Strengthening Early Childhood Gender and Social Inclusion-based Characters Through Habitual Attitudes

[1]ETI SETIAWATI, [2]KEPPI SUKESI, [3]JEDDA AYU INGGRIDA, [4]AMMIK KISRIYANI, [5]ELLY MALIHAH

[1]Brawijaya University, Faculty of Cultural Studies, Language and Literature Department (Jl.Veteran, Malang), Indonesia, [2]Brawijaya University, Faculty of Agriculture, Agribusiness Department (Jl.Veteran, Malang), Indonesia, [3]Brawijaya University Campus II, Faculty of Agriculture, Agribusiness (Jl. Pringgodani, Kediri), Indonesia, [4]Gajah Mada University, Faculty of Psychology, Psychology Department (Jl. Humaniora, Yogyakarta), Indonesia, [5]Pendidikan Indonesia University, Faculty of Sociology Studes, Sociology Education Department (Jl. Setiabudi, Bandung), Indonesia,
email: [1]ety64@ub.ac.id; [2] keppi.fp@ub.ac.id; [3]jedda_ayu@ub.ac.id; [4]ammik_psi@ugm.ac.id; [5]ellyms@upi.edu;

Abstract. Early character building is substantial considering that early childhood is the critical period for the children, including children with special needs to establish their profile and social. The aims of this research are twofold: 1. describing the habituation of behavior technique in character education, and 2. analyzing gender and social inclusion issues in early childhood education. The area of the study is chosen based on purposive sampling with the criterion of rural and urban in two kindergartens in the East Java Province, West Java Province, and Special Region of Jogjakarta. Following the qualitative approach with case study design, the total informants are 30 consisting of teachers, principals, parents, and kindergarten students. The results indicate that habituation of behavior is immersed at school and home. The process resulted in religious behavior, responsibility, discipline, independence, honesty, compassion, confidence, resilience, leadership, and introduced experience. The results infer that habituation is effective to establish good habits in children from an early age employing democratic parenting on the character education of children in school and at home.

Keywords: habitual attitudes, character education, early childhood

Introduction

Character building in early childhood plays a vital role in shaping children's character since it is the period when children establish personal and social patterns. In this period, the role of the family is fundamental, especially the mother because she has rapport more than other family members. Bennet (in Megawangi, 2003) argued the family becomes the primal and effective media to build character. Consequently, if the family fails to immerse good character, it would be challenging for other institutions to instill good character. Therefore, character building such as being generous, honest, and friendly should be taught at an early age following their development.

Character education has a higher meaning than moral education because it not only teaches what is right and what is wrong but helps children feel-good values. The formation of children's character should begin in the family because character education in early childhood can lead children to mature in processing emotions (Sudaryanti, 2021).

Children play a pivotal position in implementing character building, especially on gender equality. They have a critical period to absorb all information needed in future life and the undergirding consideration on their actions and decisions (Utomo dan Ekowati, 2019). To this end, an appropriate parenting pattern should be chosen. The parents can select authoritative, authoritarian, and

permissive (Hurlock, 1993; Sukesi et al., 2020; Ismail et al., 2019).

Nufus (2016) reported that early childhood education is fundamental for children's development including health and nutrient and mental health. However, mental health will be shifted following the different treatments given to girls and boys.

Authoritative refers to parenting involves equal communication between children and parents. The parents allow children to voice their opinion and urge the children skills. The parents also prioritize children's rational needs and their thoughts (Suteja, 2017). Consequently, no negative effects are found if the parents implement this parenting pattern. The children will occupy with intelligence and self-confidence and have high adaptation ability toward their surroundings. In line with this, Harlistyarintica (2021) asserted that authoritative parenting is balanced parenting and brings positive impacts to early childhood growth.

In contrast, authoritarian can be defined as spoiled parenting since all the children will is fulfilled; even parents never give a rebuke to the child. Ergo, the children become spoiled, stubborn, impulsive, aggressive, rebel, lack self-confidence, and self-control which leads to having low achievement (Sofiani, et al, 2020).

Authoritarian can be loosely described as parenting in which parents force their will over the children. All parental orders must be obeyed, and if it is not then punishment is given so that children carry out orders or duties from parents for fear of punishment. Consequently, children become irritable, timid, bullied, and feeling unhappy, easily affected, and stressed, have an unclear life vision, and are indifferent (Sofiani, et al 2020).

In the next period, the children are introduced to the schooling period with a non-formal education system in the form of early childhood education. At the early age phase, the criticality of children is indicated by high curiosity to know their surroundings. Thus, in such a phenomenon, children need to be introduced, guided, and given reinforcement of positive attitudes and behaviors both in the family milieu and in school.

The children are representative of an inclusive group in terms of age. Children are often placed as objects of human resource development that do not have power. To achieve equality, it is necessary to be drawn inclusive groups to be exclusive so that children become empowered at an early age (Sukesi, et al, 2020). To have empowerment, character-building at an early age is fundamental.

Suyanto (2012) defined character as values, attitudes, and behaviors that are acceptable to the wider community. The character includes things such as ethical, democratic, respectful, responsible, trustworthy, fair and fair, and caring. Sources of character include community values, state ideology, and citizenship, cultural values of the nation, religion, and ethnicity that are accepted by the Indonesian people at large so as not to cause conflict. Further, the character is interpreted as a basic value formed both because of the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitudes and behaviors in everyday life. Therefore, there needs to be included character education, especially for early childhood females, males, and children with special needs to achieve the goal.

According to Samani and Hariyanto (2012), character education is a process of guiding learners to become full human beings who are of character in the dimensions of heart, thought, body, and taste, and intention. Character education can be interpreted as value, ethical, moral education, and character education which aims to develop the ability of learners to make good decisions, maintain what is good, and realize the good in everyday life to make learners know, care, and internalize values to become human.

To achieve the goal of guiding early childhood to become a human being is challenging. There need to be serious and fair efforts for character building. One way that can be applied is to familiarize attitudes and behaviors in every daily life activity carried out in school and applied by children at home, and vice versa as an effort to strengthen character education for early childhood.

In the education realm, good character is profound to be instilled in students, for that the implementation of character education in schools needs to take precedence, ranging from early education to higher education. Mulyasa (2012) argues that character education for early childhood has a higher meaning than moral education because it is

not only related to the matter of being right or wrong, but how to instill habits of various good behaviors in life so that children become aware of what is right and wrong, and able to feel good value and willing and able to do it. Thus, children have the awareness and commitment to apply virtue in everyday life.

The building and strengthening of early childhood character can be applied early in the family and early childhood education. It can be realized by instilling habituation of behavior towards children. According to Cahyaningrum et al. (2017), habituation is essentially experiential, practical, and repeated. It is effectively used because it trains good habits in children from an early age. it is possible to be implemented as the nature of early childhood is to imitate what is done by those around him both by his father and mother and closest relatives. Therefore, instilling positive attitudes in children based on gender and inclusion can help early childhood females, males, and children with special needs to grow up well.

Some previous studies have been devoted to scrutinizing character education. The literature has highlighted several topics such as early childhood education, the importance of early childhood, the development of character education, and character building. Therefore, the present study focused on some issues, namely (1) relevant theme and activities for early childhood character building; (2) stimulus, response, classical conditioning to design conducive learning atmosphere for character building; (3) influencing factors toward early childhood characters, early childhood characters, principles, and stages of early childhood character building, and indicators of successful character-building implementation; and (4) implementation process of early childhood character building in early childhood education on four characters, namely religious, honest, tolerant, and discipline.

Each indicator of character education is indicated by a learning strategy or method that reflects the value of each character. On that basis, it is important to internalize good character in early childhood based on gender and inclusion in maximizing the abilities and potential of children. The character values that need to be instilled in early childhood include religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, appreciating achievements, attitudes, and actions, friendly or communicative, peace love, love of reading, caring for the environment, social care, and responsibility.

The purpose of this paper is to analyze character building in early childhood through habituation of behavior based on gender equality and social inclusion (GESI). Specifically, the central theses of this paper are 1. describing habituation of behavior to build early childhood character, 2. analyzing gender equality and social inclusion in early childhood education.

Research Methodology

The present study followed a qualitative study with a case study research design. The area of the study was chosen using purposive sampling and eligibility criteria of a rural and urban school. The chosen school was a state, private, and Islamic-based school. In addition, the school implemented character building and social inclusion.

The research setting was in three provinces namely East-Java, Special Region of Jogjakarta, and West-Java. Each province was represented by early childhood education with rural and urban characteristics. The first phase of the present research was conducting field observations (using participatory techniques) to the selected schools, followed by a focused group discussion, and ending with an in-depth study.

The participants were 30 for each province (East Java, West Java, and Special Region of Jogjakarta) consisting of ten informants for an in-depth interview and twenty informants for the focused group discussion.

Participants were recruited from three schools represented by teachers, principals, and 10 parents for each school. The data were collected through in-depth interviews, focused group discussions, and secondary data processing. The focus group discussion was conducted with twenty participants for each regency or city consisting of principals, teachers, faculty members, parents, and HIMPAUDI (independent organization managing school staffs and teachers for early childhood education.) Document analysis was also conducted to study the curriculum of early childhood education.

To understand the development of early childhood and their character

building, a series of in-depth interviews were conducted. On the other hand, focused group discussion was carried out to identify the habituation of early childhood behavior. Furthermore, to study the teaching and learning process inside and outside class, before the class begins and in the break time in the playground, observations were conducted.

The results of the observations were presented in form of photos of young learners. The data were analyzed using descriptive qualitative accompanied with pictures of the young learners' activities, and then analyzed and interpreted based on gender equality and social inclusion.

Results and Discussions

Child character formation can be done by instilling character values consistently, either when the child is in the family environment, school environment, and community environment. With this consistency, the expected character can be well matched so that a good character is formed (Kurniawan, 2015).

According to the data analysis, it revealed that the development or early childhood character education was religious, responsible, disciplined, independent, honest, compassionate, confident, resilient, and leadership.

Religious Character-Sensing

Religious attitude can broadly be defined as an obedient attitude and behavior in carrying out the teachings of embraced religion, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Curriculum Development Center, Ministry of National Education). According to Hendricks and Ludeman (in Ginanjar, 2003), several religious attitudes appear in a person when carrying out their duties, including honesty, justice, benefiting others, being humble, working efficiently, the vision of life, high discipline, and balance.

Character education is an application process of etiquette value and religious into the student through knowledge, the application, environment, and also God Almighty (Putri, 2018). Reflecting upon the result of the study, the young learners have shown a religious character. The mentioned character has been introduced and internalized in the family and strengthened at school. Based on the data collection, all participating schools in East-Java, the Special Region of Jogjakarta, and West-Java have implemented the habituation of religious character.

The habituation of religious character was carried out in kindergarten include being grateful for God's creation to maintain and preserve God's creation, utilizing God's creation, protecting God's creation, praying every will, and doing activities. For the Islamic-based schools, the children are taught to pray. The following was the result of an interview with BA Restu teachers.

> *"Character education taught is being grateful for God's creation, to maintain and preserve God's creation, utilizing God's creation, protecting God's creation, praying every will and while doing activities."*

All Islamic-based kindergartens include activities of praying. The teachers also taught the students to recite a surah in Quran and did daily pray according to the religion, such as Christianity and Islam.

The following figure depicts the students who are being taught the habituation of movements and prayer readings in an orderly manner. The pray was led by one of the students appointed by the teacher or volunteers.

Responsible Character Refraction

The character of responsibility is a person's attitude and behavior to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, society, and culture), the state, and God Almighty. Children have shown responsible character in carrying out their daily activities. It could be recognized in the activities at school in the following picture.

The activity in figure 1 shows that early childhood is accustomed to carrying out responsible behavior on themselves, namely when entering the classroom children must lift the chair for their respective seats. The habituation is intended so that the child has a sense of responsibility towards himself.

In addition, some teachers argued that boys and girls have the same responsibility.

> *"But to do the task, all praise God, is done. Everything the teacher order, the students do it responsibly. They*

Figure 1. The Activity of Entering Class

finished whatever the result is. After finishing the task, then they are allowed to play (Yl, FDGD)".

The excerpt was cited from the result of focused group discussion in the Special Region of Jogjakarta which the main idea of the teacher is the same as the teachers in East-Java and West-Java.

Habituation of Disciplined Character

Character discipline is an action that shows orderly behavior and adheres to various rules and regulations. In early childhood, girls and boys have been instilled to behave orderly and obey the rules. In school, obedient behavior has been accustomed when the children want to enter the classroom. They usually marched orderly and entered the class one by one or when in the toilet. This behavior was accustomed so that children had a culture of queuing. At the time, the marching also taught the students to have patience, tolerance, and discipline.

> *"In addition to the discipline when entering the classroom, habituation of behaving in an orderly and obedient manner is also enforced when going to start learning. Teachers will assign children to jointly arrange stationery on their desks. Then assign one of the students to come forward to lead the prayer. The habituation of behaviors*

forms disciplined character (TAZ East Java)".

Figure 2 illustrates a disciplined attitude in early childhood when entering the classroom. Children march in an orderly manner and listen to the teacher's instruction.

In the Brawijaya Smart School (BSS), character education was instilled starting to prepare for entry to the Center or during the Center activity. In the Center, many characters were taught based on the classroom activities.

Habituation of Independent Character

Independent character is an attitude and behavior that is not easily dependent on others in completing tasks. In early childhood, both girls and boys have shown independent character in doing their activities, both at home and at school. At home, the children have independently put their bags and shoes to the place that has been provided and undressed their uniform independently, and put it in the place provided. Similarly, when in school after finished playing with the toy, children return it to its provided place, as seen in figure 3 of the children's activity.

Children are expected to develop their potentials in good ways which are certainly in accordance with their talents and their interests (Nurdin and Sibaweh, 2017).

As a result of focused group discussion, other characters were also instilled in students.

> *"In addition, the characteristics of TK Kiddie World are having some scheduled habituation including flag ceremonies, fun English, fun Sundanese, fun Gym, Fun Islam and Christianity fun to internalized good characters".*

Figure 2. Activity Establishing Discipline

Figure 3. Tidying up Toys after Playing

The interesting aspect of this excerpt is the habituation of character education in kindergarten Kiddie Word that is scheduled regularly in some activities. Independence was also instilled in the teaching and learning process when the children colored pictures without the teachers' assistance. In the same vein, in BA Restu, the habituation of independent character attitudes taught is to complete tasks without assistance, take care of themselves, and become tough.

Habitual of Honest Character

The honest character can be defined as behavior that is based on trying to establish himself as a person who is always trustworthy in words, actions, and work. The habituation of honest character has been carried out by all kindergarten teachers in three provinces under the study. Character education was applied to every activity at home and school. At school, for example, the teacher announced to the students to bring money for the charity. When they entered the school in the morning after the announcement, the teacher asked if anyone had brought charity money, and the students honestly said *"Me, I bring it"* to show that they bring the money.

The following was the teacher and principal of Zam-zam Kindergarten School Malang saying about the habituation of honest character in their school.

> *"To instill the habituation of honesty, we give the task of filling the charity box. The children are given their duties, and then the next day, we checked whether they are telling honestly or lying. It turned out that the children enthusiastically answered it."*

The results of the interview were in line with those conducted by kindergarten teachers in three provinces, namely East Java, West Java, and DIY.

Habituation of Compassionate Character

The character of compassion is fundamental to have by every human being including early childhood. Affection can be referred to as a right that should be obtained by children from adults or friends in their surroundings. It is pivotal because it psychologically influences early childhood growth and development. As a result, naturally, compassion is an attitude and behavior that all early childhood craves.

Habituation of compassion was instilled

by establishing mutual respect as revealed in the results of focused group discussion with teachers.

> *"To implement character education, TK CR has a tradition to highlight mutual respect and respect others' rights. When a student interferes, the disturbed student says objection."*

In this case, it was clear that teachers teach the children to communicate their objections or if their rights interfere. In a game, they also include character education to give verbal rewards to others such as I am sorry, thank you, help me, and excuse me. Besides, they remind the child who interrupts others while delivering their ideas and teach the students, not to a gang in the school.

As revealed in the excerpt of the interview above, teachers have accustomed to mutual respect and respect for others' rights using polite words to others. This habituation was intended to be embedded in the child's thoughts and behavior in the hope that it became a habit.

Habituation of Confidence Character

A confident character is a character related to a strong belief to be able to do something. Self-confidence is a combination of a positive attitude and skill ownership. Therefore, to internalize the character of self-confidence, parents and teachers can facilitate students to experience, feel success in doing something. After that, boys and girls are asked to express, tell, reflect on self-confidence. At TA Zam-Zam teachers train talented students to participate in competitions both held in school and outside the school, such as in the Department and others. The competitions can be, for example, coloring competitions, dance competitions, singing competitions, and poetry reading competitions.

The activity in figure 4 is TA Zam-

Figure 4. Habituation of Self-confidence

Zam when students take part in a poetry reading competition. This activity represents the confidence of both boys and girls. Self-confidence is related to the mental attitude that makes children believe in themselves that they are able to do something, in this case, able to stand in front of the crowd while reading poetry.

Moreover, in East Java, the Special Region of Jogjakarta, and West Java, the confident character embraces daring to ask, expressing opinions, daring to perform, doing tasks independently, showing work results, and accepting criticism.

Habituation of Resilience Character

Resilience refers to the attitude of not being easily discouraged by various obstacles, always working hard to realize goals, and considering obstacles as a common challenge in achieving the goals (Kemendikbud, 2012). The character is often instilled and accustomed by teachers to their students, both when studying in and outside the classroom and when they are playing.

Character education in early childhood is an effort to cultivate good behavior in children, including good behavior in worship, being good citizens, and interacting with other people and the environment, which all are useful for the success of their lives. Character cultivation in children can be carried out through advice, habituation, exemplary, and reinforcement (Khaironi, 2017).

The resilience appears in the activities of the students in figure 5. After playing, girls and boys tidy up their toys again although the toy is heavy, they still lift it together.

Figure 5. Habituation of Resilience

Figure 6. Habituation of Leadership

Habituation of Leadership Character

Devis (1993) explains that leadership is the ability to invite others to achieve certain goals with passion. Leadership in the world of children is related to the authority of all children to be a leader.

Hurlock (1978) explains that children will play the role of leaders or followers more depending on the relationship between the traits they have. As a result, children can become leaders in one group and become followers in another group. If they can meet the needs of the group, they will be accepted as leaders. Habituation of leadership attitudes has been taught and accustomed by kindergarten teachers in teaching and learning activities.

As seen in figure 6, one of them is leading the prayers of his friends. The basic attitude that must be instilled in building a spirit of leadership in early childhood is self-confidence. Latifah et al. (2018) explained that a confident person has initiative and creativity, is aware of their weaknesses and strengths, thinks positively, assumes all problems have a way out. A person is called unconfident if she/he is inferior, pessimistic, passive, and apathetic.

Habituation is characterized by the repetition of tasks that build children's characters and are directly practiced by the students. The provision of rewards and punishment is given to students who carry out activities in accordance with the recommendations and guidelines. Awards can be "star signs or symbols" that those children take home and show to their parents. Those who are less successful in carrying out activities are always encouraged with the fine words "Let's you can", given the opportunity to return so that they can succeed. Applause is always initiated by teachers to show appreciation for the success of students. Thus, resilience is established due to the

customization. This process also strengthens early childhood education.

Gender equality and social inclusion in early childhood character education can be seen in the sorting of treatment in girls, boys, and students with special needs. Religious character, discipline, and honesty are accustomed equally to all students. Responsible, independent, confidence are more prominent in boys. Students with special needs show inaction in terms of responsibility and independence. In terms of affection, girls are more prominent than men shown by the concern of girls when their friends are in need. Confident, resilient, and leadership demonstrate male student dominance. For students with special needs, self-confidence and leadership need special treatment or encouragement more than non-special needs students.

Gender and Social Inclusion Perspectives in Early Childhood Education

Gender-responsive education is an education that promotes active engagement between the genders. It aims to realize no boundaries between men and women to realize gender equality in learners as they have a similar role in society (Utomo and Ekowati, 2019).

Gender-perspective education and social inclusion are educations that pay attention to issues of gender between boys and girls, acknowledge the gap and inequality, and resolve problems of gender equality and social inclusion. In kindergartens, the indicators of GESI can be identified from the parenting pattern of boys and girls at schools, the access, quality and relevance, curriculum, facilities of infrastructure, and school management.

Schools in urban dan rural areas have different characteristics. The building in rural and urban schools was different, especially for the playing area. In the urban area, outdoor space was limited, thus giving a scanty zone for girls to play. Otherwise, in a rural area, schools have adequate outdoor areas; therefore, it can be a function to strengthen early childhood character based on GESI, community, and nature (Sukesi, et al. 2021). Fortunately, school curriculum and management were similar.

The first education is obtained from the family. Thus, gender-responsive education in the family is very important so that children develop without any gender biases that will affect the mindset and character formation of children. In line with this, Puspitawati (2019) mentioned that the family is the smallest unit in a society that has an obligation to meet the needs of all its members, including physical needs (eating, drinking, clothing, shelter), sociological, psychological (education, parenting, maintenance, compassion), and culture (societal norms, ethics, habits, traditions).

Gender issues in ECE education found in this study are reflecting on the GESI, where the learning activities are not distinguished between boys and girls in East Java, the Special Region of Jogjakarta, and West Java. The children are taught basic and additional characters. The basic characters consist of religious attitude, compassion, appreciation, sharing, and decency. The additional characters include standards of behavior related to management and self-development, namely courage, confidence, honesty, and creativity.

Gender issues in AUD education include male students being more active, dominating the classroom, while female students tend to be submissive. The pictures obviously illustrated the dominance of males to be the leader. Besides, all teachers and principals of kindergartens are women (there is only one male teacher in Malang). The school curriculum is not gender-responsive and social inclusion, including the absence of GESI issues in the instructional materials. The kindergartens in three provinces have not been gender-responsive seen from the school curriculum, supporting infrastructure facilities that are limited, and have not paid attention to gender-specific needs such as playthings and areas for girls and boys. Equality only can be recognized from the education access.

Only in terms of access and equalization do all ECE/Kindergarten provide equal opportunities for girls and boys to enter the school. BA Restu in Malang, which has a lot of applicants, admits the students regardless of their gender. With the support of stakeholders that is the Foundation, ECE teacher association and parents show gender neutrality or do not distinguish between female and male students and students with special needs.

Basically, gender issues occur not only in primary education but also at the secondary level. Anggraini, et al. (2020) revealed that gender inequality influenced adulthood

gender-responsive attitudes. It happened as the result of different treatment in the family. The higher the gender inequality, the lower tolerance to responsive gender attitudes is. The height level of gender equality in a family was triggered by different treatment for girls and boys as the expected social values in the society.

There is also gender-responsive character building in some activities. Firstly, the morning parade is led by boys or girls. Secondly is providing materials of gender-responsive in the form of stories and posters which helps raise awareness of gender sensitivity in early childhood that will be beneficial for their society (Samitra, et.,al, 2021).

Gender issues are mandatory fixed in terms of curriculum and teachers' professional profile. The professional profile is also considered as a fundamental aspect because teachers have a role to design gender-responsive activity and situate gender equality (Ratnasari, 2017). To this end, if teachers have a low understanding of gender issues, the promising goal of gender equality will not be realized.

Yusiyaka (2020) mentioned that parents are the main party responsible for education in the family. To realize this, it is necessary to prepare several things, such as an educational institution including the educators, infrastructure facilities, and family environments that can support the implementation of family education. Education is a process of mature humans. Children are candidates for human resources in the future, where the quality of human resources can be formed and realized through formal and informal education and support for family life education facilities from the family (Yusiyaka, 2020).

Another result also shows a gender bias which is depicted from children's foster patterns in early childhood in family and in school (Sukesi, 2019). In the family, gender issues have been introduced from the color of the clothes for females and males, toys, and attitudes which are suitable for them seen from their gender. Parents' anxiety level is higher toward their female children than their male children. In the family, the female has an important role to foster character building and teach gender values and norms.

However, the important role is not followed by a complete facility, thus they do their role traditionally. Gender bias is also spread out to non-formal education i.e., school, or early childhood education because the fact depicts that teachers give a different treatment for male and female students. Therefore, it is expected that early childhood education gives gender equality for male and female students (Sukesi, 2019).

Research conducted by Muafiah et al. (2019) found that parents and teachers in Madiun understand gender responsiveness with the selection of games and religious activities carried out in families and kindergartens. It shows that in some areas there have been many parents and kindergartens who understand the existence of gender equality. Unfortunately, in many cases, parents and school institutions have not yet had a comprehensive understanding and knowledge of gender issues in early childhood education.

Research conducted by Sukesi et al. (2020) in some schools in East Java, West Java, and the Special Region of Jogjakarta showed that GESI issues have not been evenly distributed in education.

Conclusions

Habituation of behavior in character education is pivotal for children. The habituation of behavior establishes religious attitude, responsible, discipline, independence, honest, compassion, confidence, resilience, and leadership. In essence, habituation contains experience and repetition. In character building, habituation strengthens character education.

Habituation is characterized by the repetition of tasks that are done by children and directly practiced. In this case, the teachers become a reminder. The provision of rewards and punishments is given to students who carry out activities in accordance with the recommendations and guidelines. Thus, reliance is established due to the habit, and the habit becomes a character.

In the research area of East Java, West Java, and Special Region of Jogjakarta, character education based on gender in early childhood education is similar. It consists of main character education and specific character. While the main character constitutes of religious attitude, passionate, sharing, good manners, ethics, and cleanliness, the specific character embraces

self-management and development such as courageousness, self-confidence, honesty, and creativity.

Furthermore, gender perspective in early childhood education appears in parenting and teachers' treatment that distinguishes girls and boys. Access and equality for girls and boys are indistinguishable. The school curriculum applies equally, but gender-specific and social inclusions have not been noticed. School infrastructure outside the classroom is more widely accessed by boys. In terms of school management, all kindergartens principals are women, and most teachers are also women, thus it affects more feminine parenting styles.

Acknowledgments

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