



Child Rights Fulfillment in Minority Groups: Insights from Ahmadiyya Children in Indonesia

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Abstract. This study investigates the experiences of Ahmadiyya children in Manis Lor, Kuningan, West Java, Indonesia, focusing on the prevalence of stigma and bullying, the fulfillment of basic rights, and governmental efforts in safeguarding these rights. Employing a qualitative approach, the research gathered data through interviews, observations, documentation, triangulation, and Focus Group Discussions (FGDs) with stakeholders including government officials, Ahmadiyya community leaders, and the children themselves. Findings indicate that Ahmadiyya children in Manis Lor currently do not face significant stigma or bullying and express minimal discomfort without lasting trauma. The government is recognized for its successful provision and protection of Ahmadi children's basic rights, including civil documentation, education, health services, and welfare. Despite the absence of significant current challenges, historical instances of bullying and stigma were acknowledged, emphasizing the need for continued vigilance in child protection. The study underscores the importance of ongoing government and community efforts to ensure the rights and welfare of Ahmadi children, advocating for enhanced educational programs on tolerance, the inclusion of minority children in child forums, and a focus on child protection at the village level. The research contributes to the broader discourse on minority rights and child welfare, recommending strategies for sustaining peace and preventing future discrimination.

Keywords: Ahmadiyya children, stigma and bullying, child rights

1 Introduction

Every child has the right to protection and fulfillment of their rights under any circumstances. Regardless of the parents' condition, the environment, and the condition of the children themselves in terms of physic, psychics, religion, and beliefs. No one can reduce the protection and fulfillment of rights to the child. The reduction of children's rights and the absence of special protection will impact their growth and development. In fact, the growth and development of children go forward, occur only once, and do not repeat. It is ironic, that some of the concerns mentioned above, in reality, still exist.

The children of Jemaah Ahmadiyyah Indonesia (JAI) in Manis Lor Kuningan, are a national minority group. Child Protection Act states that a minority group needs to get special protection related to prevention, treatment, and rehabilitation. Prevention is an effort by the government and stakeholders so that there is no violence and discrimination that occurs. Treatment may consist of litigation and non-litigation in accordance with the case, and the protection of the children's victim is very important apart from the law enforcement process. Rehabilitation is the process of psychological recovery of victims to eliminate trauma so they can grow well.

Like other Indonesian children, Ahmadi children also have the same right to be fulfilled their basic rights. From the Child Rights Convention, there are four clusters of child rights, namely civil rights and freedom, family environment and alternative care, basic health and welfare, education, leisure, and cultural activities [1]. In addition, there is special protection for those who are vulnerable including children belonging to a minority or an indigenous group. This research will cover civil rights, education, health, and welfare because that issue is directly connected to the role of government.

As a minority group, Ahmadi children are vulnerable to get bullying and stigma. Bullying is “repetitive and intentional aggressive behavior by one individual or group against another in situations where there exists some sort of power differential between the bully and the victim in terms of physical size, social status, or other features”. This may include name calling or physical attacks, excluding from the group both directly or through social media. [2]. Further, stigmatization may include prejudice and will lead to discrimination [3]. In the vulnerable group, stigmatization leads to burnout and exhaustion [4]. Living in a diverse area, Ahmadi children may get the effect of stigma and bullying.

From the description above, there are several key questions, do Ahmadi children stigma and bullied? If yes, what is the type of stigma and bullying they received? What is the fulfillment of the basic rights of Ahmadi children? What are the government's efforts to protect and fulfill the rights of Ahmadi children? Hence, the purpose of the study is to know the forms of stigma and bullying received by Ahmadi family children, to explore the basic rights of Ahmadi family children that have been fulfilled and that have not been fulfilled, and to identify the efforts made by the government in providing protection and fulfillment of the rights of children of Ahmadi families.

2 Literature Review

The existence of the Ahmadiyya group as a different group from the mainstream is becoming more and more interesting to research. Various literature on Ahmadi focuses on diverse issues. First, the study related to the Fatwa of the Indonesian Ulama Council as one of the triggers for conflict between Ahmadi and non-Ahmadiyya religious ideology. Annizar [5] found that there is linguistic violence in the fatwa text of the Indonesian Ulema Council, for example, the word "heretically misleading" or "being outside Islam". Others explained the forms of conflict that occur in society between the Ahmadiyya and non-Ahmadiyya communities [6], [7]. The obstacles experienced by the Ahmadiyya community are not only due to conflict but also the problem of citizen identity cards [8]. On the other hand, there is the Ahmadiyya community who live coexists with their neighbor because of their kinship and client patron relationship.

There are no specific studies on the protection and fulfillment of the rights of children in Ahmadi families. In general, the theme of the study is separate, namely related to Ahmadiyya on the one hand, and the fulfillment of children's rights on the other. One of Ahmadiyya's research by Burhani [9] concluded that some Muslims misunderstand the teachings of Ahmadiyya which result in the accused of heresy. Muhtador [10] finds that Ahmadi are a sect in Islam. Remembering the birth of the sect is not religious teaching that comes from God, but part of one's *ijtihad* in answering social problems in a time. Iskandar Hoesin's study [11] finds that the provision and protection of human rights for children, vulnerable women, people with disabilities, and minority groups have not been fully handled properly. This is because the law enforcement and implementation of existing legal devices have not been effective while the

dissemination of information about the statutory devices has not been carried out to all levels of society.

3 Research Methods

This study applies qualitative methods. This method will reveal the meaning behind existing phenomena. Data collection is carried out through interviews, observations, documentation studies, triangulation (combined techniques), and Focus Group Discussion (FGD). Data collection was carried out in West Java Kuningan Regency, in July 2021.

Interviews were conducted with a number of interviewees. They are Kuningan district, Jalaksana, and Manis Lor government officers, the Ahmadiyya Manis Lor organization, and Ahmadiyya children (14-17 years old) in Manis Lor. Researchers also participated in the Focus Group Discussion Forum organized by the head of the Nation Unity and Political Agency (Kesbangpol) of Kuningan Regency, and local government stakeholders as participants such as the Child Protection Officer. Separately, researchers interviewed the Children's Social Rehabilitation officer. In the Ahmadiyya community, researchers interviewed the head of the JAI Manis Lor Branch, the Ahmadiyya missionary, the women wing entitled Lajnah Immailla, Ahmadiyya parents with their children, and Ahmadiyya children in a special forum. The other stakeholders are the Head of Manis Lor Village and the staff, the Head of Jalaksana Religious Affairs Office, teachers of State Elementary School, and the chairman of the early education association Jalaksana District.

4 Results and Discussion

Crackingchambers coffee shop was established in early 2018 on Jl. Monginsidi kav. DPR A1 No. 1 Sidoarjo. Crackingchambers coffee shop was initiated by three people, namely Imam Tohari, Amrul and Andrenng. They chose the recycle concept by utilizing used goods as the interior of the cafe. This actually adds to the aesthetic value of the room and is different from other cafes. The choice of black room color and lighting that is not too bright makes the atmosphere of the cafe feel serene.

Sales promotion, Crackingchambers also conducts sales promotions in marketing its products. Crackingchambers' orientation is old customers and new customers. Sales promotions carried out by crackingchambers in introducing their products are by participating in various competitions, events, and there are discounts on certain products.

4.1 Brief Description of Research Objects

This research was conducted on the Ahmadiyya Community Manis Lor which is located in Manis Lor village, Jalaksana district, Kuningan Regency. Manis Lor Village has an area of 118,118 Ha. When viewed from the place of residence, the eastern part is a non-Ahmadi community while the one living in the west is Ahmadi. Manis Lor people work as employees, farmers, and entrepreneurs, while others migrate to other cities and commute regularly. Ahmadiyya mosque consists of 8 mosques and 1 branch office in Manis Lor.

The population of Manis Lor reaches 4480 people and consists of 2350 male and 2130 female. Although a national minority, the Ahmadiyya population in Manis Lor village is the

majority. The Ahmadiyya population in Manis Lor is approximately 3090. The child's age population is around 25% of the overall population consisting of children aged 0-6 years at 319 (28%), ages 7-12 at 469 (42%), and the aged 13-17 at 335 people (30%).

The educational facilities in Manis Lor are 3 early education center, two owned by the PKK and one belongs to the community. There are 3 state elementary schools with 2 schools in Ahmadiyya communities. There are two junior high schools namely Al-Amin belongs to Ahmadiyya foundation and a madrasah tsanawiyah non-Ahmadiyya-owned foundation.

Manis Lor is an Ahmadiyya branch which has been presence in 1953. Ahmadiyya Kuningan was officially established in 1956 [12], [13]. There are two Ahmadiyya missionaries who are in Manis Lor at this time, one of them is Irfan Maulana who lead Kuningan and Majalengka. Further, the head of the Ahmadiyya Manis Lor branch is Mr. Yusup Ahmadi who was a former Kuwu or Lurah Manis Lor 2013-2019.

In terms of children affairs, Ahmadis sort out the affairs of boys and girls. Lajnah Imaillah as a women's wing organization manages the women and girls' affairs of aged 15 years and over. Lajnah Imaillah also handled girls under 15 years which are called Nasyiratul Ahmadiyah Indonesia (NAI). Ahmadiyya male between 15-40 years old join the Majelis Ahmadiyah Khudamul Ahmadiyah Indonesia (MKAI). Boys under the age of 15 are referred to as Athfal under the. MKAI and Lajnah Imaillah have concerned the whole children's affairs both education and basic rights. The Indonesian Ahmadiyya Community in Manis Lor has offices, mosques, missionary offices, and guess houses that are representative for Ahmadiyya activities both worship and education of its members.

4.2 Protection and Fulfillment of Basic Rights of Ahmadi Children

4.2.1 Stigma and Bullying

Stigma and bullying are often experienced by minority children. When the study was conducted, researchers spoke to a boy and a girl separately, and a discussion forum consisting of 5 girls and 4 boys. This research found that they do not currently experience bullying, intimidation or problems that discriminate against them. They say that there is no stigma.

In general, there is no bullying situation that has a big impact, imprinting and traumatic. Even if there is a small problem everything can be overcome and this does not happen after 2017 when the identity problem had been solved (Interview Irfan Maulana, Yusup Ahmadi, and children of FGD participants). When there is a problem, the congregation will go to the child, doing the clarification, and visit the party that is considered to have misunderstanding. This is done at once to solve the problem.

Stigma and bullying have occurred in those who are more senior than these children or long before 2017. At the time of the older brother of a respondent, there was a child who when he was in high school was asked where he came from (Interview with Bt's mother). When it was known from Manis Lor in the West, there was already identification from the teacher at that time and continued with quipping, intimidation in religious learning, being tried, or finally getting low grades even though the child can read the Quran well and follow the learning properly. The experience did not discourage this child from explaining Ahmadiyya and clarifying the Ahmadiyya teaching that Muhammad was the last prophet, and had the same Quran.

Childhood experience related to bullying was experienced by one of the FGD respondents. A boy mentioned his childhood experience when he was in low-grade elementary school. The informant who is currently in high school stated that when playing play station at a PS rental,

there was a child next to him who said when there was a war scene, the child analogized the attack called Ahmadiyya. The Ahmadiyya boy heard even though he did not play together. Because the respondent when the incident was still a child, he just let it go. When interviewed, respondents said that the incident imprinted on him, but there was no desire to retaliate.

There is a wide dialogue about Ahmadiyya identity when there is a meeting of Ahmadi children and non-Ahmadis. There were several children who were asked about Ahmadiyya after being asked for their home address. When answered in Manis Lor, there will appear the next question, namely west or east. His friend immediately replied "Ahmadiyya?". The son of the Ahmadi replied "Yes, what is it?". One of the close friends of a child asked for a house and his expression changed when he found out this child was from Manis Lor, this child replied "Yes Manis Lor". His friend again asked "Which Manis Lor?". The Ahmadiyya boy replied, "Manis Lor is only one, is it two?". The boy again received the question, "Ahmadiyya? Is it heretical?". When a teacher knew that her students as an Ahmadi, the teacher changed her face expression but no intimidate acts or bullying occurred. While the boys in senior vocational school are not very willing to ask their Ahmadi friend. They "want to know" for a while but afterward no one took issue. In addition, children who are not from Jalaksana tend not to understand what Ahmadiyya is. Some of them also ignored the symbol of caliph when visiting Ahmadi house.

The understanding and respond of children about Ahmadiyya are diverse. Here are some questions: "When I was in junior high school my teacher said that Ahmadiyya is a new religion, and the book is not the Book of the Qur'an"; "Is Ahmadiyya the same as Islam?"; When a non-Ahmadi child knew this child was from Manis Lor, he responds "Ahmadiyya? Perverted?". While the respond of Ahmadi children are: "Yes, it is the same as any other Islam"; "Ahmadiyya is not a new religion, it is only an organization, and the book is still the Quran, the proof is that I can also read the Quran"; " Not heretical and we pray and read the Quran together." Non-Ahmadi stopped when Ahmadi answered and there is no following question. JAI support Ahmadi children to answer questions about Ahmadiyya. Some questions or comments from the non-Ahmadi describe information of "Ahmadiyya heresy" with the shock and ignorance expression. Further, when the question was answered, the person who asked gave a silent response and there was no follow-up intimidate action.

The response from Ahmadi children's teachers was generally neutral. The religious teacher in the Ahmadiyya children did not mind too much. The experience of one child who is identified as Ahmadi, there is still no bad effect on the child. In addition, different prayer practice exams are also not a source of problems because others are different. Tolerant teachers are widely encountered. Religious teachers in elementary school such as Mrs Sukmini and Elin Yuliana taught diversity, respect, and realizing Bhineka Tunggal Ika, unity in diversity in their class. The teaching of tolerance becomes very important so that children not only understand but also practice.

4.2.2 Fulfillment of Basic Rights

In general, the fulfillment of children's basic rights is fulfilled well. Ahmadiyya members provide equal space for girls and boys to grow and develop. This part will discuss the fulfillment of basic rights are the fulfillment of civil, educational, health, and welfare rights. Here are the findings of the fulfillment of the basic rights of Ahmadi children in Manis Lor.

1) Civil Rights

The fulfillment of civil rights consists of fulfilling basic identity, namely birth certificates, Child Identity Cards (KIA), and identity cards (KTP) for children who are 17 years old.

Currently almost all children in Manis Lor have birth certificates and there are no reports related to children who do not have birth certificates. The community will report to the midwives individually or under the local health center and they proceed it. This was also confirmed by Mr. Iis Mustahid as Public Service officer in Manis Lor Village that there were no obstacles to the management of birth certificates. A good and connected system is one of the keys to fulfilling birth certificate rights. Nationally, the achievement of birth certificates has also been very good, reaching 86.01% and West Java 83.96% (KPPPA, 2020). However, for the Child Identity Card, Manis Lor residents do not know and the children do not have (Interview with Lurah Rs).

Children who were 17 years old who were present at the discussion also stated that they had ID cards except those who had not taken care of them. Identity is very important as an identity to obtain information and other rights. In difficult times to get an ID card (before 2017), the fulfillment of the birth certificate does not experience problems. According to information from Yusuf Ahmadi, since long ago children still have a birth certificate. This was also confirmed by Sukmini, a teacher at 3 Manis Lor State Elementary School there were no certificate problems for children at school as the requirement of exams and degrees.

Manis Lor community, especially Ahmadi, built a mechanism so that children still have ID cards during times of crisis. There is never problem of birth certificates and family cards. There are also those who move their marriage elsewhere because once again marriage is also very dependent on religious identity and will be related to the Religious Affairs Office under the Ministry of Religious Affairs. The mechanism built by Ahmadi is through making ID cards outside the region, taking a wedding, or marrying sirri and then doing marriage isbat or marriage registration even though they have to spend time and costs to take care of it. This is done as an effort to make them have an identity.

Related to marriage registration, it is currently normal. Services are provided in accordance with the population document. The Religious Affairs office (KUA) Jalaksana maintain peace teaching and peace community to prevent problems in the future. H. Aang MS Anwar, head of KUA Jalaksana, said that before he took office, the Missionary and the Ahmadiyya chairman had met with him and explaining their legal identity from the Ministry of Home Affairs. The head of KUA also witnessed that the situation was conducive and still kept it peace. Marriage services are normal as they should be and the head of KUA has registered marriages in Ahmadiyya mosques.

2) Right to Education

In general, the fulfillment of children's educational rights in Manis Lor is well fulfilled. For early childhood education to junior high, most completed at Manis Lor. For elementary school level, they spend elementary education in SD Negeri 2 and SD Negeri 3 and there are some non-Ahmadiyya children who attend at those school. For junior high school, most of the children study at Ahmadiyya-owned Amal Bakti Junior High School. Although this junior high school belongs to the Ahmadi, but not all teachers come from the Ahmadiyya. Meanwhile, when the senior high school level, Ahmadiyya children will go out to the city of Kuningan, Cilimus, several vocational schools, and boarding schools outside Kuningan.

For Early Childhood Education, although there are 3 PAUDs, it still has the challenge of building parental awareness. According to one of the managers of PAUD Mata Cerpil, Aah Parlina, currently it has 45 students and another PAUD only had 5 students. The pandemic situation is not easy for parents to send their children to PAUD as the basic education for their development. Online class and taking materials at school have meaningless for them even there is adaptation of school fee from Rp 30.000 to Rp 20.000, free payment, and subsidies.

Head of the Ahmadiyya Branch Yusup Ahmadi said the fulfillment of education rights for junior high school reached almost 100% while the senior high school reached 95%. In the past there were children who did not want to finish junior high school because of the working environment in the family (FGD Ahmadiyya Children). In addition, there are also children who do not want to continue school because lack of family support, and their low intelligent level. Currently there is an effort to run an open high school in the Manis Lor Barat region.

In general, Ahmadiyya children are fulfilled their right to education. Some children get government assistance in the form of Kartu Indonesia Pintar, phone credit, and other government programs in accordance with existing requirements such as orphaned children and from low income class. There is a support from Ahmadiyya both from the central board and Branch of Manis Lor such as a scholarship in the form of money from Rp 150,000.00 to Rp 1,000,000.00 in accordance with the child's condition, book assistance, shoes and other school tools (FGF with children and interviews with Yusup Ahmadi).

In relation to the fulfillment of religious education rights, there are no specific issues facing Ahmadi children today. Although religious teachers who are civil servants are not from the Ahmadiyya community, learning goes well. Learning based on curriculum, there is a dialogue between students and teachers, and there is a mutual respect. In the past, when the religious competition entitled "SAPTA PAI Competition", the SD 3 Manis Lor contingent was never dispatched by the old religious teacher because of their Ahmadiyya identity and beliefs. But in the period of Miss Elin, the children participated in the race and the children showed achievements in the religious song competition, as well as memorizing Quran according to his interests and talents. The participation of Ahmadiyya children was questioned by organizing committee. In fact, the competition contingent represented the school and not the organization, and their achievements is more important. Hence, there was no more discrimination in the race, the event went smoothly and no problems arose later.

Regarding the fulfillment of the right to religious education, in general, it went well. In Cilacap, children of believers have also provided religious education services in accordance with their beliefs [14]. In Manis Lor, Ahmadi children continue to believe in their Ahmadiyya teachings and learning process in accordance with the curriculum. So far there are no significant problems in such learning and children understand that teachers teach according to the curriculum. The teacher explains according to the level of understanding of the student and teaches diversity, including the diversity of religious views. Sometimes there is a dialogue, for example in the i'tidal movement in different prayers, the teacher explains which ones are mandatory and which sunnah with the pillars of harmony are still fulfilled. When explaining the various prayer readings, the teacher explained that the essence of prayer is prayer, then there is no problem related to these differences that are important to pray, and what is wrong is that it is not praying.

3) Health Rights

Health rights are important basic rights for children's growth and development. Without optimal health, the child will be disturbed by his growth and development. According to local community leaders, there is no vaccine ban in Ahmadiyya doctrine. Ahmadiyya is very supportive. Awareness of the covid vaccine is also high so the Ahmadiyya community is looking for vaccines, including for their children and the needs of the Ahmadiyya community. They have also fulfilled for basic vaccines. Awareness related to the importance of health is shown by the Ahmadiyya group with the Covid Task Force and the routine of Ahmadi to donate blood which is often a reference for looking for blood donations. The covid task force carries out the function of providing isolation, assistance, and the repatriation of bodies. In addition, the covid

task force also prevents by dissemination of health protocols for residents, health protocols for the prayer process in mosques, and vitamin distribution, including for children.

In general, the degree of health of Ahmadi children is good. The existence of village midwives is a good capital for the growth and development of children. Health programs in general are the same as other village programs are going well but still need improvement, especially in the pandemic era. Villages must be honest with existing basic child health data such as stunting and the need to support the use of village funds well for optimal health degrees. Improvement of health services needs to be pursued with the presence of human resources that are supportive and competent. In addition, dissemination of a clean and healthy lifestyle is very important to continue and practice, including at schools that have begun to open. Researchers found that children snacked and crowded after school during the pandemic and some still did not wear masks. The village Covid Task Force must play an optimal role to protect children, especially Ahmadi children and children in Manis Lor in general.

4) Welfare Rights

In terms of the fulfillment of welfare rights through social assistance to Ahmadi children has been fulfilled as well as children elsewhere. There is no discrimination for neither the children of non-Ahmadiyya families nor for Ahmadi children in Manis Lor regarding assistance from the government in Manis Lor. Well-being can also be seen from the cheerfulness of children. The welfare of children here is also expressed by Ahmadiyya children who state that they are happy to be able to participate in madrasa activities mainly because they have social support. Children states that it's nice to go out together, study, and play together. The existence of a safe and comfortable madrasah both in infrastructure, learning, human resources becomes basic capital for the welfare of children. The madrasa program that makes Ahmadi children comfortable is a form of the special protection implementation for the Ahmadiyya children as a national minority, namely children carrying out their religious teachings.

The nurturing knowledge is necessary to be developed. The lack of children participation in PAUD is because of the lack of knowledge about parenting. In addition, the presence of stunting children is also due to minimal knowledge of parenting. At the time of FGD with Ahmadi children, they also complained about the hope of parenting for their parents who do not understand the pandemic situation. Psychologically, learning from home is not easy for children. The teachers demand that their students understand the lesson but children actually confused. Parents at home are more concerned about the child's grades compared to psychological well-being. This is in accordance with KPAI research [15] that parents are still more concerned about physical affairs, have eaten or not yet, parents feel comfortable if the child's academic grade are fine. In addition, there are still 66.2% of parents who have not been informed about parenting [16].

5) Government Program in Child Protection

In general, the fulfillment of the basic rights of minority children is well fulfilled with the support of Ahmadi community. However, there are situations that sometimes cause discomfort for Ahmadi children, especially when someone asks about Ahmadiyya. In this situation, there is an expectation that there is a movement of tolerance, mutual respect, while prevent discrimination from happening. There is a hope from Ahmadi children that they and Ahmadi children should not be bullied. Hence, the local government needs to strive for protection programs for Ahmadi children as well as prevention. Prevention programs have been mentioned in Government Regulation Number 78 of 2021 concerning Special Protection for Children. In Article 14 paragraph 2 mentioned that under prevention efforts so as not to get violence,

discrimination, and mistreatment is to provide education to the community and coordination with the Local Government.

Education of tolerance needs to be provided from a early age so that children also understand the diversity around it. The involvement of children from minority group in the Children's Forum as the child participation right is important so that they are also part of the campaign for mutual care and mutual respect among children. In fact, the children of minority groups, be it Ahmadi, children with disabilities, children with HIV Aids also need to be invited to meet, dialogue and listen to their opinions as an embodiment of children's rights. This activity needs to be done so that uncomfortable events in Ahmadi children do not occurred.

Child rights fulfillment programs and child protection must enter the village level which there is a minority group. Children and women in Manis Lor need to know what services Kuningan regency has, such as the Technical Implementation Unit of the Women and Children Protection (PPA Unit) and the Family Learning Center (PUSPAGA). Ahmadiyya children also hope that their parents get a parenting program so that they can nurture and accompany them well. As children generally do, they also experience problems with online learning. In addition, Ahmadi children are also important to know where services are going if they experience a violent situation, consult about discomfort, and hope for the future development. Moreover, the protection of minority groups is contained in both the special protection policy in the Child Friendly City and the Child Protection Act.

5 Conclusion

The study concluded that nowadays, Ahmadiyya children did not receive any bullying and stigma. While before 2017, children of Ahmadi received stigma and bullying in the form of censorship, intimidation in religious learning, being tried, and receiving low grades. In the basic rights of Ahmadi children, there is no obstacle in the civil rights fulfillment i.e. birth certificates and ID cards while the high reached of education from early childhood to senior high school. The health degree of Ahmadi children is good as well as the welfare rights are also relatively fulfilled, this can be seen from the cheerfulness of children. The government has generally succeeded in fulfilling the basic rights of Ahmadiyya children. Sometimes, there are discomfort feeling among Ahmadi children when someone talks and asks about Ahmadiyya even though it does not cause trauma.

The study recommends firstly, every child has the same right to be fulfilled and protected when they are under special conditions. For this reason, preventive efforts to fulfill children's basic rights must continue to be pursued, not to wait for unwanted events to occur. Secondly, the mainstreaming of child protection must reach the lowest level of government, namely the village. Thirdly, educational efforts to respect, take care, and cooperate each other since children, and the involvement the minority group in the children forum must continue to be nurtured, while maintaining peace in the future. Fourthly, child protection and fulfillment services should touch on every family that has children. With this condition, it is hoped that Ahmadi children as a minority group can still grow and develop well in the future.

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