

WHAT'S THE PARENTS' PREFERENCES IN CHOOSING ALTERNATIVE SCHOOL OF SALAM (SANGGAR ANAK ALAM) IN BANTUL DIY? A 'PROJECT' TO INHERITING WISDOM VALUES

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Abstract

Parents' awareness of choosing the best school for their children is vital and not a simple task. In selecting this school, the aspects of knowledge, life experience, and parents' ideology play an essential role. This study aims to reveal the rational choice of parents who send their children to the alternative school of Sanggar Anak Alam (SALAM) Bantul, Yogyakarta. This research is descriptive-qualitative, using a phenomenological approach. Data were collected through observation and in-depth interviews with 5 (five) informants who send their children to school in SALAM. The researcher uses James S. Coleman's Rational choice theory to explain this phenomenon by looking at the aspects of resources, rewards, costs, values, and preferences. The results of this study indicate that life experiences and the need for life wisdom values than the need for material selections influenced the rational choice of parents.

Keywords: Rational choice; Parents; Alternative school; Wisdom values

Abstrak

Kesadaran orangtua untuk memilihkan sekolah terbaik bagi anaknya merupakan hal vital dan tidak sederhana. Dalam proses pemilihan sekolah ini, aspek pengetahuan, pengalaman hidup dan ideologi orang tua memainkan peran penting. Penelitian ini bertujuan mengungkap pilihan rasional orang tua yang menyekolahkan anaknya di sekolah alternatif Sanggar Anak Alam (SALAM) Bantul, Yogyakarta. Desain penelitian berupa kualitatif interpretatif dengan pendekatan fenomenologi. Data dikumpulkan melalui observasi dan wawancara mendalam terhadap 5 (lima) orang informan yang menyekolahkan anaknya di di SALAM. Peneliti menggunakan teori pilihan Rasional James S. Coleman untuk menjelaskan fenomena ini dengan melihat pada aspek sumber daya, reward, cost, nilai dan preferensi. Teknik pengolahan data menggunakan metode analisis data fenomenologi Van Kaam yakni horizontalisasi, reduksi & eliminasi, pengelompokan tema, identifikasi final data, mengonstruksi deskripsi tekstural-struktural, lalu menggabungkan keduanya untuk menghasilkan makna dan esensi dari permasalahan penelitian. Hasil dari penelitian ini menunjukkan bahwa pilihan rasional orang tua yang menyekolahkan anaknya di SALAM lebih dipengaruhi oleh pengalaman hidup dan kebutuhan akan nilai-nilai kearifan hidup daripada kebutuhan akan preferensi materi.

Kata Kunci: Rational choice; Orangtua; Sekolah alternatif; Nilai-nilai kearifan

A. INTRODUCTION

Education is vital in creating a human being with the quality of life. Education is also interpreted as a process of changing the behaviors of students to become human beings who are able to live independently and understand the adult environment around them (Setyawati and Torro 2017). This is what every parent has to do in order to provide the best institution to educate their child. Where this is also stated in the Law of the Republic of Indonesia Number 20 of 2003 Article 7 concerning the National Education System, which states that parents have the right to participate in choosing educational units and obtain information about the development of their children's education, as well as the obligation to provide basic education for learning children.

In choosing educational institutions for their children, parents have several considerations that are seen from various factors. This is not only about the schools' varieties but also the parents' preferences about the type of school and their intended expectations (Narti et al. 2019). From international studies, parents will look at educational institutions or schools starting from the factor of economic ability (Furuta 2021; Bahramian 2019) which means the choice depends on their financial capabilities. In addition, social class background also matters because parents have an interest in reproducing their social class, especially for middle-class families (Reinoso 2008). The interests and talents of children are also a concern for parents who want to maximize their children's unique abilities (Bosetti and Pyryt 2007), including the academic quality of the school (Burgess et al. 2009). Besides, there are also parents who want to get a non-conventional education for their children (Goldring and Phillips 2008; Marsh, Carr-Chellman, and Sockman 2009).

In Europe and North America, alternative schools are the favorite schools for parents because they have non-traditional

methods and teaching materials geared to the interests of their children's talents. In Canada, middle-class parents are starting to look for private schools, alternative public schools, and charter schools so that their children are able to develop both academic and non-academic talents, sports, and creativity (Bosetti and Pyryt 2007). In the United States, since 2008, there have been 41 states that have legislated for charter schools, which are government-funded schools but have an independent curriculum (Marsh et al. 2009). In Germany today, there are more than 200 alternative Waldorf and Montessori schools. Each of these schools is coordinated in an association in each region and, on a national scale, is under the supervision of the National Association of Independent Alternative Schools (Gök 2019). Those schools which had an independent curriculum were often favored because they had the capability to carry out children's interests and talents. They are also relevant to current trends and able to transform the ideas into revolutionary educational systems (Marsh et al. 2009).

As the name suggests, alternative schools take the form of non-formal and informal schools, where the educational program is different from the conventional way (Aron 2006). There are various types of alternative schools. According to Jerry Mintz (1994), there are four forms of organizing alternative schools, including selected public schools, public schools for problem students, independent private institutions, and homeschooling. Although there are various varieties, basically, the difference between alternative schools and formal schools is that the methods and materials used as approaches to students are more individual, democratic methods, limited in number of students, and flexible administration (Vittachi, Raghavan, and Raj 2007).

Meanwhile, in Indonesia these days, education is undergoing marketization, which can be seen from the system of various school models (Martono 2014), such as “*sekolah unggulan*”

(primary school), international standard schools, full-time schools, religion-based schools, and so on. The current diversity of education is made in such a way that the educational institutions are attracting the public's interest to being their choice, without knowing the contents and what changes will be happening to them (Mulyono 2018). This diversity could be a choice or a dilemma for parents in choosing the best school for their children. Therefore, parents use all their abilities and knowledge to choose their ideal school according to their motivations, preferences, and goals (Patimah 2021).

In Indonesia, parent's choice of schools is considered by the cost factor, teaching staff, school's facilities and activities, as well as geographical factors (Panditokaton 2020; Prihanto, Soemanto, and Haryono 2018). In addition, the uniqueness of the pattern of school choosing in Indonesia is an ideological factor. Religion-based education has become the favorite choice of parents in the last decade (Arsita 2016; Saputra and Kadarisman 2015; Tuzzahrah, Komariah, and Sani 2016; Yunanda et al. 2019). These parents hope that religion-based education can provide knowledge and skills in the field of religion (in this case, Islam) such as reading and memorizing the Qur'an, learning the Islamic laws, and preparing for the afterlife.

As in other countries, there are also some parents in Indonesia who have different views on educational institutions. They do not send their children to mainstream schools, like formal schools or government schools, either public or private. Some parents choose to send their children to non-conventional schools or alternative schools. Unlike in Europe and North America, alternative schools in Indonesia have less ability to increase their quantity. This is partly due to the stigma of society that thinks that alternative schools are still considered as substitutes, additions, or complements to formal education (Dispendik.surabaya.go.id 2018).

The number of alternative schools is poor when compared to the dominance of conventional schools. In comparison, the number of PKBM (Center for Community Learning Activities) alternative schools registered is only about 4% of the total number of formal schools.

Table 1.
Amount of Formal and Non-Formal School
in Indonesia 2019/2020

	Institution	Number of Schools	Total
Formal Education	SD (elementary school)	149.435	218.239
	SMP (junior high school)	40.559	
	SMA/SMK (senior high school/vocational school)	28.245	
Nonformal Education	LKP (Training Courses Institute)	10.644	24.110
	PKBM (Society Learning Center)	10.129	
	SKB (Vocational Institute)	446	
	<i>Pesantren</i> (Islamic Boarding School)	2.891	

Sources: statistik.data.kemendikbud.go.id

Based on the data above, the number of non-formal educational institutions is only about 11% of the total number of formal educational institutions, both public and private. This

includes Islamic boarding schools, course institutions, adult education to pursue packages, professional development, women's empowerment, PAUD, and so on. Alternative schools are still very minimal in quantity in this country. Therefore, it is very likely that people in Indonesia, especially parents, are less literate about this type of education.

Therefore, parents who choose alternative schools for their children are interesting objects to study, given the limited numbers of alternative schools, their higher costs than public schools, and the problem of recognizing the quality of their students in the eyes of the general public. The alternative school that was chosen as the subject of this research is Sanggar Anak Alam (SALAM) in Bantul Regency, Special Region of Yogyakarta. This school is an independent private school with an independent curriculum and a research-based method (Gernatataiti, Rejeki, and Wahyaningsih 2019). SALAM was chosen in this research because it is an educational institution in the form of PKBM that applies research methods every semester as a means for children to learn holistically, where this method is rarely applied by other PKBM. This school also has a fairly wide range of admirers, as seen by the diversity of the students' regions of origin, not only from Bantul Regency or Yogyakarta City, but also from other cities and provinces.

At first glance, SALAM seems ordinary and just like any other formal school. But in fact, there are many costs or prices that parents have to pay if they decide to send their children to this school. Apart from being more expensive than public schools, SALAM also does not issue diplomas. Even if there is, the students will only get a "*kejar paket*" diploma/education equivalent certificate acknowledged by the Ministry of Research, Education, and Culture. And contrary to Indonesian society's trend in general, where they want a school that provides a lot of religious lessons, at

SALAM there are no religious lessons at all. In addition, the school distance is also considered a problem. The lack of alternative schools means that parents in certain cities have to be willing to travel up to a matter of hours to take their children to SALAM, which is the most affordable alternative school from their homes. Despite these explained disadvantages in SALAM, this study reveals the parents' motivation to send their children by using a rational choice perspective.

Other studies reveal the varied motivations of parents in choosing schools, seen as from the values and preferences they desired. However, those studies have not revealed how the role of life experiences and the meaning of the actor's attitude towards them (experiences) influence school selection. Such as how parents interpret education, diplomas, fees, experience with conventional schools, and expectations for children. This is what will be filled by this study using a phenomenological approach.

B. METHODOLOGY

This study used a qualitative method because it aims to explore the parents' experiences and considerations when deciding to send their children to SALAM, so it requires more appreciation. In addition, this study used a phenomenology research approach. This approach is unique and in accordance with the research's focus, which is basically related to the interpretation of reality (Kuswarno 2009). Phenomenology can help researchers express symbolic expressions from the statements in interviews so that they can get a relevant understanding based on their rational choices.

The technique of determining informants is done by snowball sampling. The researcher departs from the key informant (Chairman of PKBM SALAM), then asks for recommendations from the key informants to the main informants, namely the student's

parents. There were five parents who became informants in this study. The researcher's considerations to choose which parents will become the informants are from a variety of backgrounds, such as economic, social class, and education. Because of this diversity, researchers can see patterns in parents' motives in making rational choices.

The five respondents are: AK (36) who is a female handicraft entrepreneur in a cultural tourism destination in Central Java with a D4 diploma; AK has to travel 1 hour by car every time she picks up her child at SALAM. The second informant is AH (41) who is the father of two sons whom both studying at SALAM. AH is a freelance designer and reporter at one of the mass media in Yogyakarta. He is a high school graduate but has studied at ISI Yogyakarta for several semesters. The third informant is MS (34), who is both a mother and a facilitator at SALAM. She is a high school graduate but has received higher education for several semesters at UGM. Her two sons' studies at SALAM. Like AK, MS also has to travel 1 hour from her home in Gunungkidul Regency to get to SALAM. The fourth informant, SW (61), a housewife and a high school graduate, has a side business, namely catering. SW initially lived in Bekasi, West Java, but later moved to Bantul, Yogyakarta to accompany her daughter, who is a high school student at SALAM. The last informant is ND (41), an entrepreneur and environmentalist woman who lives in Kasihan District, Bantul. She sends her four children to study at SALAM.

Data collection techniques were carried out in 3 ways, namely observation, in-depth interviews, and documentation. Observations were made at the teaching and learning location, namely SALAM in Nitiprayan, Kasihan District. In addition, observations were also made at the informants' homes (with the informants' permission) to see their daily lives. In-depth interviews were conducted in a semi-structured manner, so that the

conversation could flow smoothly without going too far from the main questions. Whereas the documentation was obtained from SALAM's published books, namely "Sekolah Apa Ini?", "Kami Tidak Seragam 2", "Memindah Dapur ke Halaman", and "Friska dan Sekolah Barunya". In addition, it was also obtained from previous studies on SALAM and online mass media news.

This study's data validity test was conducted using a credibility test. That is, among others, carried out by extended observations, increased persistence in research, triangulation (sources, techniques, time), discussions with colleagues, negative case analysis, and member-check. Whereas the data analysis technique uses the Van Kaam phenomenological data analysis method (Kuswarno 2009). The first step was horizontalization. Horizontalization stems from the idea that the researcher should be receptive and place equal value on every statement or piece of data. Horizontalization is a method for understanding data through a phenomenological reduction by reducing the number of words and replacing the vocabulary with similar terms in which the researcher places equal value on each statement or piece of data (Given 2008).

After that, the author did reduction and elimination of data, grouping themes, identifying the final data, constructing textural and structural descriptions, then combining them to produce the meaning and essence of the research problem.

Theoretical Framework

This article used the theory of rational choice by James Coleman. This theory assumes that every individual's rational choice must be motivated by values and preferences to be able to achieve goals and maximize profits (Ritzer and Goodman 2019). This theory is used because it is relevant to the topic raised in the study, what motivates parents so that they choose SALAM for their

children. There are two main factors in this theory, namely actors as actors of rational choice and resources, which are something that the actor is interested in and wants to have.

SALAM's parents are the actors of this research's rational choice. However, it is the child who undergoes the main process of going to school. So the question is, how does rational choice theory apply to the relationship between parents and children? In response to this, Coleman initiated the concept of identification, where the actor 'develops himself' in others (Coleman 2019). Self-development here can be in the form of interests, benefits, values, and so on. In other words, the actor acts for the benefit of another person, and that other person is their child. Another element is resources. A resource is something that is considered attractive by other parties and can be controlled by the actor. Resources are also related to the capital owned by the actor.

The actors of rational choice in this case are SALAM's parents. The resource that attracts actors is the research-based learning method in SALAM. The resources owned by parents (under parental control) are the educational cost, acquaintances' network, social status, and many more.

The family's rational choice theory described by Coleman is a rational choice as a human action in maximizing the satisfaction they want to achieve. The rational action theory views phenomena that occur in the micro, both individuals and families, as a reference for viewing macro phenomena. This theory is not concerned with what the actor chooses but focuses on the fact that the action is carried out based on an analysis of profits and losses, values, preferences, and so on (White and Klein 2002).

When choosing a school for their children, parents will look at the interesting resources they find, which is education that liberates children, and SALAM has that. Why is such an education interesting for them? Of course, this has something to do with their

own values and preferences. SALAM's parents have a structure of meaning for what is good, noble, and valuable, which has become their life guidance. It is at this stage that values come into play. On a practical level, value can be referred to as something that is interesting, sought after, pleasant, desirable, and liked in a good sense or has a positive connotation (Mansur 2006). Perhaps a non-conventional Freirean-style education that applies values such as democracy, critical, moral, and spiritual thinking is an education that has a high positive value for these parents.

The no less important element in determining the actors' rationality is their analysis of rewards and costs. Rewards can be interpreted as benefits that will be received by an actor when his desires are fulfilled. Meanwhile, cost is a negative form of reward, which is not necessarily a 'loss' but rather means the worst possibility if the actor's wish is not fulfilled due to several constraints or situations (White and Klein, 2002).

C. RESULT AND DISCUSSION

1. The Interpretation of Education

People encounter various experiences in their lives and have the ability to interpret those experiences. Experience is the result of the contact of nature with the five human senses (Vardiansyah 2008). From this experience, humans try to interpret it so they can take lessons as a provision for life in the future. The important element in choosing a school for children is the parents' interpretation towards education. Education comes from the word "educate". Of course it has the meaning of the word itself, educated about what, educated for what purpose. Therefore, the interpretation of education from each informant needs to be explored so that it can be seen what values that they considered important that they chose SALAM as a place for their children's

education. Interpretation comes from the experiences and meanings of parents during their lives.

Table 2.

Horizontalization of Parents' Interpretation of 'EDUCATION'

Informants	Coding	Interpretation
AK	Provision for the life's journey	Leads to all aspects of life, both material, moral, mentality (mental resilience), knowledges, skills, etc. And all of that can be 'prepared' in education.
AH	Thinking and acting independently	Let go of dependence on everything outside the child. Like hanging on to teachers, parents, friends, social media, etc. Doing something that is not because they are followed along or forced, but completely from 'personal awareness'.
MS	The meaning of learning experience	Prioritizing the 'honing intuition' process, where children are able to find the meaning of every event, phenomenon, based on their learning experience, so that in the future they can be more prepared. No mumbling, no surprise.

Informants	Coding	Interpretation
SW	Provision of life	Leads to the 'skills' children brought to be able to survive in the future. What is learned in school must hone children's talents, passions, and skills.
ND	Lifelong learning process	The long-life learning principle, where learning is not limited by space and time. Learning is not only about school lessons, but also about life lessons, which can provide experience and wisdom for an individual.

From the five interpretations of education above, it can be seen that the informants have a variety of focuses and goals. However, there are some things that can be concluded in general:

First, all informants did not consider education as an effort to produce academic achievements in the form of grades, numbers, rankings, and other series of academic matters. They assume that the future of children is not solely determined by their academic achievements at school. SALAM does not assign academic grades to its students at the end of each research project, not even a report card. SALAM only provides an evaluation at the end of the research in the form of an indicator of success based on the initial research plan. These indicators are made by the students themselves. So that students can find lessons from their own failures and successes. Education, for SALAM's students' parents, is more substantial; it is the process of finding the child's identity in their own way.

Second, all the informants did not question the mastery of religious knowledge in education. They think that even religion is an effort to educate mankind with its various commands and prohibitions. Parents feel that religious lessons at SALAM actually permeate every event their children experiences. Especially those that lead to moral lessons, including morals towards God, towards fellow human beings, and towards nature. This can also be found in the SALAM motto, which is *“Take care of yourself, your friends, and the environment”*.

Third, education is the free will of each individual. In other words, education is not something that is given or forced on a person from the outside. Education is a personal decision for each human being. Even though a teacher gives as many lessons as possible to his students, if those students decide not to accept it as an education, then there is no educational process there, it only serves as a lecture.

The conclusions in first point above then also have an impact on the parents' perception of the diploma. A diploma, for most other parents, is a very important piece of paper. This can be proven by the rise of counterfeiting diplomas cases, where many people have started using tools to detect the authenticity of this magic paper. This phenomenon is certainly related to the function of the diploma as a “medium of exchange” to get a job (Furqoni 2017). The purpose of going to school is to get a diploma, and the diploma can be used to find work. This cyclical stigma has always been embedded in people's minds, that school is an investment for the future, which can be exchanged for work.

But on the contrary, for SALAM's parents. They already have confidence in their children's abilities, even though they only have 'kejar paket' diplomas. Even the daughter of SW did not take the kejar paket diploma.

*“She wrote her arguments and feelings on her social media, that even without a diploma, she was sure she could still find a job. If the child is sure about it then what can I do but to support her? There are also many who have diplomas but can't find a job,”
(Interview with SW, October 12, 2021).*

The daughter has now worked as a facilitator at SALAM in addition to continuing to make and sell crafts according to her hobbies.

SALAM's parents are used to not measuring success with numbers, so they don't really worry about the status of their child's kejar paket diploma. They assume that their children will still be able to continue their education (either in SALAM or formal school) with their diplomas. This is also because the kejar paket diploma has been equalized by the government and has equal status with diplomas from formal schools for the purpose of entering a higher level of education.

Figure 1.
Students Play at Schoolyard After Class



Source : Personal Documentation

2. The Experience with Formal School

The five informants are former students of formal school or have never received education from an alternative school. Therefore, their experience as formal school students obviously gives them a description of the ways in which to learn, the relationships between the teacher and student that have ever been experienced, the assignments' design, academic goals, and many more. Even so, there is a difference between the education experience of informants in the 90's era and today. However the experience factor is still important to observe the parent's perspective about the difference between formal schooling and alternative schooling. There is an assumption of disappointment, which leads parents to look for alternative schools.

But the researcher didn't lead the question into an opinion to informants about the lack of formal school; they just conveyed the important stuff they remembered and left an impression until today.

Table 3.

Horizonalization Parent's Meaning of Experience with Formal School

Informants	Coding	Explanation
AK	The child was asked to do unnecessary stuffs	Lack of interaction and effective communication with teacher. The student must be bound to routine and command. Instead of stimulate the child develop relevance to the real world instead.
AH	The unfair	The inability of the

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Informants	Coding	Explanation
	competition between students for getting academic score	conventional education system in build the affective (moral) domain of students. Memorizing and cheating activities for the sake of getting academic grades is actually damaging the value of honesty.
MS	Feels intimidation treatment	Often expressed certain kind of behavior that leads into verbal violence, such as throwing the book, suspecting plagiarism of assignment, etc.
SW	Overload education burden	The overly demands of adaptive resource (capacity) owned by individual like assignments achievement, material comprehending, etc.
ND	Too eager to judge	Lacks of appreciation to students, minimizing the democratic values in teaching process.

From those five opinions above, it can be interpreted that the average parents has ever experienced a disappointing phenomena in interaction with a formal school. So, it motivated them to search for information about alternative schools, which are different from formal schools. This disappointment is mostly concerned with matters related to the learning system, such as:

1. The lesson materials are less relevant to the daily lives of children. So, the child has no interest in learning it. In addition, the target academic score given to students is very high. Many students choose to cheat in order to get good grades. On the other hand, if they don't cheat and get bad grades, they will get punishment or ridicule from their friends, teachers, and parents.
2. There is a lack of close relationship between teachers and students. Teachers are considered to have symbolic capital in the classroom which is compounded by communication that only occurs in one direction, from teacher to student. So the teacher does not understand what and how students think about everything, whether it's lessons, feelings, work, and so on.

2. Education Expense

In education expenses, parents had to compare between SALAM expenses and expenses from other schools. This comparison is called White and Klein as analysis of comparison level and comparison alternative. Parents realized that formal school, especially state school, have an advantage of cheaper education expenses, which is about IDR 50,000-150,000/mnth (fifty thousand rupiahs-one hundred fifty thousand rupiahs) depending on school's policy. Even with School Operational Accommodation (BOS), the students do not have to pay unnecessary fees such as tuition fee. The students are also given a school bag, uniform, belt, and stationaries. So, parents only buy some additional needs such as pocket money, books, savings, etc. Meanwhile, the tuition fees at SALAM are about IDR 250,000-400,000/month.

From the expense description above, the parents would compare school expenses in SALAM for tuition fees of about two

hundred fifty thousand rupiahs to four hundred thousand rupiahs in advance. If compared with school state and private school in lower expense. So, education expense in SALAM is more expensive, if it compared between usual private school and international school, education expense in SALAM is quite cheaper.

If we take Coleman's opinion, that rationality in the economic field is defined as an action to choose a certain preference to obtain an advantage result, but it is also done to maximize the output. The advantage is that the output for each parent can be different. Here are perceptions from informants about education expenses in SALAM.

Table 4.
Parent's Perception of Education Expense in SALAM

Informants	Coding	Explanation
AK	Affordable	SALAM is non-formal school
AH	Affordable	Because kindship system
MS	Expensive if compared by public school	But still try o their best, because education is important for their children
SW	Affordable	If it compared by what the child earns from SALAM
ND	Expensive	If compared with other alternative school (known by informant at the other town), education cost is second factor of consideration for him

Education expenses in SALAM is not just tuition fees and registration fees, but also for research costs for one of the informants, ND. In this research cost, she said it can be flexible. For example, she can modify the cost since she and her husband

run a business in cosmetic production and organic spices. They can modify the cost and still be able to provide a research theme for their children who are interested in this field. Such as Armand, his second son, who has done research to make teeth powder from bamboo charcoal and bath soap from natural ingredients. The third child, Kiki, researched tempeh burgers and the last child, Gema has his own research on making candles with natural ingredients.

While MS also believes that the cost of education in SALAM is quite expensive, he attempts to cover the cost by applying for a freelance job as a facilitator in SALAM. He earns extra money, and MS gains knowledge and diverse experience as a facilitator. He can still monitor his child, who has been studied in SALAM.

Based on the five opinions presented above, it can be concluded that the parents are still able to spend for education expenses based on how much it takes to earn the expected reward. Some parents assumed that SALAM education was expensive and covered it by finding extra income and minimizing expenditure on their children's research fees.

Figure 2.
Two Students are Searching on Books
at The SALAM's Library



Source : Personal Documentation

3. Expectation for Children (Reward)

From the total expense which the parents spend on their children in SALAM, it is obvious that they expected some reward or advantage. Each parent had different expectations of the education system in SALAM. According to the parents, rational analysis is positive, so it is reasonable if the parents have expectations in return, even if they did not explicitly define it.

Table 5.

Horizontalization Parent's Meaning of Expectation for Child

Informants	Coding	Explanation
AK	Independent and Responsibility	SALAM cultivate child's awareness to find the genre of their life. The meaning of independent and responsibility will grow up from child's heart without forcing
AH	Initiative and responsibility	SALAM applies critical thinking habit; it is difficult to require information's and comprehend the situation. Any stuffs come out from child's mind and even unthinkable for parents is a proud value
MS	Tolerance	Living in SALAM is living in diversity never be theoretically discussed but they embraced, felt, and be enjoyed it. They did not surprised with the bad but did not became overjoy with good
SW	Independent and Responsibility	The child is used to find, analyses and solve their own problem. This

Informants	Coding	Explanation
		learning cycle cultivate child's sensitivity of social climate, read the chance, determine figure without be asked or dictated by others
ND	Find themselves and life purpose	A hill-valley analogy in every child's growth. SALAM focused to treat the hills therefore from this, the child will be able to find themselves and the life purpose

From the five informants' statements above, three of them want responsibility as a reward value in a child. Why should it be defined as a responsibility? According to Friedrich August von Hayek, everyone can be responsible for their action. Just a person who can take a decision and be able to do so freely without enforcement from several sides (Talitha 2021).

According to Hayek, responsibility is not an obligation but rather a liberation. Someone in a position of responsibility isn't a forced person but a sincere person. Because responsibility is not from outside (as people demand) but comes from inside unconsciously. Everyone cannot be forced by others. Although, someone takes responsibility because they are asked by the others, it is not responsibility, but doing it by enforcement.

At school, SALAM stimulates children's mental and moral through daily learning activities, including the research programme. With research, for example, children know what work or things they like, so gradually they know themselves, their talents, strengths and weaknesses. Because they are getting the freedom to choose, then the child will also learn to be a responsible person for their choices.

Therefore, parents in SALAM want the main reward to be responsibility because they want their children to be able to make decisions freely in their life if their choices have certain consequences. Moreover, they will be willingly responsible and not put their responsibilities off. While for the other parents, the rewards are independence, initiative, tolerance and support in finding their identity. Although there are different answers, the main point is that parents in SALAM do not demand material investment from education in SALAM. For example, the expectation that their children will one day work in an office, become wealthy entrepreneurs, and so on. Although it cannot be denied that parents are concerned about their children's future material success. However, it is not the main reward for them. Material success will follow the blessed work and their children will be glad to do this.

From the several steps of analysis above, it can be concluded that a parent's rational choice is influenced by the needs of wisdom or virtue values over material preferences. Virtue value is a manifestation of the goodness of a human action that is displayed through habitual good deeds (Dewantara 2017). Dewantara refers to Aristotle's opinion about the value of virtue as a soul activity. He divides virtue into two kinds:

1. The virtues of character, such as generosity, courage, justice, etc.
2. The virtues of intellectual, such as wisdom, intelligence, ingenuity, etc.

Coleman said that the rational choice of actors is influenced by values and preferences to achieve goals. Value has a large meaning. In addition to being economically quality, it can also be interpreted as excellence in terms of life wisdom. The second value is what parents want in order to achieve the goal in SALAM. The

goal is the rewards that the child can enjoy in the future, as described in the analysis above.

These values are the preferences of parents and the motivation to send their children to SALAM. Parents do not want that when their children grow up they will only be 'machines' to make money to survive, without being able to enjoy the ups and downs of life consciously or live alive.

D. CONCLUDING REMARKS

The rational choice of parents to send their children to SALAM is supported by many things, such as the resources they have (costs, labor, distance/location of residence, skills, etc.). In addition, it is also influenced by immaterial preferences and rewards in the form of children's moral abilities in carrying out the responsibilities of their choices in their future life, independence, tolerance, and the ability to integrate with their environment. If viewed from the answers of the informants, the rational choice of SALAM's parents is influenced by the needs of wisdom or virtue values of life. The most expected aspect of children's education is dominated by the affective (moral) domain, rather than the cognitive (knowledge) and conative (skills).

The experience of parents as students in formal schools affects their choices in choosing a school for their children. From this experience, parents understand that the system that is run in conventional schools has less ability to cover their needs in a more complex future. They also interpret what the essence of real education is. So that meaning becomes a reference for them to determine which school could be a partner for parents in providing education for their children, where they then choose SALAM. From this, it can be concluded that experience and the meaning of that experience greatly influence parents in determining a rational choice in choosing a school for their children.

This study reveals the rational choice of parents who send their children to alternative schools based on experience and meaning. Furthermore, research on the rational choice of the family or on alternative schools can be developed from different perspectives, for example, from the study of postcolonialism, cultural studies, and so on. The drawback of this study is the lack of diversity in the social backgrounds of the informants, such as education level. All the informants are at least high school graduates, and some are undergraduates. While the possibility of different responses can be found in informants with lower levels of education. In addition, this research also minimally explores hidden motives in the form of prestige that might be expected from the great name of SALAM.

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