Studia Philosophica et Theologica
Vol. 26, No. 2, 2026
Doi: 10.35312/spet.v26i2.846

p – ISSN : 1412 - 0674
e – ISSN : 2550 - 0589
Halaman : 194 - 204

Women's Roles in Contemporary Catholic Family Education: Reflecting on the Model of the Virgin Mary

Anthony Kurniawan Wyatno
Sekolah Tinggi Agama Katolik Negeri Pontianak, Indonesia
Email: anthonywyatno@gmail.com
Felisitas Yuswanto
Sekolah Tinggi Agama Katolik Negeri Pontianak, Indonesia
Kristianus Atok
Sekolah Tinggi Agama Katolik Negeri Pontianak, Indonesia
Laurencia Müller
Hospital Arlesheim, Switzerland

Received: 19 Januari 2026 Revised: 15 Oktober 2026 Published:29 Oktober 2026

Abstract

This study examines the role of women, particularly mothers, in contemporary Catholic family education through a reflection on the Virgin Mary as a model of faith, character, and holistic parenting. Based on a qualitative thematic hermeneutic review of biblical, theological, and educational literature, this research highlights how maternal involvement shapes children's cognitive, emotional, social, and spiritual development. Findings demonstrate that effective family education encompasses moral, emotional, social, and spiritual guidance that transcends formal schooling. This paper specifically analyzes the impact of globalization and digital technology, clarifying the strategic role of mothers in cultivating digital literacy, critical thinking, and ethical awareness in children. Addressing peer-review feedback, the study establishes an explicit distinction between biblical portrayals, theological interpretations of Marian virtues, and contemporary pedagogical applications amidst globalization and AI disruptions. Crucially, maternal leadership is conceptualized as a directional anchor within a relational co-parenting framework shared with fathers, bridging the gap between daily household realities and spiritual ideals. The life of the Virgin Mary and the Holy Family of Nazareth provide fundamental virtues: humility, obedience, patience, perseverance, empathy, prudence, and reflection; offering practical guidance for contemporary families in nurturing resilient, adaptive, and morally grounded children in the digital age.

Keywords: Child character formation; Catholic family education; Maternal involvement; Virgin Mary; Women's roles.

Abstrak

Penelitian ini mengkaji peran perempuan, khususnya para ibu, dalam pendidikan keluarga Katolik kontemporer melalui refleksi atas figur Santa Perawan Maria sebagai teladan iman, karakter, dan pengasuhan holistik. Berdasarkan kajian kualitatif terhadap literatur biblis, teologis, dan edukatif, penelitian ini menyoroti bagaimana keterlibatan ibu membentuk perkembangan kognitif, emosional, sosial, dan spiritual anak. Temuan menunjukkan bahwa pendidikan keluarga yang efektif mencakup bimbingan moral, emosional, sosial, dan spiritual yang melampaui pendidikan formal. Penelitian ini secara khusus menelaah dampak globalisasi dan teknologi digital, dengan memperjelas peran strategis ibu dalam menumbuhkan literasi digital, berpikir kritis, dan kesadaran etis pada anak. Menjawab catatan penelaah (reviewer), penelitian ini menegaskan kerangka kualitatif hermeneutik-tematis melalui pembedaan presisi antara narasi biblis, interpretasi kebajikan teologis, dan aplikasi pedagogis modern. Selain itu, kepemimpinan ibu ditempatkan sebagai pemberi arah (directional anchor) dalam kerangka kerja pengasuhan bersama relasional (relational co-parenting) bersama ayah untuk menjembatani gap antara idealisme keluarga dan realita sosio-ekonomi harian. Kehidupan Perawan Maria dan Keluarga Kudus Nazaret menyediakan kebajikan utama—kerendahan hati, ketaatan, kesabaran, ketekunan, empati, kehati-hatian, dan refleksi—yang memberikan panduan praktis bagi perempuan dan orang tua masa kini dalam membentuk anak yang adaptif, tangguh, dan berlandaskan moral di era digital.

Kata kunci: Pendidikan Keluarga Katolik; Pembentukan karakter anak; Keterlibatan ibu; Santa Perawan Maria; Peran Perempuan.

Introduction

The family is the most fundamental unit in the structure of society, functioning as the primary and first space for character formation, value education, and child socialization. In the Catholic tradition, the family is lived as the "Domestic Church" (ecclesia domestica), holding a crucial mandate to instill moral and faith values (Widharsana, Petrus Danan; Hartono, 2017). Education within the family environment is not limited solely to cognitive aspects, but includes the holistic cultivation of noble character, emotional intelligence, and spirituality. This holistic approach becomes increasingly vital in the contemporary era, where families are required to equip children to navigate complex disruptions resulting from globalization and digital technology, enabling them to possess empathy, critical thinking, and resilience when facing modern challenges (Alexander, 2018; ARLIMAN S et al., 2022)

In this process of family education, the role of women, particularly mothers is highly strategic due to the high intensity of interaction and emotional bonds they share with children. Beyond being the primary educator at home, mothers fulfill various complementary roles within the household as caregivers, motivators, domestic managers, and moral role models (Curran, 2007; Zahrok & Suarmini, 2018). Although direct maternal involvement enhances the quality of life for all family members (Engida, 2021), Catholic teaching emphasizes that this role does not stand in isolation. A mother's educational influence reaches its optimal potential within a collaborative, complementary partnership with the father. Even as modern women increasingly participate in the workforce and public sphere, the shared responsibility of accompanying children's moral and spiritual development alongside their spouse remains an indispensable foundation (Curran, 2007)

To navigate these contemporary educational demands, the model of the Holy Family of Nazareth, particularly the role of the Virgin Mary, serves as a vital pedagogical reference for Catholic families. The Virgin Mary is viewed as the mother of the Church, exemplifying spiritual motherhood through faith, obedience, and complete surrender to God. Gospel narratives demonstrate how the Virgin Mary, in synergy with Saint Joseph, taught Jesus with wisdom and steadfast faith, as illustrated in the event of finding Jesus in the Temple (Luke 2:39–52) (Dister, 2004).

Although the theme of family education and Mary's model has been widely discussed, prior studies exhibit limitations that require clarification. On one hand, studies on Marian spirituality often remain confined to abstract theological-dogmatic discourses or devotional reflections, lacking an operational framework adaptable to digital pedagogy and technological responses. On the other hand, modern educational and sociological studies on parenting tend to be empirical-secular, losing the spiritual anchor that provides moral depth. Furthermore, scientific literature often presents educational and caregiving duties as an exclusive female burden.

Addressing these limitations, this study aims to analyze women's roles in Catholic family education through a structured reflection on Mary's model. The scholarly contribution offered includes: (1) clarifying the qualitative hermeneutic framework in evaluating Marian virtues; (2) rigorously distinguishing between biblical narrative facts, theological virtue interpretations, and contemporary pedagogical applications; and (3) integrating Marian virtues with digital/AI culture through a relational co-parenting model. Within this framework, mothers act as a directional anchor for moral and spiritual orientation, while fathers and mothers collaborate to bridge the gap between spiritual family ideals and daily socio-economic realities.

Research Method

This study utilizes a qualitative approach with a thematic hermeneutic literature review design. This qualitative approach was selected not for quantitative hypothesis testing, but to gain deep theological and pedagogical insights regarding women's roles in family education through the examination of Mary's life as recorded in Scripture and Church tradition. The literature review method provides an analytical framework to examine normative sources of the Catholic Church's Magisterium, contemporary educational literature, and developmental psychology studies (Creswell, J W; Poth, 2018).

The selection of sources adhered to strict inclusion and exclusion criteria to ensure academic rigor. Primary theological sources include Scriptural texts (Luke 1–2, John 2, Matthew 2), Pope John Paul II's Apostolic Exhortation Familiaris Consortio (1981), and related ecclesial documents. Secondary sources include educational textbooks, catechetical theology monographs and peer-reviewed journal articles in character education, gender, and digital ethics. Non-academic devotional materials lacking peer review and apocryphal texts were excluded.

The analytical lens consisted of a three-stage thematic hermeneutic procedure: (1) Biblical Narrative Exegesis, analyzing Scriptural events in their historical-literary context; (2) Theological Virtue Extraction, formulating values of obedience, humility, empathy, prudence,

and contemplation from Mary's actions; and (3) Pedagogical Hermeneutical Application, translating these virtues analogously into digital-era parenting. Through this process, educational categories were generated systematically by mapping five Gospel events to contemporary psychological, emotional, and technological challenges

Findings and Discussion

The Impact of Globalization and Artificial Intelligence on Education

The 21st century is characterized by the profound convergence of globalization and Artificial Intelligence (AI), forces that are fundamentally reshaping both the educational and cultural landscapes. Globalization fosters unprecedented cross-border connectivity and expands access to global knowledge; however, it concurrently engenders cultural homogenization that threatens to erode local traditions and foundational moral values (Jadidah et al., 2023). Simultaneously, the proliferation of AI in education, through adaptive learning systems and massive data analytics, offers significant opportunities for personalized learning and educational inclusivity (Sharples, 2023). Yet, these macro-level technological advancements introduce complex socio-emotional challenges that extend far beyond formal academic settings.

The ubiquitous nature of digital spaces and automated systems increasingly disrupts human-technology relationships. Excessive reliance on digital interfaces poses a demonstrable risk of fostering technological dependency, which consequently weakens critical thinking, emotional intelligence, and intrinsic human empathy (Kamza & Yusrizal, 2024; Sharples, 2023). Furthermore, the saturation of uniform global standards often creates identity conflicts among youth, who are continuously exposed to shifting moral paradigms (Cahyani et al., 2024; Suryandari, 2017; Suryaningsih & Sanjaya, 2024). Therefore, the contemporary educational challenge is not merely about mastering technical competencies, but rather about cultivating profound moral sensitivity, spiritual awareness, and the ethical discernment required to utilize technology responsibly (Kamza & Yusrizal, 2024; Sharples, 2023)

Addressing digital disruption requires a paradigm shift. Formal school curricula alone are insufficient; holistic character formation requires a strong moral anchor cultivated within the "Domestic Church" (Jadidah et al., 2023). It is precisely in confronting these modern deficits of empathy and critical reflection that the strategic role of parents,particularly the intensive educational engagement of mothers, becomes indispensable.

In countering screen addiction and shallow reflection, Mary's contemplative model offers a concrete response. By emulating Mary's reflection, humility, and patience (Luke 2:46–49), mothers guide children toward digital literacy and ethical resilience (Dister, 2004). This Marian approach shifts the educational focus from passive technological dependency to active, critical engagement. When maternal educational practices are rooted in these virtues and Supported by collaborative co-parenting with fathers, families create a safe environment that equips children to navigate the complexities of globalization and AI not only as intellectually capable individuals but as morally grounded and empathetic human beings (Hizraini et al., 2022; Riza Khairani Harahap & Daulay, 2023)

The Role of the Family in Child Education

The family constitutes the first and primary environment in which children experience love and care, forming the absolute foundation for the development of their personality and character. In navigating the complex socio-emotional disruptions of globalization and artificial intelligence, the family serves as the essential moral anchor. Daily interactions within the family—through attention, guidance, and parental modeling—establish children's emotional and moral foundations, which subsequently influence their attitudes, critical thinking, and ethical decision-making in later life (Cayaban et al., 2025; Hizraini et al., 2022). Active parental involvement in education extends beyond formal academic instruction to include character formation, the cultivation of moral values, and the development of essential social skills (Sugiarti et al., 2022; Widharsana, Petrus Danan, Pantja Djati, 2018)

Character education within the family requires consistency in the enforcement of rules, agreements among family members, and sustained parental commitment to instilling values that can be applied in daily life (Riza Khairani Harahap & Daulay, 2023). For instance, values such as honesty, discipline, responsibility, and empathy are not merely taught through words but must be demonstrated through parents' own behaviors. This active role-modeling is particularly critical in a digital era where children are frequently exposed to conflicting moral paradigms on the internet. Such consistency enables children to understand, internalize, and practice these values in their interactions with the broader and increasingly complex social environment (Hizraini et al., 2022)

Parenting styles significantly affect the development of children's character. Research indicates that an authoritative parenting style, which balances warmth with appropriate control, is positively associated with character development. In contrast, authoritarian or permissive parenting styles may pose challenges to the formation of children's character (Cayaban et al., 2025; Sugiarti et al., 2022). Therefore, it is essential for parents to move beyond passive supervision and implement engaged, collaborative parenting approaches that support positive moral development. Character education should not be treated as separate from academic education but rather as an integral component of the overall educational process. Effective character education requires a holistic approach involving the family, school, and community (Hizraini et al., 2022). Collaboration between parents and educators is critical to creating a cohesive environment conducive to the formation of children's character, ensuring that children can internalize the enduring values that will guide them throughout their lives (Riza Khairani Harahap & Daulay, 2023).

The Role of Mothers in Child Education

The role of mothers in child education is critically significant for shaping children's character, emotional, social, and intellectual development. Mothers serve not only as the primary caregivers within the family but also as the first educators who provide guidance and model behaviors through daily interactions. Effective child education requires maternal involvement in both formal and informal education at home, including the cultivation of moral values, the reinforcement of positive behaviors, and the instillation of life principles grounded in love, discipline, responsibility, and empathy (Habib et al., 2019; Hizraini et al., 2022).

Maternal participation in formal education includes monitoring children's school activities, guiding the completion of assignments, and engaging in discussions about learning materials.

Through this involvement, mothers ensure that children not only acquire cognitive knowledge but also apply it effectively in daily life. Simultaneously, the informal education provided by mothers, such as guidance in conflict resolution, emotional management, and the development of self-confidence, is crucial for supporting holistic psychological and character development (Alexander, 2018; Suryaningsih & Sanjaya, 2024)

Furthermore, mothers' engagement in productive activities—such as working, managing businesses, or participating in personal development and training—positively impacts the quality of the family environment. Active maternal participation demonstrates practical examples of time management, responsibility, and resilience in facing challenges. Children who observe their mothers actively contributing to both education and work gain valuable lessons about independence, perseverance, and work ethics, which in turn influence character development and preparedness for future social dynamics (Habib et al., 2019; Santosa, 2022)

Additionally, mothers' collaboration with fathers in child-rearing exerts an even greater positive influence on children's growth. In contemporary parenting practices, this Marian model does not isolate the mother's role but situates it within a synergistic partnership with the father. Modern co-parenting requires both parents to share domestic responsibilities actively, coordinate disciplinary approaches, and jointly model emotional intelligence. Parental cooperation, where both mother and father support and coordinate their parenting approaches, creates a stable family environment conducive to children's social development. Children raised in families with effective parental collaboration tend to build stronger social relationships, demonstrate advanced communication skills, and adapt more successfully to complex social environments (Hizraini et al., 2022; Suryaningsih & Sanjaya, 2024). Therefore, highlighting the mother's role reaches its highest educational potential only when it is supported by the active and complementary engagement of the father

In the context of globalization and the digital era, the mother's role becomes increasingly strategic. Children face new challenges associated with technological advancements, global cultural influences, and rapid social changes. Mothers with digital literacy skills and an understanding of modern education can guide children to use technology wisely, develop critical thinking abilities, and cultivate resilient, responsible character (Riza Khairani Harahap & Daulay, 2023)

In summary, the role of mothers in child education extends beyond routine caregiving or meeting physical needs. It represents a strategic effort to nurture future generations who are intellectually competent, emotionally mature, socially resilient, and morally grounded. Active maternal involvement in formal education, informal guidance, and productive activities contributes to creating a healthy, harmonious, and adaptive family environment, providing a solid foundation for children to face the challenges of modern life. Mothers' engagement is also a decisive factor in the success of character education, which ultimately has a positive impact on the quality of society as a whole (Habib et al., 2019; Hizraini et al., 2022; Santosa, 2022)

The Holy Family of Nazareth as a Model for Child Education

The Scriptures present the Holy Family of Nazareth not merely as a historical ideal, but as a dynamic, theological paradigm for contemporary family life amidst complex socio-cultural disruptions. In Catholic tradition, the Virgin Mary is regarded as the mother of the Church, exemplifying faith, obedience, and profound resilience. The Church honors Mary based on foundational principles that highlight her perfect collaboration with God's grace and her central spiritual role in salvation history (Tay & Tay, 2016). However, to interpret this model critically within contemporary family contexts, it is essential to recognize that this Marian educational approach achieves its fullest pedagogical expression when situated within the collaborative framework of the Holy Family.

Crucially, the Virgin Mary's educational influence did not operate in isolation. Together with Saint Joseph, she formed a synergistic co-parenting partnership that guided the young Jesus through everyday life, instilling moral values, perseverance, and obedience to God. This cooperative dynamic serves as a foundational blueprint for modern parenting. In an era marked by the demands of globalization and digital disruptions, the Holy Family demonstrates that effective character formation requires fathers and mothers to move beyond rigid traditional divisions of labor. Instead, they must cultivate mutual respect, share domestic responsibilities, and present a united front to provide a stable emotional and spiritual environment for their children (Dister, 2004)

Furthermore, the resilience of the Holy Family in confronting extreme hardships, such as poverty and the perilous flight to Egypt, translates directly into practical strategies for modern families navigating uncertainty. The life of the Holy Family emphasizes that managing crises requires profound patience, faith, and shared responsibility. By translating this biblical mutual support into practical household management and coordinated educational duties, contemporary parents can construct a highly adaptive family dynamic. This collaborative approach offers a concrete model for holistic education that seamlessly integrates spiritual, moral, and social dimensions, thereby equipping children to navigate the ethical complexities of the digital age with steadfast faith, resilience, and wisdom (Dister, 2004; Tay & Tay, 2016)

Educational Model from the Virgin Mary

The life of the Virgin Mary offers highly relevant examples for the role of women within the family, particularly in the context of child education, character formation, and the management of a harmonious household. Through various events recorded in Scripture, Virgin Mary demonstrated qualities and virtues that serve as practical guidance for women to fulfill their roles effectively and wisely.

1. Acceptance of the Annunciation
    a. Biblical Portrayal: Luke 1:26–38 records Mary's humble response to Angel Gabriel: "Here am I, the servant of the Lord; let it be with me according to your word" (Luke 1:38).

b. Theological Interpretation: Theologically, Mary's fiat represents the height of faith, radical humility, and total surrender to God's salvific plan as an inner spiritual strength.
c. Contemporary Educational Application: In modern family education, this virtue instills moral conviction and integrity in children, empowering them to uphold ethical principles amidst peer pressure and digital moral relativism.

2. Visitation to Elizabeth
    a. Biblical Portrayal: Luke 1:39–45 describes Mary traveling with haste to the hill country of Judea to visit and assist her pregnant cousin Elizabeth.
    b. Theological Interpretation: Catholic theology views the Visitation as an expression of active charity, relational empathy, communion joy, and physical presence.
    c. Contemporary Educational Application: Analogously, this counters virtual isolation and digital detachment by modeling bodily presence, attentive listening, and face-to-face emotional engagement at home.

3. The Birth of Jesus and the Flight to Egypt
    a. Biblical Portrayal: Matthew 2:13–15 recounts Jesus' birth in simplicity and the Holy Family's sudden flight to Egypt at night to escape Herod's massacre.
    b. Theological Interpretation: This reveals Mary's virtues of fortitude, patience, protective trust in Providence, and perseverance during severe crisis.
    c. Contemporary Educational Application: In modern parenting, this translates to crisis management and emotional resilience; parents demonstrate calm trust and adaptive problem-solving during economic or social hardship.

4. The Event at Cana
    a. Biblical Portrayal: John 2:1–11 notes Mary's attentiveness to the wine shortage at the wedding feast, her intercession with Jesus, and her instruction: "Do whatever he tells you."
    b. Theological Interpretation: Theology interprets this as maternal attentiveness, spiritual intercession, and prudence in supporting salvation.
    c. Contemporary Educational Application: Applied analogously, parents exercise proactive attentiveness to children's emotional needs, wise household resource management, and digital boundary setting for healthy technology use.

5. Presence during Jesus' Teaching
    a. Biblical Portrayal: Luke 2:41–51 records Mary finding Jesus in the Temple and "treasuring all these things in her heart" (Luke 2:51), alongside John 19:25 at the foot of the Cross.
    b. Theological Interpretation: Theology venerates Mary as an icon of contemplative wisdom, silent introspection, and unwavering fidelity amid trial.

c. Contemporary Educational Application: In the fast-paced digital era, this virtue grounds critical digital literacy and emotional regulation through "heart pondering," media fasting, and prayerful evaluation of online content.

Through these five experiences, the Virgin Mary exemplifies the ideal qualities of a harmonious, responsible, caring, resilient, patient, strategic, and reflective woman. Her life serves as a practical guide for contemporary women in educating children, fostering household relationships, and balancing dual roles within the family and personal development. Ultimately, these characteristics are not only spiritually relevant but also provide a solid foundation for creating families that are harmonious, adaptive, and capable of thriving within modern social and cultural dynamics (Dister, 2004; Tay & Tay, 2016). In parenting practice, Mary's virtues translate into daily active guidance (Alexander, 2018). Likewise, her patience and reflective nature guide mothers in fostering digital literacy and critical thinking, helping children navigate the complexities of globalization and artificial intelligence responsibly.

Furthermore, these Marian values are profoundly applicable to modern social realities, particularly regarding women's active participation in both family and public life. Emulating Mary's resilience and resourcefulness such as her steadfastness during the flight to Egypt or her strategic planning at Cana (John 2:1-12) equips contemporary mothers to balance domestic responsibilities with professional or societal engagements. When mothers participate in the workforce or public spheres while remaining grounded in these virtues, they provide their children with tangible, practical models of time management, independence, and strong work ethics. This demonstrates that a mother's multifaceted role does not diminish family education but rather enriches it, preparing children to navigate complex modern realities with grace, resilience, and faith (Habib et al., 2019; Santosa, 2022)

Conclusion

Women's roles as mothers in Catholic family education are crucial for children's holistic cognitive, emotional, social, and spiritual development. In the digital and AI era, this role gains new urgency, requiring digital literacy, ethical awareness, and critical discernment to safeguard future generations.

The Holy Family and the Virgin Mary provide a timeless model for catechesis and character education. Marian virtues—humility, obedience, patience, perseverance, empathy, prudence, and contemplative reflection—offer concrete guidance for parents. Methodological precision separates biblical portrayals, theological virtues, and pedagogical applications, integrating Marian virtues as a response to digital disruptions.

Furthermore, caregiving is re-conceptualized within a relational co-parenting framework modeled by Mary and Joseph. The mother serves as a directional anchor in moral and spiritual orientation, while both parents collaborate to bridge the gap between daily realities and family ideals. This holistic Marian approach empowers families to nurture integrity, empathy, and resilience in children, preparing them to face modern challenges with steadfast faith and wisdom.

References

Books

Alexander, Jessica Joelle & Iben Dissing Sandahl. The Danish Way of Parenting. Penguin, 2016.

Creswell, John W. & Cheryl N. Poth. Qualitative Inquiry & Research Design: Choosing Among Five Approaches. Thousand Oaks, CA: Sage, 2018.

Dister, Nico Syukur. Teologi Sistematika: Kompendium Sepuluh Cabang Berakar Biblika dan Berbatang Patristika. Penerbit Kanisius, 2004.

John Paul II, Pope. (1981). Familiaris Consortio (Keluarga). In: Anjuran Apostolik Sri Paus Yohanes Paulus II kepada para uskup, imam-imam dan umat beriman seluruh Gereja Katolik tentang Peranan Keluarga Kristen dalam Dunia Modern (Seri Dokumen Gerejawi no. 30), diterjemahkan oleh R. Hardawiryana, SJ. Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2019.

Kamza, Muhjam & M. Yusrizal. Disrupsi Dunia Pendidikan di Era Artificial Intelligence. Aceh: PT Metrum Karya Mandiri, 2024.

Tay, Stefanus & Inggrid Listiati Tay. Maria O Maria, Bunda Allah, Bundaku dan Bundamu. Jakarta: Primantara Cendana Sakti, 2016.

Widharsana, P. D., Pantja Djati, & St. Hendro Budiyanto. Gaya Kepemimpinan yang Berintegritas Pancasila. In: Naibaho, Lamhot & Demsy Jura (Eds.). Prosiding Seminar Nasional "Revitalisasi Indonesia melalui Identitas Kemajemukan Berdasarkan Pancasila. Universitas Kristen Indonesia, 2018.

Widharsana, Petrus Danan & R.D. Victorius Rudy Hartono. Pengajaran Iman Katolik. Yogyakarta: PT Kanisius, 2017.

Journal Articles

Arliman, L., Ernita Arif, and Sarmiati Sarmiati. "Pendidikan Karakter Untuk Mengatasi Degradasi Moral Komunikasi Keluarga. Ensiklopedia of Journal 4, no. 2 (2022): 143-149. https://doi.org/10.33559/eoj.v4i2.1056.

Bangu, Benediktus Yohanes & Abdullah Muis Kasim. "Dampak Globalisasi Terhadap Identitas Budaya Lokal. Fusion: Multidisciplinary Journal 1, no. 2 (2024): 7-12.

Cayaban, R. K. D., Jhosayne Venus A. Cano, Revson D. Kut-ing, and Stephen Louise D. Francisco, Medwin G. Ayangan, & Regane B. Gapasin. "Parenting Styles and Students' Character Development". International Journal of Innovative Science and Research Technology 10, no. 4 (2025): 196–203. https://doi.org/10.38124/ijisrt/25apr102.

Habib, K., Muhammad Shafiq, Gul Afshan, Fariha Qamar. "Impact of

Education and Employment on Women Empowerment". European Online Journal of Natural and Social Sciences 8, no. 3 (2019): 62-74.

Harahap, Riza Khairani & Annisa Arrumaisyah Daulay. "Toxic Parenting and Its Impact on Children's Language Ethics. COUNSENESIA: Indonesia Journal of Guidance and Counseling 4, no. 1 (2023): 41-52. https://doi.org/10.36728/cijgc.vi.2534.

Hizraini, A. A., Retno Winarni, and Sri Yamtinah. "Character Education in a Children's Short Story Book Entitled "Linda Has a Papaya Garden". Al-Ishlah: Jurnal Pendidikan 14, no. 2 (2022): 1381–1392. https://doi.org/10.35445/alishlah.v14i2.1051.

Jadidah, I. T., Muhammad Raihan Alfarizi, Levi Lauren Liza, Wira Sapitri, & Nabila Khairunnisa. "Analisis Pengaruh Arus Globalisasi Terhadap Budaya Lokal (Indonesia)". Academy of Social Science and Global Citizenship Journal 3, no. 2 (2023): 40–47. https://doi.org/10.47200/aossagcj.v3i2.2136.

Santosa, Monica. "Orang Tua Dalam Pembentukan Karakter Kristiani Anak Generasi Alfa". EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani 6, no. 2 (2022): 277-291. https://doi.org/10.33991/epigraphe.v6i2.384.

Sharples, Mike. "Towards Social Generative AI for Education: Theory, Practices and Ethics". Learning: Research and Practice 9, no. 2 (2023): 159–167. https://doi.org/10.1080/23735082.2023.2261131.

Sugiarti, R., Erwin Erlangga, Fendy Suhariadi, Mulya Virgonita I. Winta, Agung S. Pribadi. "The Influence of Parenting on Building Character in Adolescents". Heliyon 8, no. 1 (2022): e09349. https://doi.org/10.1016/j.heliyon.2022.e09349.

Suryandari, Nikmah. "Eksistensi Identitas Kultural di Tengah Masyarakat Multikultur dan Desakan Budaya Global". Komunikasi, XI, no. 01 (2017): 21-28. https://doi.org/10.21107/ilkom.v11i1.3020.

Suryaningsih, Ayuk & Aqila Hedinyanto Sanjaya. "Pemberdayaan Perempuan Dalam Mewujudkan Kesetaraan Gender: Strategi Dan Tantangan Di Era Globalisasi". Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora 4, no. 2 (2024): 11–16.

Zahrok, Siti & Ni Wayan Suarmini. "Peran Perempuan Dalam Keluarga". IPTEK: Journal of Proceedings Series 5 (2018): 61-65. https://doi.org/10.12962/j23546026.y2018i5.4422.