namely *Esteem need*.

Aspirations for Children's Education Level

The Dayak tribe's aspiration Subject 1.1 explains that he wants his children to get education up to S1, although it does not explain the type of expertise or skills to be selected. The same thing was conveyed by subject 1.2 who planned that his second child, who is currently still in class II MTs Tangkahan, would continue with an undergraduate education. He said "I don't understand, don't know the existing majors, nor do I understand which one is easiest to get a job, let me ask my friends first, while the children are also asked to ask questions and learn them. "*Amun ji kahandak itah ji bakas tuh till S1. mudah-mudahan anak, keh tege ke mauanneh huran*, (parents wish to S1 level). Not different from the previous subjects, subject 1.4 also has the desire that his children who are now in SMP and MI will be sent to university, "*mangat kakilau uleh kiya pambelommeh* (so that life is good like everyone else)

Subject 2.1 Christian says "*tege telu anak ikeynah, keinginan katelu eh tau mekanjutkan huang sakula ji setinggi-tingi eh, ada ji huang akademi militer, ada ji huang kedokteran* (Having three children, we want to continue the three of them to higher education, there is the Military Academy) Subject 2.2 has and will encourage and provide opportunities for their children to go to college to university with the type of education in the health and teacher fields. "All of our children are arranged to go to college, in Christian religious education so that later they become priests, but some of them go to public universities that produce teachers, for example mathematics, science, English or other teachers, said the subject 2.3. Unlike the three previous Christian subjects, the subject 2.4. only wish that their children can continue their education up to the S1 program so that they become Christian religious experts without mentioning the specific type of education.

The aspiration to send children to S1 was shown by subject 3.1, Kaharingan who said:

The plan is for the children who can study S1. Children number one and number two have graduated from high school but are not in college. College also depends on the child, if the child is not interested, parents can't force it. Hopefully later the number three is still in SMK or number four is still in junior high school.

Subjects 3.2 and 3.3 also have the aspiration to continue their children's education up to S1 level. Subject 3.3 argued that by obtaining a diploma from a faculty or vocational academy, children would easily get a job. He did not mention what field of study or skills he would choose, except emphasizing that graduates were ready to work and could easily get a job, so that they could live properly and meet various needs. Subject 3.4 says "*Ikue tuh duwe sangkulah bangga amun kawa manyakula anak kuluhan sampai perguruan tinggi, bayangkan beh ikau arep tuh ji lulusan SMP* (For us husband and wife, being able to send the three of them to graduate school is an honor, because I myself only graduated from junior high school). One type of education for their children is in the field of teacher training.

All Dayak tribes in Tangkahan village want and only have the highest education at the S1 level, because no one has the aspiration to send their children to S2 or S3. Regarding the insight into the type of education, the Islamic Dayak tribe is very limited and no one has mentioned the type of education chosen for children. The insight into the type of education of the Christian Dayak tribe is quite broad, they say that children's education options include; military, health / medical, teacher training and clergy / Christian clergy, while the Kaharingan Dayak tribe is sufficient enough to mention the type of children's education; in the field of religion, teacher training and fields that allow children to quickly get a job.

Educational Opportunities for Children

Talking about children's opportunities to get education, subject 1.1 did not differentiate between boys and girls or between the status of children in the family. All children have the same opportunities to go to school. He said "*Melai keluarga ikei urus anak diperlakukan sama ih terutama melaihal kesempatan basakula, dia puji manenga prioritas, ji lebih utama atawa membedakan antara anak-anak hatue dengan bawi atawa membedakan antara anak tambakas dengan anak kadue dan ji melai penda*. (In the family, all children are treated the same, ... do not give priority, prioritize or differentiate between boys and girls or between first children and second children and so on). If you differentiate, it violates children's human rights and Islamic teachings. Subject 1.2 and his wife also did not prioritize certain children to be sent to school, because Islam prohibits parents from being unfair to their children. Different treatment is not only detrimental to the child, but will have a negative impact on the relationship between the child and the parents. Subject 1.3 said " "*Bawi hatuwe nah sama beh*", meaning that all boys and girls are the same, including the same right to have education. *Amun manyangkut kesempatan anak basakula, kaluarga ikei jida membeda-bedakan. Uras anak hatue dan bawi sama ih, ammun handak kuliah maka manguliah beh, sesuai kahandak anak dan dimusyawarahkan*. (Regarding the opportunity for children to go to school, our family does not differentiate. All boys and girls are the same, if they want to go to college, they are educated according to the wishes of the children and in deliberation), that was the opinion of subject 1.4.

The views of the fourth Islamic subjects are in line with the translation of the hadith of the Prophet:

"From Hushain from Amir he said I had heard An-Nu'man bin Basyir while on the pulpit said: My father gave me something, suddenly my mother (Amrah bint Rawahah) said: I am not willing so you will witness the gift to the Prophet Saw, then my father went with me to the Messenger of Allah, and said: I have given to my son from Amrah bint Rawnah something then he told me to witness the gift to you Hi Rasulullah. Prophet Saw asked: "Do you also give to your other children like that? " The answer: No. Then the Prophet said: Fear you to Allah and do justice among your children. Then he took back his gift".

If parents act in discrimination, it will not only have a negative impact but also be detrimental to some children, the subsequent impact will lead to jealousy, disharmony and arguments between them, in line with Kamrani's view, parental favoritism to children will have a negative impact on children's psychological development. Children who feel left out will feel hurt, hate and even hold a grudge not only against their sibling but also towards the hostility between them. Islam leads to educate the generation

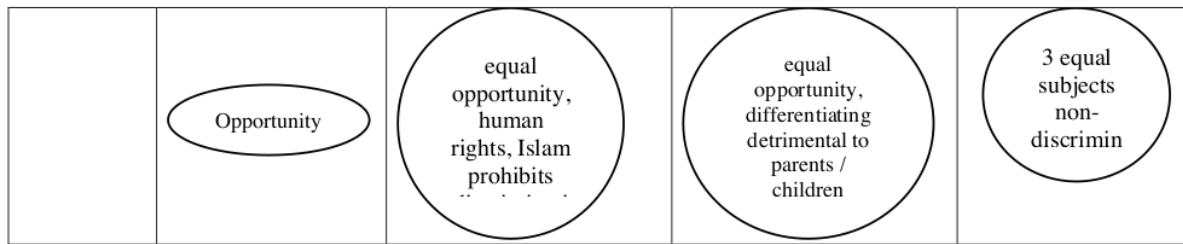
For the four Christian subjects, it turned out that their aspirations were the same in terms of providing opportunities for education to their children, Subject 2.1 said "*Jatun prioritas, kueh samandeyah anak nah berhak manduwan kesempatan ji sama*. (There is no priority, because all children have the right to get the same opportunity). Like subject 2.1, it turns out that subjects 2.2 and 2.3 also have the same view and aspiration that children should not act in discrimination in providing opportunities for formal education. Subject 2.4 also agreed and acknowledged that if parents act favoritism in providing school opportunities, then this will be disastrous for the life of the family concerned.

Three of the four subjects of the Dayak Kaharingan tribe have the same aspiration in providing opportunities for formal education to their children. All boys, girls, first children, youngest children and

others have the right and opportunity to discriminate against children not only violates children's human rights, but will also breed conflict and hatred between them. Subject 3.1 says "*Sandeyah anak berhak menduwan kesempatan pendidikan ji sama huang sakula...uluh bakas jatun kemampuan samandeyah beh, ketika anak tege kmampuan sakula, pas waktu te itah jatun kemampuan Jetete jatun pilih kasih aaraiyeh, keadaan jibabeda*". (All children have the right to get the same opportunity to get education in school... the ability of parents is not always able, maybe it happens when the child wants to go to school, at that time, he is not able to. This is not favoritism, just a different condition) A somewhat different is put forward by subject 3.4 "We prioritize the eldest child to get education, because the eldest child will later continue our responsibilities as parents towards their younger siblings, especially when we no longer have the ability". The step of subject 3.4 can be understood as an investment for the continuation of the education of his children, but whether the eldest child will succeed in his education and whether he is willing and able to continue the responsibilities of his parents after his education is successful, of course it needs proof.

The aspirations and attitudes of the Dayak tribe of Tangkahan village which give equal rights and opportunities to all children to get formal education are in line with the philosophy of the Betang house that treats everyone equally. Sabran Achmad, there is no class differentiation in the life of the Dayak people, does not recognize technical terms that lead to different social statuses. They believe that if parents provide different opportunities, it means that parents violate children's rights and have a negative impact on family life. Article 31 paragraphs (1) and (2) of the 1945 Constitution clearly regulates the equal rights of every citizen to obtain education or teaching RI Law number 20 of 2003 Article 5 paragraph (1) to (5) also explains that every Indonesian citizen has the same right to Education.

		ISL	KRI	KAHARI
	Vision	All Have, Public, without time limit, without writing	All Have, Detailed, no time limit, no writing	All Have, Detailed, no time limit, no writing
Portrait of educational aspirations in nara	Mision	All Have, General, (general & religious schools) Basic Needs Education	All Have, Detailed, (Varied types) Basic Education Needs	All Have, Detailed, (Varied types) Basic Education Needs
	Type & level	S1. The type of education is not clear, insight is limited	S1. The types of education are vary, the insights are quite broad	S1. The types of education vary, the insights are quite adequate



Picture. Map of the Aspirations of Parents of Islam, Christianity, Kaharingan, About Children's Education

CONCLUSION

The portrait of the aspirations of children's education in the parents of the Dayak Ngaju Tribe, Tangkahan Village, Central Kalimantan, is contained in the vision of children's education, in the form of a desire for children to receive formal education. The vision of the Islamic Dayak parents is that the child has general knowledge and knowledge of Islam without explaining the specifics of their expertise and skills. The vision of education in the Christian Dayak tribe is more detailed, children have the expertise and skills of the military, medicine / health, teacher and clergy education, while the Dayak Kaharingan people have skills in teacher training, religion, economics in terms of the ability to fulfill the family economy. This vision is in the form of desire, thoughts and determination without time limit, except only explaining until the child is able to live independently.

This mission is not specific, it implies the desire for children to have general knowledge and religion that is still selected and not integrated as the concept of education in Islam. The mission of the Christian Dayak tribes is more concrete, sending their children to military, medical / health, teacher and ministerial education institutions, while the Dayak Kaharingan people are somewhat more detailed than the Islamic Dayak tribes, educating children in religious education institutions, teacher training and institutions that allow children to easily find work.

The Dayak tribe has aspirations to send their children to bachelor's degree and none of them have aspirations up to a bachelor's or three's. Aspirations regarding the type of children's education, Islamic Dayak tribes are unclear and floating, Christian Dayak tribes and Kaharingan tribes are clear, detailed and varied.

Portrait Fairness and impartiality are the aspirations of all Dayak tribes in providing opportunities for formal education to all children. There is no priority system between girls and boys or between first, second and so on in the family structure, unless the child does not have the will and ability. One Dayak Kaharingan tribal subject prioritizes the eldest child with the intention of being an investment so that he / she can help parents send their younger siblings to school. They see that the priority system or discrimination violates children's human rights, harms, creates disharmony between children and is in accordance with religious teachings.

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