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The value of family visits as an implementation of maintaining human dignity: a sociological perspective

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ABSTRACT

Family visits are urgently needed at this time because violence in the family is rife and has even increased from time to time. Victims of violence are generally women and children. The cause of violence in the family is due to a shift in understanding regarding the image of God that exists in humans to become a "means" that can be used to satisfy personal interests. Human dignity that belongs to God can be taken away by anyone and in any way. The purpose of writing this article is to describe the urgency of family visits as an implementation of maintaining human dignity in social life. The approach used is a descriptive qualitative approach with literature review methods from various sources, namely journals, Scriptures, books, and Church teachings. This paper uses text analysis according to the context experienced in a sociological perspective. The results found, family visits have three values that can be implemented to maintain human dignity, namely: first, building brotherhood as social beings in society. Second, listen to each other; and third protect each other against evil. Family visits are very important and needed by society at this time, because families need to be greeted, listened to, and protect each other from crime. This effort is made so that human dignity is maintained as the image of God. Advice for Christian families; carrying out family visits at this time is very important as an implementation of maintaining human dignity which has begun to shift due to scientific and technological developments in society.



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Introduction

Dignity means the rank or degree that humans have as humans. Humans are different from other creatures because humans have dignity (Manuaba, 2012, p. 276). Human dignity also has the meaning of level, degree, rank, and self-esteem. Human dignity is a fundamental human right that everyone has and comes naturally from God. Human dignity cannot be taken by anyone at any time. Human dignity cannot be seen only from a certain side, but concerns the entire human being, the human body and soul which has intellectual, sensitive, affective, spiritual and biological so-called 'persona'. Man is a complete person (Mudhofir, 1991, p. 24). Human dignity is a personal fact, which means a complete person, a person who cannot be compared with other people. Humans also have the ability to self-reflect or see themselves and see their relationship with God. This ability is called *personēita*.

On the other hand, humans are individuals who are *ens finitum*, limited humans, so they need other people to live together as *ens sociale*, social beings. As *ens finitum*, humans are also full of mystery, no one knows about his birth, life, and death. Then humans actually appreciate, respect, and maintain human dignity (Nurdin, 2019, p. 950). Within limitations, humans have dignity. Socially human dignity is the basis and human rights possessed by everyone in social life. Social dignity means self-esteem, human value as human beings in the presence of others. Whatever personal background, he is still a human who is part of the others. Human dignity comes from God and cannot be taken away by anyone in society and at any time. Through this statement, it shows that the survival of humans in this world belongs to God, a gift from the Creator to develop oneself for the happiness of oneself and others. No one has the right to end human life for any reason (Hoekema, 2003, p. 7).

The legal basis for human dignity in social life is the Law of the Republic of Indonesia Number 39 of 1999 concerning Human Rights Article 3 paragraph 1 which reads: "Every person is born free with equal and equal human dignity and worth and is endowed with a pure mind and heart to live in society.", nation and state in the spirit of brotherhood". Based on the law, whatever the reason we were born, what is socially certain is that we have the same dignity in living in society. Whatever and whatever the conditions are, human social dignity is the same in society. Rich and poor, men and women, children and adults, all have the same dignity as whole persons. The life given by the Creator to humans as social beings should be cared for and guarded because all people are created to have the same dignity, complete with advantages and disadvantages, and are created very well as written in the Scriptures "So God saw everything that He made, truly very good (Gen. 1:31). Respect for one's own life and that of fellow human beings is actually a fundamental thing that cannot be negotiated by anyone. Humans with dignity live in social changes from time to time, including scientific, technological, social, political developments because these changes are created by humans and for humans themselves. The most pervasive change in people's lives is social change that occurs because of the development of science and technology. These changes bring positive and negative impacts on humans, both individually, in groups, and in the macro community (Trisyanti & Prasetyo, 2018, p. 23). Positive impact, development brings many conveniences to humans, even convenience in various fields. Humans can easily interact with other people, broaden relationships, distance and time are not a reason to interact with each other. Humans more easily express themselves through the applications that have been provided.

Negative impacts are also experienced by humans, namely distancing people who are close, and bringing people who are far away, interaction between people becomes less and less, direct communication decreases because humans spend more time on the internet, human privacy becomes more difficult to maintain because everything is discussed and posted on social media (Cahyono, 2016, p. 140). Hoax news, news that triggers verbal violence, physical violence, to the point where it can kill other people's lives is always present before the eyes and ears of the people. Incidents of violence anywhere, by anyone can be known easily by everyone who has access. Humans are no longer seen as the image of God but as "means" that can be used to satisfy certain personal and group egos. The humans who experience the most violence are women and children because these two creatures are weak creatures in the patriarchal view.

Komnas Perempuan recorded cases of violence against women in 2020 as many as 431,471 cases of violence consisting of 421,725 cases handled by the Religious Courts, 14,719 cases handled by delivery partner institutions spread across one-third of Indonesia's provinces and 1419 cases from the Service and Referral Unit (UPR), unit which was deliberately formed by Komnas Perempuan to receive complaints from victims who came in person or telephoned Komnas Perempuan. Of the 1419 complaints, 1,277 were cases based on gender and 142 cases were not based on gender (Komnas Perempuan, 2020). Based on reported data, violence against women and children has increased significantly in the last five years. An increase of almost 800% or 8 times every year. This shows that women's lives are very uncomfortable because violence always lurk. Based on the facts reported by Komnas Perempuan in 2018, sexual violence was committed by boyfriends at the top with 1,528 cases, biological fathers 425 cases, uncles 322 cases, stepfathers 205 cases, 192 cases of husband, 89 cases of siblings, and 58 cases of biological grandfather. Based on this data, it shows that violence against women is carried out by those closest to them, be it boyfriends, family or even biological parents. In addition, violence against girls (KTAP) increased from the previous year (2019) to 2,341 cases, to 1,417 in the previous year. The increase from the previous year was 65% and the most were cases of incest and were added to cases of sexual violence (571 cases).

In the complaint data directly to Komnas Perempuan, a significant increase was recorded, namely complaints of cybercrime cases of 281 cases (2018 recorded 97 cases) or an increase of 300%. Most cyber cases involve threats and distribution of pornographic photos and videos of victims; Violence against women with disabilities increased by 47% compared to the previous year and the victims were intellectually disabled. Not

to mention physical violence in the household or family, verbal violence, and other violence that occurs against children and women.

Based on the data presented by the National Commission on Women and Children, the authors see that the value of human dignity, especially women and children, is currently in a very apprehensive position. Family and closest people who should protect women and children, instead do violence (Zahrok & Suarmini, 2018, p. 16). This has a very bad impact on the physical and psychological development of women and children. The dignity that the Creator has bestowed on each person is simply taken away, desecrated, torn apart, and even obliterated. From a sociological perspective, human dignity, which should be respected, protected and maintained as a social being, does not have a place in the family and those closest to them. The feeling of security as a woman and child in the family as the closest person is something that is difficult to experience at this time. The role of women as mothers who protect children will be difficult to carry out, because mothers as women may also be under pressure because they also experience physical, verbal, sexual violence, and other violence they experience. If so, the human dignity that exists in children and women faces a crisis situation.

On the other hand, social changes are happening simultaneously around the world due to the 2019 corona virus disease pandemic. Everyone has to work from home, go to school from home, do everything from home with family. There are families where the relationship between husband and wife and their children is getting closer but there is something that is happening the other way around. Saturation, uncertain economy, lack of self-control causes wives and children to become victims of violence. There are also families who feel alone in social life. They need the presence of other community members to provide reinforcement, to be friends with those who experience violence, and together to find the best way if this is needed to solve the problems they are experiencing.

Against this background, Paul Janssen experienced a similar situation that occurred in China in 1947. Women and children became abandoned on the streets because their parents and families abandoned them due to poverty and communism (T. N. Derung, 2021, p. 9). Pastoral Janssenian can be an option offered to Catholic families. The offer given by Paul Janssen is a family visit.

There is also a theory regarding family visits according to some experts, that is, family pastoral visits are the main requirement for greeting one another, getting to know, caring for, and respecting one another, as well as loving one another as brothers and sisters. (Janssen, 2021a, p. 25). For the past 3 years, Indonesia and even the world have been advised to work from home, not to pay family visits, either families related by blood, or families because of brotherhood as social beings. Such a situation becomes a barrier for family visits. Interaction with each other is done through communication tools. The family is the smallest unit in social life in a society where every human being who is a member has a blood relationship led by the head of the family. It usually consists of a father, mother and unmarried children, which is called the nuclear family or nuclear family. This family exists because of blood relations (Raffles, 1994, p. 36). In addition to involvement in blood relations, families can also be formed due to kinship, adoption, and brotherhood as the smallest cell in society.

The rationale for family pastoral visits is that people respect one another, refrain from being in power and refrain from violence against others. In pastoral family visits, there are mutual acquaintances, acceptance of each other as friends, love and protection from evil (Janssen, 2021b). Based on this understanding, Paul Janssen sees that community members consisting of families have an important role to play in maintaining human dignity by making pastoral visits to families, including visits made by a Catholic to other families of the same faith.

There are two kinds of family visits seen from their importance, namely first, for the sake of the person being visited. Visits that are intentionally made by visitors are also felt by the families who are visited. Second, for the sake of the interests of those who visit. There are various reasons for family visits; for recreation, fraternity visits, visits to discuss a matter, want to meet because of relatives, and so on. Pastoral family visits are visits made by fellow believers with the aim of building brotherhood, sharing love and care, and protecting one another from evil. During these visits, people have dialogue, are open to one another, and share as one brother in Christ. The Catholic family is part of the community and even the community itself. Efforts to visit families as a way to maintain human dignity as social beings who are created equal before God. Different from previous research, this research will discuss the values of family visits from a sociological perspective and Church Teachings as a basis for studying the theme, and the purpose of writing this article is to describe the urgency of family visits as an implementation of maintaining human dignity in social life.

Method

The research method that researchers will use in this research is a literature review method with a qualitative approach. Examining the urgency of family visits as an implementation of maintaining human dignity in social life. The analysis used is text analysis according to the context experienced from a sociological perspective. Data sources in this research are divided into two categories, which include primary data sources and secondary data sources. The primary data source for this research focuses on the results of observations and interviews with informants, which include a research focus on church teachings as a basis for studying themes, especially regarding family visits and human dignity. The data aspects that are explored and collected are in the form of words, actions, and locations aimed at answering the problems posed by researchers. Meanwhile, secondary data sources in this research come from journals, books, and the Holy Bible, which are related to the focus of the research problem. After the data is obtained, either through interviews, recording, or documentation, the researcher will continue by categorising the data, breaking it down into units, synthesising it, and arranging it into patterns. This process culminates in drawing conclusions that facilitate understanding for both the researcher and other individuals involved (Gerring, 2017).

Results and Discussions

Human dignity that is firmly attached to every person is a prerogative right from God. Humans do not have the power to seize, destroy, even eliminate these rights. Things that are contrary to Allah's prerogative rights are rampant nowadays, violence and even taking lives is commonplace. Reports in the mass media about violence are easy to find, hear, and even witness. This happens because human dignity as the image of God (Imago Dei) has experienced a shift, due to the development of science and technology (Katolik, 2022). Researchers offer family visits as an implementation of maintaining human dignity in social life, because family visits have values that can be applied in living together. The three values are building brotherhood, listening to each other, and protecting each other from crime.

Compassion and love are central principles in many Christian religious beliefs (Reynolds, 2015). Family visits full of affection and positive attention to each family member have been proven to strengthen family ties and increase family happiness. Visiting relatives is not just about talking to each other; it's also about sharing each other's lives and their deepest emotions. In research conducted by Teresia Noiman Derung, it was stated that brotherhood in sociology occurs through social interaction. Social interaction is a relationship between two or more human individuals, where individual behavior influences, changes or improves each other. This social interaction can be done directly, namely through family visits or through communication. Then, the findings of a study by Berkasa et al. (2021) bolstered this idea, arguing that going on family visits is a great way to get to know your family, strengthen family ties, and foster a stronger sense of brotherhood among Catholics who share your faith in Jesus Christ.

Family visits work best when everyone listens actively, talks openly, listens to each other, and works together to solve issues. This makes it so that everyone in the family feels heard and valued. Mudjijo & Jumilah (2016) stated in his research that in shepherding people, it is necessary to emphasise the importance of communication between people. Listening to each other through close communication between believers and attention between fellow believers helps maintain the faith of the people. People who are isolated and receive little attention from each other.

This research obtained the following results through a comprehensive examination of relevant literature and interviews conducted with a prominent religious leader, specifically focusing on church teachings.

First, build brotherhood as social beings in society. Brotherhood comes from the Sanskrit word "sodara" which means sibling relationship. In Indonesian, a brother means a person who is from the same mother, from the same father, someone who is related to the family. Fraternity can also be understood as friendship similar to family ties. Brotherhood like this refers to all people, beyond the blood family, more than blood ties (Ayu, 2007). The brotherhood referred to in this paper is true brotherhood, brotherhood that occurs outside of family ties. Why is this brotherhood intertwined? Because humans have the necessities of life and these necessities of life are not only met by the family but all people who struggle together for life itself. The needs of human life consist of 3 things, namely physiological needs, psychological needs, and spiritual needs. All of these needs can be met if humans interact with one another. Interaction can run smoothly, if humans make contact either directly or indirectly (T. Derung, 2019).

Direct contact can be made through family visits. There are encounters, communication, listening to each other, and strengthening in living life as social beings. Family visits are a place to meet as brothers because of Christ and in Christ. Such a brotherhood is called true brotherhood, namely brotherhood that goes beyond

family ties. True brotherhood is built in faith, because Christ is the principal and we are His branches (John 15:4-5). The event of Mary visiting Elizabeth is an event of encounter as brothers and encounter between God and His people (Luke, 1:39-56). Mary took Jesus in her womb to visit Elizabeth, who was pregnant with John the Baptist. The reaction that occurred when Mary greeted Elizabeth was that the child in Elizabeth's womb jumped and Elizabeth was filled with the Holy Spirit (Barus, 2020).

Maria's family visit is a visit based on God's love. There is value to be gained in Mary's visit to Elizabeth. That value is joy. In fraternal visits there is joy when hearing fellow greetings. This joy is not pseudo joy, but joy that comes from sincerity because God's love is there. Mary carried Jesus in her womb and Elizabeth was able to catch Mary's greeting as the Mother of God. Elizabeth had not been told by Mary about the incident when Mary received the good news, but Elizabeth was able to catch Mary's greeting. This shows that these two figures are very open to the work of the Holy Spirit. Genuine fraternal visits are possible if people are open to the working of the Holy Spirit. Elisabeth recognized Human Dignity as the 'image of God' with the statement 'mother of my God'. This stated that Elizabeth recognized and appreciated Mary as the mother of God and at the same time acknowledged her unworthiness before God who was conceived by Mary. So, fraternal visits carry a value of joy because they are open to the work of the Holy Spirit. A person who is open to the work of the Holy Spirit is a person who maintains human dignity above all else.

Second, listen to each other. Humans as individuals are "another me" having a dual relationship, both to God, to others, and to nature. Multiple relationships allow humans to establish relationships with others because humans are allied beings and cannot live without other people. When humans think of separating themselves from other people, humans make "me" an empty framework that cannot find itself, cannot listen, cannot develop, and is not useful for others (Heidegger, Sheehan, & Sallis, 2010, p. 5). Being with other people through family visits can make humans useful for others. The benefit of humans for others is to listen to others. Listening comprehension is the process of one individual perceiving another through reason, organ, giving meaning to the message and understanding it (specifically aural) (Kutlu & Aslanoğlu, 2009). Listening means an active process in giving the meaning of the message someone is talking about. Family visits provide an opportunity to listen to each other directly what is expressed by the family being visited. There is an interaction that contains the meaning behind the sound symbols and body movements. The meaning obtained will be understood and reflected or responded to by the interlocutor so that familiarity occurs with each other because they feel understood.

Listening to others is very important because it shows a caring attitude of equal dignity before the Creator (Budiprabowo, 2022). Living in a family nowadays faces various challenges and problems that sometimes make people who experience them feel bored, stressed, and even depressed because they are not strong enough to face life's problems. There are economic problems, children's problems, work problems, husband-wife relationship problems, children's education problems, problems with extended families, and many other problems that must be faced. This of course requires other people to listen carefully. Listening not only to the words spoken by the family being visited, but also listening to feelings. Listening what is meant here is listening with empathy, that is, visitors try to identify with the family being visited and try to feel what they feel and think as they think. Listening with empathy can benefit the visited family, namely feeling understood so that the visited family can express their emotions, feel cared for, and loved as *imago Dei* (Sari, 2016). As for families who visit, they can establish good relationships, increase knowledge and show respect for the families visited.

Third, protect each other against evil. Crime is a social reality that exists in society. Electronic mass media and print media always present news related to crimes committed by humans against each other. Rape, domestic violence, especially women and children, fights, hoaxes, bullying, human trafficking, and murders occur every day. This action does not stand alone, of course there is a certain motive behind it. Economic, social, political and cultural problems are often strong reasons for crimes to occur (Kongguasa, 2005). These crimes occur in families and communities, including Christian families. The Christian family is an image of God's love in human fellowship (Hardawiryana, 1981). The family is the miniChurch, where the kingdom of God is built, nurtured and witnessed to other families. The relationship between husband, wife and children in the family is like the relationship between Christ and his Church. The foundation built in this relationship is the foundation of love. In carrying out interactions through family visits based on love, all family members must show commitment. The commitment to love must last as long as there is a family and exist as a Christian family. So it is important to create various conditions to support the creation of these love relationships.

Family visits are needed to share God's love with other families. During the visit, there was sharing of experiences about God's love, inviting families who were visited to become friends, friends for children so that children can be open about all things to their parents. Fear of parents often makes children uncomfortable telling what they are experiencing, including violence received from anyone. The presence of parents who

become friends or friends is needed. The wife feels pressured in family life because she faces various life problems, both in relation to her husband and children. Opportunities to share as a couple in the family are often difficult due to various situations and conditions. An example of life that needs to be exemplified to children and families visited is an example of living in love. Pope Francis said, "The chain of violence can be broken in society if there is forgiveness and love. Peace grows from the soil of life, from the seeds of our hearts; it grows in silence, day by day, through the works of justice and mercy (Katolik, 2022). Love becomes the fire that burns the spirit of Christian families to live loving one another and protecting members against all violence.

One of the things that must be instilled when making family visits is to love life. The family is the seedbed of life and a sense of security from all violence. In today's increasingly advanced era, many people no longer value life (Panjaitan, 2014). Life is no longer recognized as a free gift from God. Fundamentally the Church's attitude towards life is to defend it. Family visits are important to give testimony through life experiences, namely to protect families from crime and violence that occur in this era. Human dignity as God's image will be protected if children and families are trained to maintain the life that God has given to humans. The family cannot escape membership in society. After all, the family is part of society and vice versa, society is part of the family. Family visits are an implementation of maintaining human dignity in the family. No one has the right to take away the life that God has given to man.

It is advisable for Christian families to prioritise family visits at this period, as it serves as a means to uphold human dignity, which has experienced a transformation in light of advancements in science and technology within society.

Conclusions

Family visits are very important and needed at this time. Small families in the community need to be greeted, listened to, and protect each other against crime. Love as the foundation in family visits. Families who love God will try to love others because love for God is oriented towards love for others. Violence is rife in families, especially violence against women and children. The number of cases has increased from time to time. This shows that human dignity as the image of God has shifted due to the development of science and technology. Family visits are one of the alternatives offered by Paul Janssen to Catholic families to maintain human dignity in social life.

Suggestion; for Christian families; carrying out family visits at this time is very important as an implementation of maintaining human dignity which has begun to shift due to scientific and technological developments in society.

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