Modelling Character Education for Adolescent Based on Gender Equality and Social Inclusion

Keppi Sukesi[1], Iwan Nurhadi[2], Jedda Ayu Inggrida[3]
{keppi.fp@ub.ac.id[1], iwan.nurhadi@ub.ac.id[2], jedda.ayu@ub.ac.id[3]}

Faculty of Agriculture Brawijaya University, Malang, Indonesia[1,3]
Faculty of Social and Political Sciences Brawijaya University, Malang, Indonesia[2]

Abstract. Abstract. This study aims at modeling character education for adolescents based on gender equality and social inclusion (GESI) pertinent to new adaptation. The study followed a mixed method using online interviews and focused group discussions with students, teachers, and parents. The setting of the research was at Malang Regency. The data analysis was employed qualitative descriptive analysis, contextual analysis for rural-urban, document analysis for curriculum, and GESI. The result shows some crucial points: 1) the character education of adolescents in the secondary level in Malang regency is similar between the village and urban, 2) the parenting pattern both in the city and in the village still shows gender bias, 3) character education based on GESI for adolescents has not been fully understood, and 4) the GESI-based character education model is indispensable for teenagers in the new normal era and possibly to be included as an independent school subject.

Keywords: character education; curriculum; GESI; adolescence education

1 Introduction

Adolescents is the hope of nation that according to Central Bureau of Statistics in 2010 the total population is 265 million, consisting of 133.17 million male and 131.88 million females. Since they have considerable roles to realize their position, appropriate treatment should be given. The mistreatment of children has a significant impact on their character and intellectual development; thus, modeling character education is needed. According to Pala (2011), it is necessary to model good character because it is not automatically developed. It needs to be established and instilled core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others. The modeling is also necessary to filter bombarded negative influences through the media and other external sources that mushroomed in adolescents nowadays. The winnow is indispensable as the adolescent is the age of transition from childhood to adulthood when they are adjusting self-identity includes gender.

Based on the recent research conducted by Sukesi et al. (2019), early childhood character education has not been stressed gender equality and social inclusion (GESI). The research revealed that boys and girls are treated differently by their parents and teachers. Also, there are no special facilities for children with special needs. They are treated as normal children at school. Seen from teachings, such as school facilities and teaching approach, gender bias was found since teachers treated boys and girls differently. In addition, instructional material represents gender blind in which it does not specify and facilitate different needs of boys and

girls. Consequently, the matters drive to the lack of awareness on gender issues as part of character education. To this end, it is profound to prototyped character education targeted on GESI.

In constructing GESI, the family becomes the primary means where children establish their personality, recognize values and norms, and build behavior. To this matter, women and men have specific roles. Traditionally, women have an essential status in the family as the first and foremost educators. Yusupova (2018) argued that women take the role to shape family spiritual education and the successor of family survival in the modern era. In addition to this, men in the family also have a similar part in shaping adolescents' characters. They assure the wellbeing of the family and religious aspect that has a cogent impact on society (Alard & Freeks, 2021). Taken together, both women and men can establish GESI in the family.

In GESI, the family has critical roles. It has some functions include: 1) production, 2) reproduction, 3) affection, 4) socialization, 5) education, and 6) transmission of values. Production refers to the aspect of producing goods and services to meet the needs of the family members. The reproductive functions include biological and social reproduction, including childcare to raise children into qualified human beings. Socialization leads children to involve in the process of formal education or education in the community. In the household, the status and roles of women in the household are housewives, primary or supplementary breadwinners, and daughters. In addition to the gender issue, it is also necessary to look at aspects of social inclusion as stated by the International Development Partners Group, Nepal (2017) that categories inclusion groups as women, children, and the elderly, diffable communities, disaster victims.

Another means of forming GESI is the school curriculum. The curriculum introduces gender issues and social inclusion within the component constructing in the curriculum itself (Elwood, 2016). It enables to instill the values with a more nuanced and complex understanding of boys and girls and how gender affects young people's identity. For example, the values of GESI can be introduced through instructional materials that depict gender equality and social inclusion both in the visualization of the book and the use of language. Unfortunately, in the Indonesian context, at the secondary level, for example, teachers use books occupied with gender bias (e.g., Pradana, 2017; Nurani, 2017; Maharani, 2017). This fact becomes a void for education as the means to establish students' noble character.

Heikkilä (2020) studied the workflow in early childhood schools in the Nordic countries based on gender equality perspective. She found that even with systematic policy to strengthen gender equality, gender bias existed in completing daily tasks at school. She revealed that the gender equality aspect was scarcely found in the process of completing the administration jobs. It was barely to find clear and goals and systemic knowledge implemented in the daily-based task. Taken together, gender bias at the preschool level did not only appear in the pedagogical aspect but also the workflow of school daily activities.

Sukesi et al. (2021) designed a model of early childhood education based on GESI. They give a prototype of character education for early childhood based on GESI in kindergarten at Tulungagung and Malang. In this research, they suggested some aspects in teaching, such as the materials that emphasized gender, information for parents on gender equality and social inclusion, facilities for students with special needs, the needs for a pilot project regarding curriculum implementation of GESI. Furthermore, Sukesi et al. (2021) also suggested balancing the number of male and female teachers to avoid gender bias in the education system.

Another model of early childhood education based on GESI has been proposed by Malihah et al. (2021). Taking Bandung as the research setting, they found different findings as Sukesi et al. (2021) regarding the implementation of GESI on character-building education. Generally,

the application of GESI in early childhood schools at Bandung has been applied GESI in the teaching process. There is equal treatment for both male and female students. However, gender bias was still found in the aspect of male and female teacher composition.

Although previous studies have modeled and studied GESI in school, they fall in some points. Previous studies have touched the early education; however, adulthood education seems to get too far little attention. Adolescent education needs to get attention since they must update their knowledge, skill ability, and attitude to augment their understanding of various social concepts. Besides, adolescent education should be separated from childhood education because the characteristics of the students are different.

Therefore, a different model of character education for an adolescent is essentially developed. Another divergent of a specific component in the curriculum has not been discussed in the previous study. These studies would be more exciting and valuable if they focused on giving specific instructional material highlighting GESI. In addition, these research studies would be more advance if the researchers connected the adolescent character education with the parenting patterns to reinforce values in family and school.

This study would be more relevant regarding the present situation if considering the current condition of pandemic Covid-19. During the Covid 19 pandemic, adolescents are considered as an essential social category to help others. Teenagers who have strong resilience in the new era are expected to play an essential role in preventing Covid 19, mitigation, handling the adverse impacts, facing the new adaptation era. Therefore, young women and boys must have a strong character based on GESI in the new adaptation.

To this end, the present research attempts fulfilling the gaps by focusing the study on 1. mapping the pattern of youth character education in secondary schools in Malang Regency, 2. analyzing the parenting patterns of adolescents in the family, 3. analyzing gender issues and social inclusion in adolescents' education, and 4. formulating GESI-based character education model for youth in villages and cities in Malang district pertinent to the new normal era as the ultimate goal of the present study.

This present research was conducted by involving junior high school students, teachers, and parents subject of the study. The research focused on formulating a character education model for adolescents based on GESI using mixed methods with online interviews and focus group discussion. The first of the paper examines the context of GESI for adulthood character education. The second part scrutinized the methodology and data analysis, while the last part looks at the result and discussion, including some possible fruitful models for adulthood education and future studies.

2 Methodology

The present research followed a mixed method by involving students in six junior high schools, teachers, and parents. The schools were at Malang regency by considering the characteristic of rural and urban aspects. The data was collected through online interviews and online focus group discussions, and document analysis on the school curriculum. The data analysis was employed qualitative descriptive analysis, contextual analysis for rural-urban, document analysis for curriculum, and GESI. After analyzing data, the final process was focused on drafting character education for adolescents based on GESI. Furthermore, action research was also conducted by disseminating the result through a workshop on Writing Handbooks

based on Gender-Sensitive Children's Character Education and School and Social Inclusion in schools.

2.1 Data Collection

The data retrieval was done through unstructured online interview techniques, online-focused group discussions, and document analysis. The online interviews were conducted with the students, parents, and teachers. It was intended to explore findings related to innovative model concepts for adolescents, gender equality, and social inclusion in the new adaptation era. The online FGD was conducted at the secondary level. The discussion was focused on planning treatments for adolescents through socio-cultural activities that can prevent misbehaviors in groups and individuals. Moreover, the document analysis highlighted to assess the character education model based on GESI in the junior high school curriculum. The character education model proposed by Sukesi et al. (2019) became the reference and secondary data.

2.2 Data Analysis

Once the data have been collected, the data were analyzed through the following types of analysis: 1) the descriptive analysis focused on the condition of the community where junior high school students are located, family conditions, school conditions, curriculum, and school management of the Malang Regency, and perception of the new adaptation era, 2) contextual analysis, focusing on different contexts in several variants, cultures, urban-rural, values, and gender norms, the Covid 19 pandemic, 3)document analysis on the school curriculum and 4) descriptive analysis on GESI to study the schools and communities' capacity toward GESI in the new adaptation era.

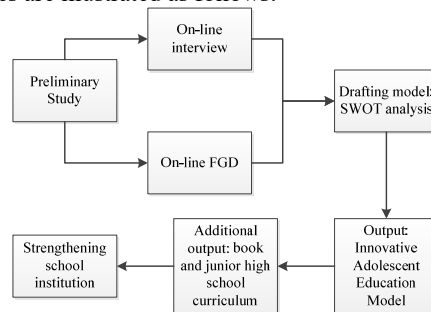The research procedures are illustrated as follows:

Fig 1. Research Procedures

3   Result and Discussion

3.1   The Character Education of Adolescents in the Secondary Level

Character education for junior high school can be recognized from the implemented curriculum. The Islamic and/or junior high school (MTS/SMP) curriculum was conducted by considering interclass continuity and synchronous between subjects reflecting the core competence. Then the subjects are considered as the smallest organizational units of basic competence. There is a new policy on the school subjects, i.e., local content, including regional languages that are integrated into arts and culture subjects. The substance of local content

relating to sports and regional games is integrated into physical education, sports, and health. Moreover, the craft is taught as a separate subject.

3.2 Curriculum Structure
A curriculum consists of several subjects, a learning load, and educational calendars. The subjects are classified into compulsory subjects that must be followed by all students in one academic unit at each unit or level of education, and elective subjects that are chosen based on students' passion. Here is the structure of the junior high school curriculum.

Table 1. The Islamic and/or Junior High School (MTS/SMP) Curriculum Structure

No	Subject	Time Allotment/Week		
		VII	VIII	IX
Group A				
1.	Religious education	3	3	3
2.	*Pancasila* and civic education	3	3	3
3.	Bahasa Indonesia	6	6	6
4.	Mathematics	5	5	5
5.	Science/natural sciences	5	5	5
6.	Social sciences	4	4	4
7.	English	4	4	4
Group B				
1.	Arts and culture (as local content)	3	3	3
2.	Physical education, sports, and health (as local content)	3	3	3
3.	Craft (as local content)	2	2	2
Total		**38**	**38**	**38**

Source: Basic Competence for Junior High School stated in Curriculum 2013 Implementation Guideline

Group A refers to the competency-oriented subject that leads to intellectual and affective aspects which the contents are developed by the government. On the other hand, Group B is the subject that emphasizes affective and psychomotor aspects, and the contents are developed by the government and adapted further by the local government. Natural and social sciences are developed as integrative science and integrative social studies subjects, not as content education. Both are applicative-oriented education, which stresses developing thinking, learning, curiosity, caring attitudes, and responsibility to the social and natural environment. In addition, the purpose of social science education emphasizes the nation's knowledge, the spirit of nationality, patriotism, and community activities in the economic aspect and Indonesia territory. Natural Sciences is also intended to introduce the biological environment and the nation's potential.

Cultural Arts consists of four aspects, namely fine art, music, dance, and theater art. Each aspect is taught separately, and each education unit can adjust the aspects based on the facilities and the availability of teachers. Craft consists of four aspects, namely crafting, engineering, cultivation, and processing. Each aspect is taught separately. Each academic unit organizes craft learning following the skills and potential of the area in the education unit. Concerning with GESI, it should be integrated into some content subjects. The issue may be included in religious education, Pancasila and civic education, Bahasa Indonesia, Science, social sciences, arts and culture, physical education, sports, and health.

3.3 Core Competence and Basic Competence

Core Competence

Core competence is the translation or operationalization of graduates' quality competency standards when they completed education at a particular educational unit or specific levels of education. The core competence is attitudes, knowledge, and skills (affective, cognitive, and psychomotor) that students must learn for a level of school, class, and subject. The competencies must describe the balanced quality between the achievement of hard skills and soft skills. Furthermore, they serve as an organizing element of basic competence.

Core competence is designed in four interrelated groups, namely concerning religious attitudes (core competency 1), social attitudes (core competency 2), knowledge (core competency 3), and the application of knowledge (core competency 4), the four basic competences must be developed and integrated into the learning process. The competences related to religious and social attitudes are developed indirectly as a hidden curriculum during the learning process (core competency 3) and the application of knowledge (core competency 4).

Table 2. The Islamic and/or Junior High School (MTS/SMP) Core Competence

	Core Competence Grade VII	Core Competence Grade VIII	Core Competence Grade IX
1	Respecting and living the religious values they follow	Respecting and living the religious values they follow	Respecting and living the religious values they follow
2	Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society	Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society	Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society
3	Understanding knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events	Understanding and applying knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events	Understanding and applying knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events
4	Trying, developing, and presenting in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory	Processing, presenting, and thinking in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory	Processing, presenting, and thinking in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory

Basic Competence

Basic Competence is the competence derived from core competence. Basic competence is content or competence consisting of attitudes, knowledge, and skills that students must master. The competence is developed by paying attention to the characteristics of learners, initial abilities, and characteristics of a subject. The subjects to master competence are open and not always organized based on highly oriented disciplines only to the philosophy of essentialism and perennials.

The relation between core competence and basic competence of the Islamic and/or Junior High School (MTS/SMP) are united and reflected in each subject, namely religious education, Pancasila and civic education, Bahasa Indonesia, science, social sciences, arts, and culture, and physical education, sports, and health. Knowledge transfer can be done comprehensively in

grades VII, VIII, IX. It is possible to integrate how female and male students have equal opportunities in attitude-forming subjects at each level. In science and physical education, sports, and health, gender issues can be included.

3.4 The Parenting Pattern of Adolescents in Families

The research results showed that the pattern of fostering adolescents in families both in the city and in the village still shows gender bias. In the city, parents are more authoritarian, meaning that they applied stricter control over their children. It was also found a shift in parental attention to girls and boys. In the family, it was revealed that boys have more access to hang out with their friends than girls. It happened because the parent has more worry to protect their daughter since they live in urban areas.

"Nowadays, there are many influences from outside. The daughter should be protected to avoid juvenile delinquency. For example, much misbehavior of adolescents and girls are often victimized since they are still in junior high level and the age of instability-transition from children to adults. If we live in the village, it might be safer." (SBW, June 2021).

Gender values and norms were very inherent in family education and taught since the early childhood. In the early age, the standard of appropriateness has been set, including the color of the clothes, behavior, dietary restrictions, and habits. However, those aspects are distinguished between girls and boys. In early adolescence, the gender norms are enforced more strictly for girls that are not profitable for boys as they tend to have more freedom. Consequently, it can lead to deviant behaviors or delinquency of teenage boys. In addition, for girls, eating the wrong dietary restrictions lead to malnutrition.

Exciting findings from field studies showed that parents discriminate the type of housework to their children. While fathers more invite boys to physical jobs, girls are more invited by mothers to clean the house. Parents' socialization strengthened this condition to the types of work done by fathers and the work done by mothers at home. Respondents perceive men as masculine and female figures are feminine figures based on the portrayal of female roles by mother figures and male roles by father figures.

At the family level, socialization and internalization of gender roles to children are carried out by parents as the main socialization agents. The internalization process is influenced by the gender value that parents have. As they give different treatment to boys and girls, thus the children perceive those men and women are different. Later, in the socialization process, the gender values are embodied in the awareness of social roles or, in this case, the gender role of children in the community. This situation is fundamental in assessing the different rights and obligations, opportunities, and responsibilities between men and women. These values should be applied equally to the social-economic strata of the household, rich-poor, farmers-or non, and both in the rural-urban community.

3.5 The Gender Issue and Social Inclusion in Character Education of Adolescents

Gender issues and social inclusion in schools can be traced from the basic subjects, namely religious education, that is expected to shape the students' morale. An informant stated that:

"... All subjects given are in the packages as the compulsory subjects. Religion is the basis of student ethics. In adolescence, being faithful is necessary because they are unstable and looking for an identity. If they do not have faith, then juvenile delinquency is highly possible even for children living in the village. They are also at risk since they use mobile phones, television, and the internet as a medium of communication. Therefore, religious education is expected to maintain their morale" (JSF, May 2021).

Teachers domiciled in the city put the same thing:

".... in the city, in addition to the influence of mobile phone, TV, and internet as the communication media, the direct interaction also needs to get supervision. Youth's relation is free. In addition, malls have become places for teenagers to hang out after school and even skip school. Religious education becomes the guide of students' morals" (SWK, May 2021).

In addition to religious education, Pancasila and civic education become an alternative to build students' morale, especially towards their attitude and insight of nationality. A teacher teaching Pancasila and civic education stated that:

"Recently, the increasing influence of western culture affects students' mindset about nationality through culture. Many students glorify foreign cultures, which appear to be their appearance, lifestyle, and diet. Therefore, students who are still easily influenced must be strengthened by national insight though history of against the colonialism for 350 years… also, Indonesian national figures who pioneered independence should be introduced" (ESW, JSF, May 2021).

This fact shows no difference between villages and cities. It is necessary to know Indonesian figures taught in the history subject to strengthen national insight. Since the reign of kings, before the colonial period, Indonesia is a sovereign kingdom even in the era of Mojopahit Nusantara has had a wide area. Students must know this history as the role model of leadership of the Indonesian nation in the past. A former school principle suggested that:

 "… in terms of materials given in the history subjects, there is no different content between schools in the village and the city. It is the same. The difference is when the teacher has creativity in explaining to the student … variations of teaching by role-playing, for example, are often done by teachers in the city. The facility also allows the role play in the form of staging … facilities in the city is more complete than schools in the village" (SWK, June 2021).

The next subject purposed to build students' morale is ethics. The subject has changed several times.

"There used to be special subjects of ethics, and then it was abolished. At that time, it disappeared from the list of subjects, and then we advised teachers who taught religion and teachers who taught ethics to include some subject matter into their subjects. Now it seems that the importance of the ethics subject is starting to be seen again, so some schools in this city start offering the subject" (FDA, June 2021).

Moral education that shapes junior high school students' characters is never abandoned. However, morals education has not paid attention to aspects of GESI. All teachers in the city and village areas claimed that:

"We have never discriminated between female and male students. They got the same subjects and the same treatment. Indeed in terms of leadership, male students are more prominent, but girls are also not inferior."

"The children of the rich - the poor also are not discriminated. The important thing is their achievements. There is a student whose father works as a builder and her mother a housekeeper. His son is diligent in organizing and school activities. Children with disabilities used to exist, but we do not prepare special treatment as long as they sit nicely and do not bother their friends. The goal for the students with special needs is to have the ability to read and write. However, sometimes they are bullied by their friends" (FDA, June 2021).

The gender-blind issues can be recognized from the teachers' perspective. They are unaware of the specific needs of students. The finding is similar to the findings of Sukesi et al. (2019) in their research on early childhood character education. No special treatment for students and students with disabilities. It implies the lack of special needs fulfillment, especially for students with special needs.

3.6 The Model of Character Education for Youth Based on GESI

Character education can be integrated into formal education in schools through the school curriculum. At junior high school, character education is given in religious education, Pancasila and civic education, ethics (formerly), and extra-curricular such as scouting, young Indonesia Red Cross Society, student council. Some schools have organization or teachers that provide guidance and counseling. The existence of peer groups is quite effective in conveying messages of adolescent reproductive health (Sukesi et al., 2004).

Some societies or indigenous people in Indonesia hold noble values that reflect the identity of their citizenship (Priyatna, 2016). Their character or identity is based on cultural matters. To build character, attitudes some aspects must be fulfilled such as mutual trust (trust does not prejudice), discipline, hard work, reflection, saving, education priority, the enactment of the rule of law, critically constructive attitudes, and shared identity as a nation (Priyatna, 2016).

Bennet (in Megawangi, 2003) asserted that the family is the foremost and most effective place to perform character-building functions. If the family fails to teach honesty, passion, and desire to be the best, other institutions will find it challenging to correct their failures. Since the children is still young, they should be accustomed to the rules and traits of good, honest, and fairness per the child's level of development. The formation of this character needs to be continued in the adolescent phase, where the child undergoes significant socio-psychological changes internally and externally.

The environment will shape the adolescents' personality within the balance between the mind (logic) and conscience. The family's success in instilling the values of virtue and character of the child depends on the type of parenting pattern applied to their children. Parenting pattern refers the interaction between parents and children in the fulfillment of physical needs (eating, drinking), psychological needs (security, compassion), socialization of norms that apply in society so that the child can live in harmony with their environment.

The parenting patterns are classified into authoritarian, authoritative, and permissive types. The authoritarian parenting pattern refers to the parents who make decisions, and the child must be obedient, submissive, not ask questions, and should not fight or contradict. The Authoritarian parenting patterns tend to limit affectionate behavior, the emotional closeness between parents and children. Harsh punishments are imposed if the child does not comply because the parents feel the most right. The authoritarian, on the other hand, parents encourage children to always talk about anything they want. There is cooperation between parents and children because the child is recognized as the whole person. Parents recognize the children's ability to choose, be independent, pay attention, and opine something.

Permissive parenting patterns have a feature that is parents give children complete freedom to do things. With the dominance of the child, there is a lax attitude or freedom from parents. Parental guidance, control, and attention are lacking. The negative impact for children is free to do anything harmful and not conducive to forming children's character. Children are considered as young adults, so they are given the broadest possible leeway as desired. Parental control is fragile; what the child does is all right. However, parenting and education patterns in schools should foster identity, personality, independence, courage, and character.

Based on the previous notions and findings, the character education of the adolescent model based on gender equality and social inclusion (GESI) is designed as follows.
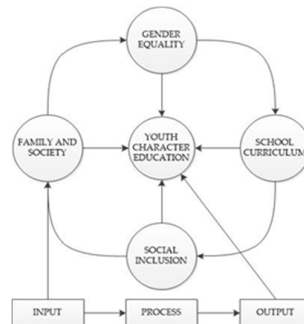
Fig 2. GESI Model on Youth Character Educations

4 Conclusion

Based on the data analysis, the present study had arrived at some conclusions. First, the character education of adolescents in the secondary level in Malang regency was similar between the rural and urban areas. The similarity could be recognized from the curriculum, compulsory school subjects introducing character education such as religion, civics education, history, and ethics created by schools in the urban area. However, a slight difference was found due to the environment and the teacher's innovation in teaching. The heterogeneous urban environment caused teachers to be creative in delivering the material.

Second, the results showed that the parenting pattern of adolescents in families both in the city and in the village showed gender bias. In the city, parents are more authoritarian, meaning that they applied stricter control over their children. Besides, it was found a shift in parental attention to girls and boys.

Third, the gender issue and inclusion in character education of adolescents have not been fully understood, although some aspects have been applied in everyday life. In practice, attention given to adolescent girls includes female reproductive health, while adolescent boys focus on understanding delinquency, fights, and drugs. In addition, the perspective of social inclusion is also considered important in caring for children with special needs.

Lastly, the GESI-based character education model is indispensable for teenagers in both urban and rural areas. Furthermore, in the new normal era, the understanding of infectious diseases needs to be independent subjects at the secondary level.

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