

Nurturing Early Childhood's Character in Indonesia

Siti Aisyah, Universitas Terbuka, Indonesia

Nina Mariani Noor, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

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Abstract

The cornerstone of children's future lies in character and religious education, a principle deeply emphasized in Indonesia, particularly during early childhood development. Within the Ahmadiyah community, education serves as a vital tool to ensure its continuity. This study examines how the Indonesian Ahmadi women in fostering character and religious education among their children. Using qualitative methods including observation, in-depth interviews, and focused group discussions with mothers from Kuningan and Yogyakarta, this research investigates the community's strategies in nurturing their children's character and spirituality. Findings reveal the crucial roles Ahmadi women play in shaping their children's character, imparting values spanning religious, humanitarian, and civic spheres, such as honesty, discipline, accountability, politeness, compassion, and religious devotion. To overcome challenges in education, these women employ diverse strategies and rely on support from spouses, families, and the community. The Ahmadiyah community serves as the primary supporter, offering guidance and necessary resources to facilitate these efforts.

Keywords: Early Childhood, Ahmadiyah, Women, Character Education, Religious Education

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Introduction

In the context of Indonesia, character education and religious education are very basic education for children. Character and religious education strengthen children's foundation for their future. Through Presidential Regulation No. 87/2017, the Indonesian government aims to cultivate the cultural, qualitative, and character aspects of the Indonesian people, thereby enhancing their religious character.

It is very clear that the family has a major contribution in shaping a quality Muslim personality. Mothers, as parents, referred to in Islam as a child's first madrasah, have a very large role and influence in supporting the education of their children and shaping their character and instilling religious values. A mother's experience and education, both formal and informal, determine the success of a family in educating their children. If the mother as the first madrasah in the family can carry out her function, then the family is able to carry out the function of education and welfare. The success of the family in carrying out this function can be seen by the generation that is formed having a strong and good character. If the family fails to carry out its educational function, the resulting generation will also be a failed generation (Suradi et al., 2021).

This study stipulates the strategies conducted by Ahmadi women in giving character and religious education to their early childhood. The Ahmadiyah resembles a community development entity that integrates three distinct facets: the spiritual realm, the social or moral sphere, and the economic domain (Burhani, 2014). The Ahmadiyah, as a spiritual and mystical movement, provides a sense of religious devotion and inner serenity to those who faithfully adhere to its principles (Burhani, 2014).

The Ahmadiyah community, as a Muslim minority faith group, have been compelled to organize in order to safeguard their beliefs and to discover innovative and efficient methods to ensure the well-being of their members and promote the growth and continuity of their community (Balzani, 2020, p. 24). The Ahmadis can be described as a multifaceted modern Islamic sect, exhibiting traits of religious conservatism while also displaying elements of social progressiveness in certain aspects. They advocate for women's education and endorse women taking on specific leadership roles. They campaign for peace through its slogan 'love for all, hatred for none' (Balzani, 2020, p. 30). Furthermore, the strength and endurance of Jemaat Ahmadiyah Indonesia stem from their commitment to the principles of loving all and hating none, which safeguard their survival amidst challenges and stress (Sulistiyati, 2015). Moreover, a sense of persecution has captured their imaginations and become the driving force behind their beliefs and lifestyles --- negotiated through the acquisition of formal education and culture wherever they find themselves (Gosh, 2006).

Ahmadi women in Indonesia play as active agent in facing hostilities and persecution to their communities (Noor, 2018; Trianita, 2009). They also play an active role in advocating themselves and their groups from intolerance and persecution they face (Inasshabihah, 2020). Furthermore, Ahmadi women have significant role in educating their children in the middle of challenges that their community experience as minority group. This paper aims to explore the roles and strategies of Ahmadi women in imparting character and spirituality for their early children in the mid of circumstances of their community.

Method

The method used in this study included qualitative research with a descriptive design. This research involved Ahmadi women as mothers located in Kuningan West Java and Yogyakarta. Qualitative data collection with observation, in depth interviews and Focused Group Discussions were conducted with women who have early children.

In this study, we employ Bandura's "social learning theory" to delve deeper into the role and impact of mothers on character education and the instillation of religious values. Social learning theory, a cornerstone of behaviorism, underscores the cognitive dimensions of thought, comprehension, and assessment. According to Albert Bandura's social cognitive theory, learning is influenced by social, cognitive, and personal factors. Cognitive aspects involve students' outlooks on success, while social aspects encompass their observation of parental behavior. Bandura, a key proponent of social cognitive theory, posits that students can mentally process and adapt their experiences during learning. He formulated a reciprocal model comprising behavior, personal cognition, and environment, emphasizing their interplay in the learning process. Environmental stimuli shape behavior, behavior influences the environment, and personal cognitive factors impact behavior (Bandura, 1971).

Character Education for Early Childhood

Character education encompasses teachings related to religion, ethics, manners, morals, and values, aimed at nurturing individuals with positive character traits. Through character education, these positive values are imparted, internalized, and reflected through tangible actions. The Indonesian government, as outlined in Presidential Regulation No. 87/2017, is dedicated to fostering religious character to cultivate a populace rich in culture, quality, and character. Hence, the government mandates a Character Education Strengthening Movement to be executed across all educational institutions, formal, informal, and non-formal alike. The values embedded within this religious character span religious, humanitarian, and citizenship aspects. This educational endeavor is a continuous effort, requiring the involvement of all stakeholders, including families, communities, and schools (Muslim, 2020).

Victorynie and colleagues, in their research conducted at Al-Hilal Islamic Elementary School Bekasi, observed that character education necessitates collaboration and proactive involvement from both schools and parents to cultivate Islamic religious values in children. They noted that a robust groundwork laid by families, reinforced by the Islamic Education curriculum in schools, plays a pivotal role in shaping students' Islamic character (Victorynie et al., 2020).

Aningsih et al., in their investigation into character education implementation in elementary schools, underscored the necessity of character education within the learning process of elementary school children. They identified a broad spectrum of character traits commonly integrated into elementary school education, encompassing religious values, discipline, leadership, responsibility, cooperation, tolerance, cleanliness, tidiness, perseverance, politeness, courage, confidence, thriftiness, honesty, independence, justice, nationalism, acceptance of diversity, creativity, and appreciation of achievement. The researchers also outlined various strategies employed in elementary schools to instill these character traits, including setting examples, habitual reinforcement, shaping the school's atmosphere, incorporating character education into all academic subjects, and integrating it into extracurricular activities (Aningsih et al., 2022).

Character education within the family dynamic involves active participation from all family members, including fathers, mothers, and children. The effectiveness of character education in the family is influenced by various factors, with one crucial determinant being the communication strategy employed by parents. A qualitative study conducted in Medan, focusing on three Muslim families, revealed that an open communication approach, coupled with the sequential stages of understanding morals, cultivating affection for morals, and subsequently practicing morals, proved successful in nurturing religious character in children. Moreover, leading by example and providing parental supervision were highlighted as reinforcing factors that facilitate the cultivation of character traits in adolescents (Aulia & Hasibuan, 2019). Furthermore, parents utilize advice, modeling, and habitual reinforcement as key strategies in strengthening religious character in their children, as highlighted in research by Salafuddin and colleagues (2020).

Whereas Muslims in Bandung and neighboring regions prioritize certain ideal character traits in their children, aiming for them to be honest, disciplined, responsible, polite, confident, hardworking, tolerant, creative, innovative, caring, productive, and religious. These traits are considered essential pillars for Muslim children as they navigate through the challenges posed by the fourth industrial revolution and the concept of society 5.0 (Ramdani et al., 2020).

Anggraini (2021) underscores the pivotal influence of the family in molding children's character, encompassing their actions and modes of communication. Furthermore, schools play a crucial role in character development, with teachers assuming significant responsibility, as emphasized by Sudaryanti (Harun et al., 2020). Educators have noted a beneficial correlation between collaborative endeavors and challenging behaviors, as well as between a child's proficiency in receptive language and their prosocial skills. To foster character development effectively, there is a recommendation to concentrate on improving the professionalism of collaboration between parents and preschools (Cohen & Anders, 2020).

In the context of Malay culture in Malay-Muslim families, they use a Malay culture-based character education model. The virtues and exemplary values of Malay culture are used as a model and applied through intervention and habituation of characters from their Malay culture. Challenges in the digital era require parental involvement in guiding their children (Kurniawan & Miftah, 2021). Discussing on character education based on multicultural and local wisdom, there are four dimensions come up. The deity dimension is solely characterized by indicators of belief, worship, and ethical values. The self dimension encompasses indicators such as honesty, responsibility, and independence. The fellow human dimension includes four indicators: rights and obligations, adherence to the law, appreciation for others' work, and politeness towards everyone. Similarly, the environmental dimension comprises four indicators: national spirit, love for the country, communicativeness, and environmental care (Harun et al., 2020). In Malay-Muslim families, character education is often rooted in Malay culture, leveraging its virtues and exemplary values as a foundation. These cultural values are imparted through interventions and habitual practices within the family structure. Given the challenges posed by the digital era, parental involvement becomes crucial in guiding their children through these cultural teachings (Kurniawan & Miftah, 2021).

Parents' expectations significantly shape the family's perspective on religious character. Through effective parenting practices, including modeling behaviors, explaining actions, setting achievable yet high standards, and involving children in decision-making processes, parents can instill a wide array of character values in their children. These values encompass

traits such as honesty, religiosity, democratic principles, effective communication, discipline, diligence, responsibility, humility, independence, and empathy. Moreover, children who come from nurturing and cohesive families often exhibit fewer emotional disturbances and tend to be more self-reliant compared to children from single-parent households. This underscores the importance of familial support and cohesion in fostering religious character among children (Sukiyani & Zamroni, 2014).

Parents wield considerable influence in instilling character education in their children. Their role encompasses various aspects such as leading by example, providing opportunities for practice, delegating responsibilities, offering guidance and supervision, and steering children towards making wise choices in their interactions. However, there exist obstacles hindering parents from effectively fulfilling this role in character education, including both internal and external barriers, as highlighted by researchers Puspytasari (2022) and Utomo and Alawiyah (2022).

For parents to effectively influence their child's character development and prepare them to become well-rounded individuals and responsible citizens, they require adequate skills in child education. This necessitates continuous learning and the integration of Islamic and global values into their parenting approach (Sokip et al., 2019). To fulfill their role in instilling Islamic values within the family's religious framework, parents must commit to ongoing education to enhance their understanding and dedicate time to nurture these values within their children (Rohita & Maulida, 2018).

To foster character development in children, creating a nurturing and encouraging environment is paramount. The family, being the primary setting where children first interact, holds significant influence over their character education. Every member of the family, including parents and siblings, contributes to shaping the child's character. By integrating character education within the family dynamics, children are provided with a foundation for a positive outlook on life (Harun et al., 2020; Utomo & Alawiyah, 2022). Widayati (2013) noted that molding good character in early childhood is particularly feasible due to children's heightened ability to absorb knowledge and their ongoing mental development (Widayati, 2013).

Transitioning to the concept of the mother as the child's initial madrasa (school), Munirah (2019) highlights the ongoing challenge surrounding the ideal role of women in education, primarily due to their limited awareness of the importance of early childhood education (Munirah, 2019). However, research conducted in Muslim minority regions reveals three distinct roles that mothers can undertake to preserve their children's Islamic values: non-formal religious education, informal religious upbringing within the family sphere, and formal religious education within public and private schools. In minority areas, homemakers emerge as crucial pillars in safeguarding the Islamic values of their children (Dasopang & Lubis, 2021).

By virtue of her innate abilities, a woman possesses the unique privilege of conceiving, giving birth, and breastfeeding, which inherently fosters a deep bond with her children. This closeness positions a woman, particularly a mother, as the spiritual cornerstone in shaping her children's character, thereby cultivating a generation of excellence. As educators and early influencers of character, women hold a distinct and invaluable role, rendering their position within the family even more significant compared to men (Lestari, 2016). The maternal presence in nurturing, affectionately caring for, and guiding children is of paramount

importance as it profoundly impacts the development of their character. Moreover, mothers must fulfill three essential factors—physical well-being, mental stability, and continuous learning and knowledge acquisition—to effectively fulfill their pivotal role within the family (Aziza, 2020).

While education in Muslim minority groups, such as in Jamaah Tablighi community, there are five major Islamic character building in family: being good to parents, having a sense of shame for violating Sharia, behaving in accordance with Islamic law, being on time, and having good character (Engkizar et al., 2021). In doing study among American muslims, mothers' discussions about core Islamic values and warm, supportive parenting fostered their children's religious identification. their children's religious identification, which in turn is associated with their positive character traits, including helping others, valuing diversity, speak up for justice or stand up for what they believe in (Cheah et al., 2021).

Within Muslim minority communities like the Jamaah Tablighi community, family-based education prioritizes five key Islamic character traits: showing kindness and respect to parents, maintaining a sense of shame regarding actions that contravene Sharia (Islamic law), adhering to Islamic principles in behavior, punctuality, and exhibiting good character (Engkizar et al., 2021). In studies conducted among American Muslims, it was found that mothers' discussions regarding fundamental Islamic values coupled with warm and supportive parenting practices significantly contributed to their children's religious identification. This religious identification, in turn, correlated with positive character attributes in their children, such as altruism, appreciation for diversity, and advocacy for justice or standing up for their beliefs (Cheah et al., 2021).

Spiritual Education in Ahmadiyah

The Ahmadiyah Muslim community, considered a minority group in Indonesia, adheres steadfastly to their religious principles, which emphasize teachings of peace and love, exemplified by their motto "love for all, hatred for none." In the face of discrimination and persecution, Ahmadis typically respond in a passive and defensive manner, aligning with their religious doctrine that prohibits retaliation against those who harm them (Rizkita & Hidayat, 2023).

As a transnational organization under one leadership, Ahmadiyah community have their Khalifah who become resource person where the members consult to. Ahmadis usually listen to instruction and suggestions from their Khalifah related to their daily lives including education. The Ahmadis are connected spiritually with the Khalifah in their daily lives. Every week, on Jumat prayer, they are suggested to listen to and watch Khalifah's khutbah (speech) that directly broadcasted through YouTube channel. Moreover, they will also listen to what The Khalifah suggests and commands.

In the Ahmadiyah community, religious education occurs both within families, where parents individually impart teachings, and in a dedicated institution known as the "Pre Madrasah." The curriculum not only covers subjects such as the Qur'an, hadith, ethics, and jurisprudence but also includes the history of Ahmadiyah (Azkar, 2019). Mothers play a crucial role in this process, as they are guided by the organization regarding which educational materials to provide for their children.

Ahmadis are encouraged to have their formal education as high as they can, both for men and women. For women, they are suggested at least having diploma education (Noor, 2018). The community support their pupils to have continuous education by giving funding aid for those who have difficulties in financing their study through scholarship.

Ahmadiyah Indonesia operates a formal educational institution at the senior high school level, known as SMA Plus Al Wahid in Tasikmalaya, West Java. This institution serves as a platform for cultivating Ahmadiyah values and teachings among adolescents. Character education is integrated into the curriculum through four main sources: the cultural heritage of the Indonesian nation, the foundational principles of Pancasila (the state ideology), the demands of the 21st century, and the organizational motto "Love For All Hatred For None." The slogan "Love for all, hatred for none" is employed to reinforce the national identity of their youth and foster collaboration with surrounding communities (Sanusi et al., 2022). Additionally, SMA Plus Al Wahid emphasizes special character values derived from the organizational motto of the Ahmadiyah Congregation, namely: religious devotion, social skills, and a compassionate outlook towards humanity (Sanusi et al., 2022).

Tolerance education for children within Ahmadiyah families is accomplished by nurturing attitudes that embody the ethos of "Love for All and Hatred for None," actively engaging in dialogue, and establishing social connections. In the practical implementation of religious tolerance among young children in Ahmadiyah families in Manislor, efforts include promoting tolerance, fostering self-identity development, and addressing the fundamental needs of children (Wartini & Shulhan, 2017).

Multiple Roles of Ahmadi Women in Children's Character Education

Women frequently assume the primary role of parents or caregivers for young children, playing a crucial part in supplying the essential love, attention, and care vital for their growth and character development. Through regular interactions, women have the opportunity to impart fundamental values like kindness, empathy, cooperation, and responsibility to children. Here, we will explore the diverse responsibilities of Ahmadi women in shaping the character of their young offspring.

Overall, Ahmadi women play a vital and multifaceted role in shaping the character and moral development of their early children, laying the foundation for their future growth and contributions within the community.

Based on our interviews and focus group discussions (FGDs) with informants, it emerged that mothers serve as the primary caregivers for their children, regardless of whether they are full-time homemakers or also hold jobs outside the household. They shoulder the responsibility of caring for their children, often receiving assistance from other family members such as husbands, grandparents, or close relatives.

During early childhood, the mother plays a pivotal role in fulfilling not only the physical needs but also the spiritual needs of her child, such as providing love and attention. With children spending a significant portion of their day in the company of their mothers, from waking up to going to sleep, mothers greatly influence the caregiving and parenting patterns that shape children's character development. Even when mothers are employed outside the home, childcare is often entrusted to other female family members, such as grandmothers. Through their nurturing and guidance, women, as mothers, have the profound ability to mold

the character of their children. One informant highlighted how her role as a mother influences her decision-making, carefully selecting foods and toys for her children. Another expressed awareness of the impact her parenting style will have on her children's character development.

Women also act as powerful behavioral role models for children, as children tend to mimic the actions of the adults in their environment. Consequently, the positive behaviors exhibited by women in their interactions with others, conflict resolution, and displays of empathy can significantly impact children's character development from a young age. Informants in this study indicated that leading by example is more effective in influencing children's behavior than simply instructing them verbally without demonstrating the behavior themselves. Mothers reported that they frequently encourage their children to engage in certain actions rather than merely instructing them to do so.

One participant said:

During prayer time, when the maghrib call to prayer is heard, I will invite my young child to join the prayer. Although he still does not understand the recitation. I also invite him to recite the Koran, memorizing short letters.

Another informant shared that she occasionally struggles to capture her children's attention when she simply verbally instructs them to perform certain tasks without modeling the behavior herself. To address this challenge, she actively demonstrates the activities she wishes her child to engage in. For instance, she consistently takes her children to the mosque for prayers and encourages their participation in weekly pengajian (religious gatherings). Her hope is that by instilling a habit of engaging in these religious activities from a young age, her children will grow up to be devout and pious individuals.

Some of the ways mothers shape the character of early childhood above, namely by giving examples and children imitating. Giving direct examples by giving children the opportunity to observe and then giving rewards if children can do it, according to social learning theory will make children learn directly from their examples and observations (Bandura, 1971). In addition to being informative, this method will also increase the capabilities of the child.

As members of the Ahmadiyah community, Ahmadi women partake in various religious activities on a daily, weekly, monthly, and annual basis. These activities include daily recitation of the Qur'an, tuning in to watch and listen to the Jum'at prayer delivered by their Khalifah every Friday via YouTube, and attending the annual Jalsah Salanah gathering. In all of these endeavors, Ahmadi women actively involve and encourage their young children to participate. Through these shared experiences, they aim to instill in their children a deep understanding of what it means to be an Ahmadi and to embody the values and character traits integral to their faith.

Based on the findings from our focus group discussions (FGDs) and interviews, Ahmadi women prioritize several key character traits when educating their children, including honesty, discipline, responsibility, courtesy, compassion, and religious devotion. Specifically focusing on the importance of honesty, nearly all mothers emphasized its significance in their children's upbringing. One mother shared a personal anecdote highlighting the challenges she faced in instilling honesty in her child. As a working mother, she found herself with limited time to spend with her child, leading to decreased supervision. Consequently, her child

developed an addiction to playing video games, to the extent of resorting to stealing money to afford game rentals. To address this issue, the mother emphasized the importance of honesty to her son, urging him to be truthful in all his actions.

In addition to emphasizing honesty, mothers in this study also prioritize cultivating the character of discipline in their children. Furthermore, they focus on instilling traits such as responsibility, courtesy, compassion, and religious devotion. According to the findings of our research, women shape their children's character through various methods, including setting examples and establishing habitual practices.

During early childhood, imitation is a predominant characteristic, making home-based education reliant on setting examples through positive attitudes and behaviors, introducing beneficial habits, and supplementing them with guidance. This approach aligns with Amini's perspective that fostering positive character in children necessitates communication utilizing the language of character (Amini, 2008). Therefore, it's imperative for parents to engage in discussions with their children regarding acceptable and unacceptable behaviors, elucidating the reasons behind them, rather than solely relying on verbal instructions for character education.

An example highlighted by one of the informants is the nurturing of a caring attitude. A mother shared that she frequently involves her child in acts of kindness, such as providing assistance to those in need. By actively engaging her child in these sharing activities and demonstrating compassion through her own actions, she aims to instill in her child the value of caring for others. Her aspiration is that her child will internalize these experiences and grow up to be a compassionate individual who willingly shares with others.

Another mother, whose child has special needs, specifically autism, shared her approach to nurturing a caring character in her child. Since her child rarely leaves the house, she actively involves a neighbor's child of a similar age to play with her child. Through this interaction, the mother teaches her child the importance of sharing toys and food with their friend. She believes that firsthand experience is crucial for her child to develop a caring character, emphasizing the value of sharing through practical engagement with others.

Another effective method for shaping children's character from an early age is through habituation. Character education necessitates the establishment of positive habits, such as being honest, respectful, and diligent, while instilling a sense of shame towards dishonesty, laziness, and neglecting the environment. It's important to recognize that character development in children is a gradual process that requires consistent and deliberate training to attain the desired traits and resilience.

Challenges of Early Childhood Character Education Today

Typically, married couples with young children are in their prime working years, leading to increased activity outside the home for both fathers and mothers. This current era is commonly referred to as the age of disruption, characterized by the rapid advancement of the internet, which has fundamentally transformed various aspects of daily life. Children are now introduced to the internet at a young age, belonging to a generation known as digital natives, who are immersed in the digital world. Digital natives are children raised in an environment saturated with and reliant on computers, video games, digital music players, smartphones, video cameras, and other modern technological devices and tools (Prensky, 2001).

During early childhood, a significant amount of time is often spent with gadgets, whether for entertainment or play. The advancement of information technology has its advantages, as it facilitates parents in accessing knowledge and educational resources to aid in their children's upbringing. Additionally, children benefit from alternative games and learning opportunities provided by these devices. However, gadgets can also serve as distractions in the process of instilling character traits in children.

Mothers participating in this study acknowledged the unavoidable necessity of mobile phones in today's society, recognizing that their children cannot be shielded from them. Some mothers even likened mobile phones to demons, attributing them to disrupting the process of character education for their children. They humorously referred to mobile phones as "the sprawl demon," deriving the name from their shape.

To address this challenge, some mothers employ a reward system with their children. For instance, if their children exhibit positive behaviors like tidying up their toys after playing or memorizing short letters, they are rewarded with time to play with gadgets. Additionally, mothers implement a "screen time" policy, which involves setting limits on the amount of time their children spend using screens.

Family and Community Support for Early Childhood Character Education

Within the household or family setting, a natural educational process unfolds, serving as an effective means to instill and actualize specific values or teachings. This process serves as a foundational framework for education in formal institutions like schools and contributes to the formation of individuals. The household or family performs various functions, including socio-economic, recreational, reproductive, and educational functions. It is expected that households or families provide children with a nurturing environment where their physical and emotional needs can be met.

The family serves as the primary informal educational institution for a child, where they undergo growth, development, and learning. Within the family environment, children receive their initial introduction to education. Through the educational experiences provided within the family, children acquire habits, skills, various attitudes, and a diverse range of knowledge. Additionally, it is within the family that children first receive character education, which lays the foundation for their future character development.

As highlighted earlier, women, particularly mothers, hold a pivotal role in molding children's character. However, to effectively educate their children, mothers require support. Findings from interviews conducted in this study reveal several types of support deemed essential by mothers. This support encompasses assistance from husbands, grandparents, and the broader environment.

The husband plays a crucial role as the first partner needed by a mother in shaping their children's character. While mothers who opt to be housewives typically exert a more dominant influence on their children, husbands also contribute to the process of character education within the home. The presence of the father's role is significant for fostering children's character development.

One informant revealed that her husband works out of town and only returns home once a week or every two weeks. In his absence, the mother diligently applies her methods to shape

the children's character. However, upon the husband's return, he tends to fulfill all the children's wishes, undoing the progress made by the mother. Mrs. A stresses the importance of establishing a common ground and agreement between both parents in educating their children.

The second support crucial for a woman in educating her children comes from the extended family, particularly from grandparents. In Indonesian culture, the prevalence of "sandwich families" is notable, wherein three generations reside under one roof, comprising children, parents, and grandparents.

The approach to character education between mothers and fathers, as well as grandparents, naturally varies. Mothers typically emphasize the significance of character education for their children, often employing strict methods involving concepts of reward and punishment, as well as assigning tasks and instilling habits. In contrast, grandparents tend to adopt a more lenient approach with their grandchildren. This discrepancy in approaches presents a challenge in shaping children's character. Therefore, support from grandparents is crucial, necessitating cooperation and consistency in educating children.

The final support for women in educating their children comes from the community, the Ahmadiyah community. In the preparation and nurturing of the next generation within the Ahmadiyah community, guidance and necessary materials are consistently provided. The community facilitates this through its organizational structure, particularly through the Tarbiyat division, which is responsible for providing, organizing, and overseeing activities related to religious education. Ahmadi women are equipped with knowledge and support from the community to aid them in their role as educators.

Furthermore, the Ahmadiyah community also has a special program known as the Waqf-e-Now program, wherein parents declare their intention to dedicate their children for the sake of religion through the Ahmadiyah organization. This program begins preparing the younger generation from the time they are in their mother's womb. A mother with three children participating in the Waqf-e-Now program expressed gratitude for her children's involvement. Through this program, she and her husband receive regular training, guidance, and assistance on raising, nurturing, and educating their children, as well as on how to be exemplary parents and what materials to provide to their children to instill and prepare them to be devout Ahmadis. Additionally, the Ahmadiyah community offers support by providing scholarships when necessary to facilitate their children's education, both at school and university level. The main body of text. Refer to the following Style Checklist for formatting.

Conclusions

In conclusion, nurturing and instilling character education in early childhood has consistently been a paramount responsibility for Ahmadi women in Indonesia, necessitating their adoption of multiple roles. Despite facing challenges of intolerance and discrimination within their community, Ahmadi women persistently impart the essential traits required for their children's future. They are supported in this endeavor by their spouses, extended families, and the broader Ahmadiyah community. Through their collective efforts, Ahmadi women strive to ensure the holistic development and character formation of their children, contributing positively to their community and society at large.

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