

Conference Paper

Parenting Stress of Mothers in Children with Autism Spectrum Disorder: A Review of the Culture in Indonesia

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Abstract

Culture is a set of beliefs on the individual in a group. Culture also provided the means for interaction between parents and children. Cultural diversity in each country influences the way parents in caring for their children. There are some cultures that people, in general, have accepted the condition of children with autism spectrum disorders, but the community hasn't been able to accept the presence of these children, so that will affect the acceptance and the joys of motherhood within the optimizing growing flower child. However, not all mothers are able to accept her daughter and happy with her care to experience the stress of caregiving. Indonesia with the complexity of culture also influenced the style of mothering, as two large tribes in Indonesia i.e. Batak and Javanese. The purpose of this study is to explore the issues about parenting stress and positive emotions in mother with autism spectrum disorder in Javanese and Batak culture.

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1. Introduction

Autism spectrum disorders (ASD) are neurodevelopmental disorders characterized by deficits in language and communication, social interaction, play and imagination, with the presence of restricted interests and stereotyped behaviors [1]. The diagnostic criteria in the DSM-IV-TR [2], it is used to assess children on each of three domains associated with the disorder (stereotyped behavior, communication, and social interaction). In the DSM-5 [1], autistic disorder is seen as a single entity and converted into a spectrum that covers all pervasive developmental disorder except the Rett disorder, and to assess children on each of two domains associated with the disorder (impaired in social communication and stereotyped behavior).

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The term spectrum showed that the symptoms of this disorder different in every child. There are children whose symptoms are mild and only a little in need of help from the environment, they can speak despite the difficulties in maintaining a reciprocal communication with others, or they can accept change even though they prefer to routine activities. There are also children whose symptoms are very severe and require enormous support from the environment, i.e. they are not able to express what they think or feel, behavioral tantrums, and unable to respond to others.

Weighing disorders experienced by children with autism can lead parenting stress experienced by parents. According to Sharpley et al. [3], the three most stressful factors associated with parenting a child with autism are (i) concern over the permanency of the condition; (ii) poor acceptance of autistic behaviors by society and, often, by other family members; and (iii) the very low levels of social support received by parents. In the most recent meta-study, Hayes and Watson [4] explain that there is a high parenting stress in parents of children with autism spectrum disorder than parents of children with normal development and children with Down syndrome. The presence of a positive association between autism spectrum disorder and stress is common in older people [5-9].

The stress experienced by mothers can be a negative influence, both in the elderly and in children. For mother with autism, stress can lead to decreased quality of care provided the mother to the child [10], causing dissatisfaction in the marriage relationship [11-13], increases the risk of poor mental health [14], maladaptive parenting practices [15], and difficulty with the implementation of behavioral interventions for reviews their children [16]. For children with autism, stress may affect the child's developmental level [14], negative effects can include sub-optimal treatment outcomes [17], increases behavior problems [18], causing an improvement of emotional and behavioral problems [10], and can reduce the effectiveness of the intervention given to children [19].

The purpose of this article is to explore issues surrounding parenting stress and positive emotions in a mother with autism spectrum disorder in the two largest tribes in Indonesia, and how the relationship between maternal parenting stress on two such different cultures and cross-cultural psychology.

2. Parenting Stress and Culture

The cultural definition varies, Kitayama and Cohen [20] explained that if we are to understand the relationship of culture to psychopathology, it is critical that we first understand the concept of culture. Culture is: (i) temporary (e.g. situational, just for a few minutes); (ii) the eternal (e.g. lifestyle ethnocultural), in all respects, namely (iii) dynamic (e.g. change and modify the subject). Culture represents (iv) internally (e.g. values, beliefs, attitudes, images, symbols, orientations, epistemological, consciousness levels, perceptions, expectations, personhood), and (v) externally (e.g. artifacts roles, institutions, social structures). Culture is (vi) the shape and construct our reality (e.g. they contribute to our world view, perception, and orientation), and with this, the critical conceptual frameworks (e.g. normal-abnormal, morality, aesthetics).

Culture provides niche developments include: (i) the physical and social backgrounds for parents and children; (ii) the psychological character that is valued by parents and children; and (iii) recommended practices for family members. Thus, culture shapes the behavior of a broad range of care, from the common values which taught parents to real aspects of daily life [21]. Culture provides a way to see the world and together with other influences, determine patterns of feelings and behaviors every day.

So, how the relation between culture and maternal parenting stress? Before answering this question, it will be discussed a little about parenting stress is a part of psychopathology. Mothers who experience anxiety, withdrawal, depression can be caused by a stressor during the process of care, mothers who are not able to cope with the stressor is added again the mother has an introverted personality, resulting in significant parenting stress, disorders of psychological and abnormal behavior (like the case of a mother who can kill her own child because children have disabilities). Abnormal behavior of the mother has had a mental disorder. Kitayama and Cohen [20] revealed that the role of cultural factors in the etiologic of mental disorders is complex and varies as a function of the particular disorder and its plasticity. As far as mental disorders have a strong biological effect (e.g. a particular form of depression), interference is strong evidence of cross-cultural homogeneity because of biological similarities, and the effect can be minimized. Although mental disorders are influenced and shaped by the context of learning and other factors, so it has more plasticity behavioral, cultural factors have a critical role in it, it can be concluded that there is a close connection between the cultures in maternal parenting stress.

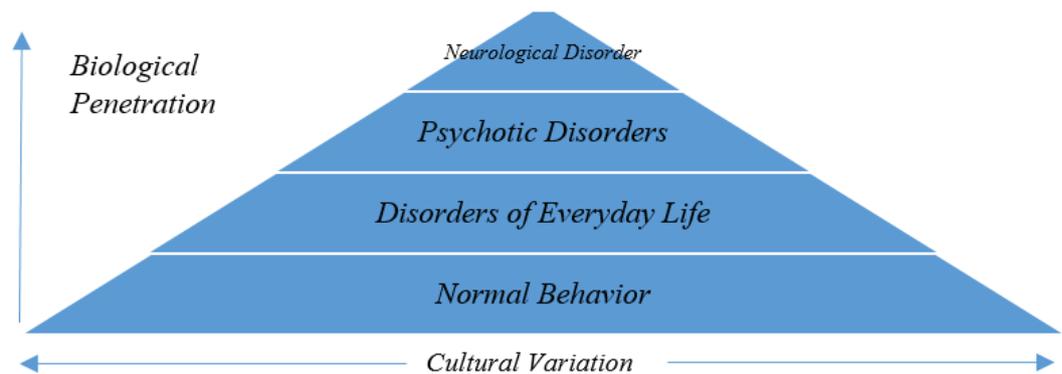


Figure 1: Cultural variations in mental disorders as a function of biological penetration and behavioral plasticity [20].

Cultural factors have been demonstrated to influence and shape mental disorders through a number of factors [22]:

- Culture determines the types and parameters of physical and psychosocial stressors
- Culture determines the types and parameters of coping mechanisms and resources used to mediate stressor
- Culture determines basic personality patterns, including, but not limited to, self-structure, self-concept, and needs/motivation systems
- Culture determines the language system of an individual, and it is a language that assists us in the perception, classification, and organization of responses to reality
- Culture determines the standards of normality, deviance, and health of an individual and society. It influences health ideology and attitudes, as well as treatment orientation and practices.
- Culture determines classification patterns for various disorders and diseases. In this respect, all mental disorders are culture specific, and not simply those designated by Western professionals as exotic disorders.
- Culture determines the pattern of experience and expression of psychopathology, including factors such as onset, manifestation, course, and outcome.

Based on Figure 1 it can be explained that a person who has mental disturbance to acute, such as depression, stress, anxiety disorder, influenced by cultural variation. There are two main roles of cultural variation in influencing one's behavior, namely: i) biological penetration, is the role of the individual in filtering the influx of outside

cultures affecting his environment and life, and ii) behavioral plasticity, is the ability of individuals to adapt themselves to new environmental conditions. The cultural differences and values that individuals associate will play an important role in influencing the rational value and self-awareness of each individual. In the case of mothers who have children with complex developmental disorders such as autism, are very susceptible to stressful parenting. Experience the stress of parenting in mothers who have children with autism spectrum disorders, in each country experienced a high degree of parenting stress compared to the care of mothers who have children with other developmental disorders

In Indonesian culture, parenting stress can be minimized by religious coping. Religious coping is one way of coping with the source of stress present through religion. Religion and spirituality have been shown to contribute positively to the process of meaningfulness of life in different ways, such as religion providing support for coping stress, and religion can make mothers and families grateful and positively interpret the presence of children with autism spectrum disorders. Similarly, with research conducted by Corrigan et al. [23] found that religious engagement has a positive relationship with psychological well being. Indonesia is a country with a majority population is a Muslim, so that the religious coping is done by interpreting the teachings of Islam, such as regular worship of God, such as praying, fasting, and reading the Koran. Religious clippings that have been done is able to minimize the stress of mother and family care, and able to interpret the presence of children is a gift.

For mothers who have children with autism spectrum disorders in Indonesia, has its own uniqueness in understanding the presence of children with autism. The role of religious coping is the main thing that makes mothers able to survive the difficulties and pressures of life. In addition to religious coping, there is an informal social support role (eg family, community of mothers with autistic children, friends) and formal support (eg autism schools, autistic service centers, hospitals) that contribute positively to subjective wellbeing and are able to reduce the parenting stress of mother. Indonesia is an Eastern culture that is collectivist in contrast to the individualistic Western culture. The prominent features of collectivist culture are emphasizing the interdependence of individuals, preferring family connections, cooperation, solidarity, conformity, harmony, commitment to parents and extended family, simplicity, frugality and the welfare of others [24]. The role of religious coping and social support received by mothers is a special feature that mothers feel during autistic child care, so this can reduce the parenting stress of mother and not affect mental disorders.

Mental disorders, depression and maternal stress during caring for their children with autism spectrum disorders can also be explained in Figure 2, when social changes arising from the emergence of a new culture, the mother will remain able to withstand the source of stress (eg child behavior autism, high cost of treatment of children with autism, negative stigma from the community). In Indonesian society, mothers who have given birth and care for children with autism spectrum disorders are considered as someone who has sin in the past, and is a disgrace to the family, children with autism can cause contagious diseases for other children. When there are cultural changes, plus the mother also does not have a strong personality in addressing life issues, and lack of social support, it has the potential to bring parenting stress. The existence of negative stigma from the community in Indonesia has also been conducted by Tucker [25], based on the results of his research for a year in Indonesia, Tucker [25] revealed that in the 1990s parents in Indonesia still consider children with autism spectrum disorder is a family shame (*aib keluarga*) to be known to the general public.

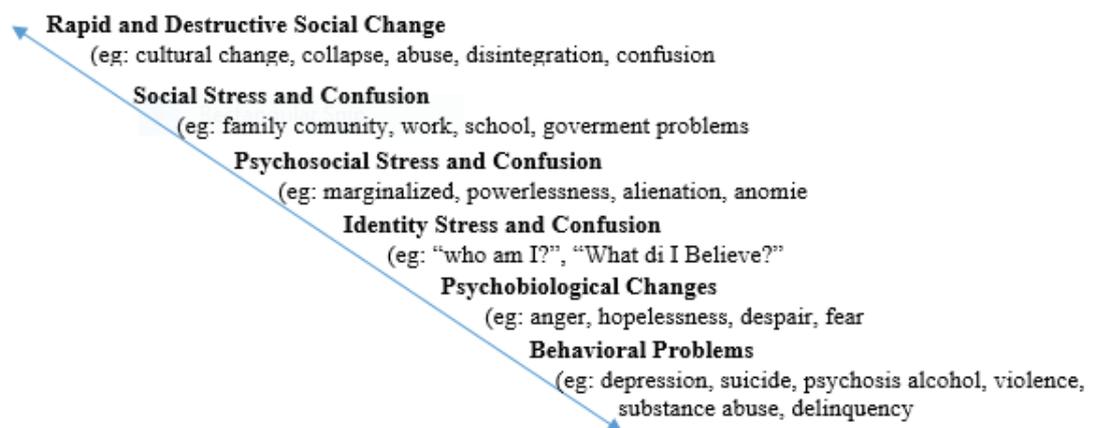


Figure 2: Sociocultural pathways to distress, deviance, and disorder [26].

The concept of the above framework is important if it is associated with the role of cross-cultural in influencing mental disorders mother, because in the age of globalization, traditional culture exposed to Western culture and social change very fast, people leaving the local culture without ethnic identity that is strong and sustainable with their past, which ultimately resulted in conflict, confusion, and despair [26].

Parenting stress can create or exacerbate physical and psychological vulnerabilities, whereby the distress that arises from the day-to-day strain of caregiving becomes a crucial aspect of the mental health and functioning of parents and children themselves, and the functioning of their relationships with each other. Parenting stress includes subjective experiences of distress such as emotional pain and anxiety. It also includes parents' thoughts, beliefs, and attributions [27]. Time pressure, limited aid resources or

financial resources are difficulties that can cause stress. The events of stress, enormous pressures are felted can reduce the immune system and cause trouble one's body to fight disease. This is because stress is a heavy demand or experienced individual or family systems that can generate tension, anxiety, and need a way out to deal with it [28].

Child rearing stress experienced by parents in assisting their children, especially in families at high risk for clinical problems children face. The use of parenting stress index to see how the parents have difficulty in dealing with her problems, the personality of parents (marital satisfaction, the role of parents, psychological well-being, and economic pressure) and difficulties of life, the characteristics of children and family size [29].

In spite of there are much research that highlights the mothers, the father of children with autism spectrum disorder, also experience stress, although lower levels. The importance of the mother also has been studied, including by Gray [30] that there was evidence suggesting that the burden of parenting more weight falls on mothers than fathers [31] and mothers will feel more suffer emotionally cause of that load [32]. Generally, parents of autistic children reported more psychological problems than other parents, and some of them are experiencing feelings of isolation. The challenges of stress were also commonly perceived are depression, anxiety, and anger [33]. Related to parenting stress in mothers of children with autism can be concluded that the stress experienced by the mother in the parenting process involving a series of ways the behavior of children with autism are not controlled, such as showing excessive behaviors (excessive) and the behavior of the needy (deficit) coupled with unstable emotions, poor communication skills both verbal and non-verbal, and the lack of social interaction.

3. Parenting Stress and Neuropsychology

Good parenting involves qualities that both protect the child's developing brain (referred to as neuroprotective factors) and stimulate brain growth (growth-enhancing factors). Good parenting from a brain-based perspective are: i) being sensitive and emotionally responsive to children's needs for attention; ii) comforting children effectively and consistently when they are stressed out (what clinicians refer to as co-regulation of affect); iii) being a good first companion as children are initially learning how to enjoy and stay connected to other people; iv) knowing when to let kids struggle

and work through challenges to build their own resilience; v) protecting children from the dysregulating effects of our own negative emotions by using our powers of self regulation and stress management [34].

Culture and brain historically have often been subjected to various forms of discourse. However, a growing recognition of the extent of brain plasticity, the evolutionary basis of cognition, and the evolution of culture and the brain explained that culture and nerve processes have been established. Recent studies on the way in which the behavior of individuals within a group or in different groups and in the underlying nerve function, thus paving the way emergence of a new field is neuroscience culture. Among the many functions of the brain, the brain is the link to activate social behavior and to adapt to social grouping and a new pattern. Some of this interface is the result of the coevolution of culture and the brain. Cultural practices adapt to the constraints of the nerve, and the brain adapts to cultural practices. Other circuits are the link as a result of learning, especially learning implicitly. The brain is a sponge culture, a culture organ, and function in facilitating the interaction of physical and social world [35].

The case of parenting stress, which is associated with the condition of the mother who suffered from depression has a strong influence and relationships in cognitive function (especially executive function) would be low. Individuals who are depressed, it will relate to maladaptive in controlling and regulating cognitive processes. Perform failure is evidence of cognitive control, including direct attention, setting behavior, strategy formulation, planning, monitoring performance and coding in the working memory [36]. The cognitive concept is widely used in the area of the frontal lobe [37] and a malfunction in the frontal lobe to trigger the onset of depression [36]. Neurobiological Model explained that the possibility of depression mediated by a decrease in prefrontal dorsolateral (cognition) and increased ventrolateral (affection) the activity of the prefrontal cortex [38].

The relationship between neuropsychological against maternal parenting stress can also be seen on brain function in influencing the behavior of the mother, particularly in the frontal lobe. The frontal lobe functions to be responsible for planning a series of behavior and for some aspects of memory and emotional expression [39]. Individuals who suffered damage to the frontal lobe, especially in the prefrontal cortex, then the individual is not able to follow the given context so that they behaved inappropriately and impulsively [40]. In essence, research on the parental brain shows that human parenting rests squarely on a core foundation of mammalian caregiving, to which added

the uniquely human powers of self understanding, “people reading”, reflection, emotion regulation, and capacity for growth and change in response to new experiences in life. The human brain link the core system of caregiving inherent in all mammals to prefrontal cortex (a ‘higher’ set of brain regions that are more developed in humans) to form a dual-level parenting system. This dual-level functioning allows human, to experience the deepest, most heartfelt emotions about the children while also being able to think clearly and creatively about all aspects of parenting, constructing rich meaning and a sense of purpose about human’s precious roles as parents [34].

Overall, it can be concluded that there is a link between Neuropsychology and culture in influencing a person experiencing depression. Cultures like the neighborhood where someone lives will also affect the severity depressed. In Indonesia, cases of children with autism are still not getting a positive response in society. The lack of knowledge and socialization of autism developmental disorder, affects the attitude of society to accept the presence of autistic children in their neighborhood. The presence of an autistic child in a family is still regarded as a curse in the family, and considers children with autism as a crazy child. This, of course, will affect maternal acceptance of the limitations of autistic children, mothers who are not ready to accept the presence of a child with autism will have an impact on the care of mother to child is not optimal.

4. Cultural Views about Autism

The number of children with autism in every country around the world continues to increase. One of the most severe disabilities affecting young children is autism, a disorder that adversely affects nearly every aspect of the child’s development [41]. In 2012, the Centres for Disease Control and Prevention [42] reported the prevalence of autism spectrum disorder is 1 in 88 children, later in 2014 that the development of autistic disorder is made up of 1 in 68 children in the United States. Similarly, in Indonesia also increased the incidence of autism from year to year. Based on reports from Autism Centre, in 1995 the prevalence of children diagnosed with autism is 1 in 500 children, and then in 2013 the prevalence of children diagnosed with autism is 1 in 50 children [43].

In women who care for children with autism, the complexity of the interference experienced by the child and public attitudes in certain cultures, differences in accepting or rejecting the presence of children, often mothers face difficulties making the weight so that disruption to the psychological condition of the mother. Psychological

problems experienced by the mother can affect negatively, both in children and the family as a whole.

Guided by a sociocultural approach suggests that the meaning and experience of any disability will be shaped not just by individual deficits, but also by the responses of caregivers and family members who avail themselves of the treatments, services and frameworks of meaning available [44]. Researched by Tucker [25] aimed to gain a basic understanding of all three of these dimensions that frame autism and autistic symptoms across Indonesia. He contends that autism's meaning is shaped by the responses of primary caregivers and family members and their social interactions with the autistic person, the treatments and interventions available for families and individuals, and a variety of media that influences the popular conception of what autism is and how people with autism should be responded to.

The public history of autism in Indonesia seems to have begun in the late 1990's. Tucker [25], in his research about "Interpreting and Treating Autism in Javanese Indonesia" explained that individual parents with developmentally different children and little resources available to them to help interpret their behavior or support their learning began to conduct independent Internet research, travel abroad to study psychology and special education, compile libraries of relevant materials that they could share with others, autism at that point was still very much seen as a family shame (*aib keluarga*).

Research conducted in China by Ling, Mak, and Cheng [45] showed that parenting stress at high levels reported is the Chinese parents who have children with ASD. There ASD labelling provisions of social stigma to Chinese parents with ASD children, many parents feeling is that they do not want others to know if they have children [45]. The negative perception of disability of children associated with high stress on the mother's parenting from ASD children in China, and as a cause of low self-esteem of parents [46]. Mother in China had a negative feeling about the concerns of ASD children associated with lower quality of life [47]).

In urban areas in South Korea, some families, especially parents with children who have developmental delays will be hard to avoid *chapa* diagnosis (autism). There is a stigma that is so strong in this country that many doctors Koreans deliberately misdiagnose these children with *aechak changae*, or reactive detachment withdraw from social disorder- caused by the extreme neglect or abuse by parents. In South Korea, individuals with all types of individuals who experience disabilities have stigmatized and seen as a threat to family [48]. Description of the development of disabled individuals who have limitations because of the population and the media may be

seen as violent, dangerous and depressing [49]. Confucian beliefs require children to care for their parents, children with special needs are deemed unable to care for and respect their parents correctly [50]). Some people believe that people with disabilities occurred because of past generations have chosen the family members who do not take proper care of the graves of their parents [51].

Autism in India is also seen as a disability in general. Traditionally, there is a stigma attached to disabilities (feelings of guilt, shame, focusing on the lack of adequate parental care). Autism comes from the unusual behavior, bolstered belief what affect children. History explains stigma to ensure that families hide their strange children, the family also do not function in society, and there is a presumption of ignorance and superstition [52].

In Taiwan, parents with ASD children, experience mental health problems such as obsessions and compulsions, paranoia, hostility, and some have a case of schizophrenia [11]. The parents of ASD children also appear to have higher levels of fatigue when compared with other parents [53]. In a study conducted by Huang et al. [54] there is a positive correlation effect of marriage for families in Taiwan who have children with disabilities. The husband can accept children with limitations. She also shared that their husbands are more attentive to them and show more concern for their child. They also reported that the stress of the care of children with disabilities adds strength in their marriage. However, the same study also conducted by Huang et al. [54], showed that there are still negative emotions in man, approximately 20% of participants reported that their marriage ended in divorce because their husbands hold values more traditional and believe that a child with a disability brings shame to the family.

The purpose of this article seeks to study about the emotional state and how the role of parenting mother with children autism in every culture in Indonesia. Indonesia is a country that has a rich variety of cultures. Culture in Indonesia is influenced by the tribes there. One of the tribes that dominate in Indonesia is Batak and Javanese. Casmini [55] emphasizes that a cross-cultural study found that the influence of the culture of parenting. Indonesian society is a society that is more about a family function and religiosity. Support of the nuclear family (such as grandparents, couples, families, couples) can be an asset for the mother in relieving anxiety and stress of caring for children with autism. Good understanding of religiosity is manifested in the form of patient, sincere, submissive and grateful to have a child with autism and consider this

a trial from God. Having a positive personality in them may also help mothers stay afloat and resilient in taking care of children.

5. Indonesia's Cultural Views about Autism

Based on exploratory research will be a strong personality that has been done against the mothers of children with autism in Javanese and Batak culture in Indonesia, women experience negative emotions and positive emotions in the process of parenting. Negative emotions like sadness, rejected, anxiety, anger, self-blame, shame, and stress after a child was diagnosed with autism, but with the support of various stakeholders such as the family and the husband, as well as increased knowledge of the mother in the understanding of this developmental disorder, the mother is able to accept the limitations child. Positive emotions such as sincere, patient and grateful will be appearing in a different process for each mother, depending on the severity of the child, whose mother received social support, type personality, as well as the role of culture in influencing mothers, bring a sense of sincerity, patient and grateful to have a child with autism.

In Javanese culture in which includes cultural values that underlie the personality of Java and the Java society. In the Java society, people should remember (mindful) to Allah (*God almighty*) and always be introspective (alert). People should entrust themselves to the guidance of The Divine (*percaya*) and trust Him (*mituhu*). Anyone who applies so, then by itself will find an appropriate way in addressing all the things that happened. Typical attitudes that need to be instilled in are patiently, *nrima*, *iklas* (*rila*), honest (*friends*), and simple (*prasaja*). *Iklas* means "willing to" let the "ego" go and adjust to the universe as it has been determined. *Nrima* means being able to react rationally when experiencing hardship or disappointment does not collapse and opposed in vain. Patience is the mark of a good leader; he advanced with caution [56].

Emotional intelligence and healthy personality in the context of Javanese culture, explained that in real life the Java society, there is the belief that all human life in this world is already regulated by the Almighty, so that it appears the attitude of *rila*, *nrima*, and patience as well as basic manners of the people of Java and their underlying personality [57]. Mutual awareness of the Java community believes that the Javanese culture has values that underlie the personality of the person and society [55]. One of the cultural values which are known and widely adopted by the Java community until now was the attitude *narima ing pandum* [57]. According to Koentjaraningrat [58], the

attitude *narima ing pandum* closely associated with the spiritual aspect has spawned a fundamental value and are not cracked swallowed era. *Narima ing pandum* is an attitude of acceptance in full of events in the past, the present and all the possibilities that could occur in the future. This is an attempt to lessen the disappointment if that happens then it does not match with what is expected [56, 57].

Based on preliminary research writer for the mothers of children with autism in Javanese culture, participants were twelve people, using in-depth interviews to explore the role of positive emotions towards nurturing mother did. Factors affecting mothers in shaping the personality of such respite is sincerity, patience, optimistic and grateful. The results showed that mothers in Javanese culture more accepting of the limitations, so that the child is more sincere, more patience in caring for children with autism, one of the factors that influence their attitudes *nrimo* is inside the mother. Mother grateful for the presence of children and believe that children are a gift from God, a child is a helper (intercession) in the Hereafter that mothers get the "place" glorious in God by having and caring for children with disabilities such as autistic children. This belief can reduce mother's negative emotion and turn it out to be thankful emotion.

Related positive parenting, mothers in Batak, the authors conducted a study to discover the 58 mothers of children with autism. The author in collaborating with six autism therapy and two with special needs autistic school in the city of Medan (North Sumatera). The study used a qualitative approach and analyzed using coding techniques according to Forrester [59]. Based on these results will be obtained an initial concept of hardiness, and resulted in maternal emotional conditions for caring for children, both before and after a diagnosis of autism are diagnosed with autism, and how well the factors that generate strong personality. The results showed that mothers have moderate hardiness category. Factors that affect hardiness of the mother in caring for children with autism is the support, confidence, compassion, and love, accept the situation of children, sincerity, knowledge and understanding, patience, responsibility and gratitude.

Overall factors affecting positive parenting mothers in Batak and Javanese have a lot in common, which is determined by the mother of positive emotions, such as sincerity, patience, optimism, and gratitude. However, the cultural differences that affect the personality of the mother to accept children with autism. In Javanese is *narima ing pandum* characterize fairly strong on a private individual to the cultural background of Java [60]. While the Batak tribe, parenting applied parents relied on *dalihan na tolu*.

Dalihan na tolu is a lifeline in the Batak culture governing family relationships, and customs that have been going on for generations which is supported by the three powers, namely; *hula, boru, dongan sabutuha*.

Batak tribe consists of several foux, such as the Batak Toba, Dairi, Simalungun, Karo and Mandailing [61]. Batak tribe notoriously upholds the culture they profess. One value in Batak related to parents and children that *hagabeon, hagabeon* is happiness in offspring of offspring means giving a life expectancy because it is a joy offspring invaluable for parents, family, and relatives. The Batak people, happiness in thoroughbred (gabe) feels complete in a family if the family had sons and daughters. A family Batak Gabe has not said if it has a son or daughter only just [62]. Being further emphasis in this value is for parents boy is the successor to his descendants so that boys often referred to as *sinuan buds*, shoots new meaning. It suggests that the boy had the privilege on the parent view, seen also from the comparison of the number of boys who wanted more than girls [61]. Based on this concept *dalihan na tolu*, parenting is more about how to establish a good relationship with other families, so that the Batak families of children with autism are likely to show negative emotions in the care of her son. For the mother took the process a long time to accept the presence of his son because his son is considered incapable of giving life expectancy, children are the happiness that is priceless for parents, family, and relatives (*hagabeon*).

This study focus on mothers of children with autism in Javanese and Batak and this means assessing the wealth and cultural distinctiveness which is expected to explain the phenomenon of careers of children with autism in Indonesia.

6. Conclusions

Overall, it can be concluded that the mother felt negative emotions such as refuse, anxiety, anger, self-blame, shame, and stress in the parenting process. But with the wide range of support from various parties such as the family and the husband, the mother had received her condition limitations. Acceptance mother indicated by the patient, sincere and positive thinking that all life events that have happened are the will of God. The reception will be her condition that is different from normal children in general, this makes the mother becomes more robust, resilient and positive impact in the care of children with special needs.

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