

ISLAMIC PARENTING PATTERNS BASED ON GENDER EQUALITY IN GENERATION Z PARENTS

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Abstract

Parenting encompasses is all interactions applied by parents in guiding and educating children to ensure they grow and develop well. Generation Z is a generation that grew alongside the development of technology, making them more openminded to various information. They have a different parenting style from the previous generation, which tended to adhere patriarchal principles. The researchers chose Gen Z as the research subject on Islamic parenting based on gender equality due to the differences parenting styles from previous. Gen Z entering parenthood moment now, so it can be new topic for research. This research uses a qualitative approach. The research results show that Generation Z parents have thoughts aligned with gender-equal Islamic parenting. However, the realization of that aspect has not yet been fully implemented by them. This shows that Gen Z, when they become parents, start to realize the importance of raising children without considering a specific gender.

Keywords: Islamic Parenting, Gender Equality, Generation Z.

INTRODUCTION

Generation Z or Gen Z is a label for the generation born between 1997 and 2012. Gen Z has unique characteristic, they are independently able to search and process all information quickly (Tiffani et al., 2024). They grow in tandem with technological developments. All issues can be easily accessed by them. The existence of technology and social media has affected Gen Z's perspective on various issues, one of which is related to gender equality (Kunkunrat et al., 2024).

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Gender equality is a commensurate assessment between men and women in various roles in society. Referring to IDN Research Institute data, around 42% of Gen Z voiced the issue of the importance of gender equality (Kunkunrat et al., 2024). This shows that generation Z views gender equality as a relevant thing to be echoed until now.

Problems related to gender equality have long been found in Indonesia. The history of patriarchy in Indonesia has been inherent since the Dutch and Japanese colonial era. At that time women were forbidden to obtain education, except for those from the aristocracy, where women obtained the highest education up to the elementary school level. In addition, during the colonial era, many women were used as concubines to take care of the household and as a place to vent their lust for the colonial soldiers (Modiano, 2021).

Patriarchal culture has an impact on the lack of role of fathers in childcare (*fatherless*) so that mothers are more dominant in raising children. Indonesia is in third place as a country where children lack the figure of a father. In addition, based on data from the 2020 National Socio-Economic Survey (Susenas), the percentage of toddlers who received inappropriate parenting patterns was around 3.73%. There are 15 provinces out of 24 provinces in Indonesia with parenting patterns that are below the Indonesian average (Nurjanah et al., 2023). This condition shows the lack of father's role in parenting and the inappropriate parenting pattern in Indonesia.

The culture of society that distinguishes the characteristics of men and women is embedded since the child is in care in the family environment. Boys have a brave and hard nature compared to girls who are gentle and emotional. Girls are forbidden to speak rudely while boys are forbidden to cry because they are considered whiny (Fitriani & Neviyarni, 2022).

Families that prioritize a certain gender in the division of household duties tend to create a culture of gender inequality. For example, mothers constantly give housework such as cooking and cleaning the house to girls on the grounds that "*no matter how educated a woman is, she will eventually return to the kitchen.*" This action has the effect of girls believing that they are not allowed to have ambitions beyond these limits. Or parents do not allow boys to do housework such as taking care of children, cooking and others because they are considered less masculine. This will reinforce rigid gender stereotypes and create a patriarchal culture (Aini, 2024).

Islam views the position between men and women as equal. Both have the same duty in carrying out their duties as servants of God. Only the level of piety of a person distinguishes each individual before Allah. A man who is righteous then he has attained the degree "*muttaqun*" namely the noble level as stated in QS. Al-Hujurat verse 13. Therefore, it is necessary to reconstruct the concept of gender among Muslims so that social inequality between men and women is no longer found (Judge, 2023).

Men and women have the same rights and obligations in the Islamic view because they are all servants of Allah, so there is no higher or lower one. This is in line with QS. Al-An'am: 165 and QS. Al-Baqarah: 30. Although they have equal rights and obligations, men and women have differences in functions according to their characteristics. In Islam, human nature includes spiritual, physical and psychological aspects. The concept of human beings created in pairs emphasizes the need of individuals to complement each other, so that no one can stand alone or feel complete without others (Aini, 2024).

The difference between boys and girls is a nature that Allah entrusts to parents. A mother and father need to form a masculinity in boys and a feminine soul in girls. In this context, the concept of education according to fitrah is needed in guiding children. Because the right education will have an impact on the development of the child's soul and shape his personality when he grows up (Mansor, 2023).

Parenting or parenting is all the actions and interactions that parents apply in guiding, educating and caring for children so that they are able to grow and develop physically, emotionally, mentally and socially. Parents play a role in providing the basis of education, such as instilling religious values, politeness, a sense of security, compassion, the basis for obeying rules, and fostering positive habits in children (Nurhayati et al., 2023). The family plays a role in providing a basis for children to learn about family relationships (Abdullah et al., 2023). In the family environment, children will learn about values, norms, attitudes and cultural beliefs, as well as various habits in the family so that they grow up to be individuals who have a positive attitude in the wider environment (Utami, 2021). The values instilled in children from an early age will have an influence in the future (Karimah et al., 2022). Environmental responsibility in education has a big impact on producing a quality generation (Rahma & Wantini, 2024).

Islam teaches humans to always take care of children, because children are the mandate of parents and the hope for the future of the nation. This is in line with surah At-Tahrim verse 6. This verse gives a command for parents to nurture and take care of their children accompanied by carrying out Allah's duties and staying away from His prohibitions (Kasuba et al., 2020). The inculcation of religious values needs to be implemented in children so that they become a guide for their attitude and behavior. Islam provides the teaching of religious values by the habituation method. In this case, it is necessary to instill religious values that are in accordance with the child's developmental stage. In creating a harmonious family environment, parents must give time for their children in character and moral education (Nurhayati et al., 2023).

Education with a perspective on gender equality in an Islamic perspective begins when a child is born by giving the best name to the child on the seventh day. A good name has a meaning that leads to goodness, does not contain elements that are forbidden by the *Shari'a'*, and is in accordance with its gender. In addition, when

calling children, they should use good nicknames so that they are confident in themselves (Mansor, 2023).

When children are two to three years old, they begin to realize the gender difference between their father and mother. In this phase they have a high curiosity. Parents can explain about gender and genitals in the correct language. However, parents do not explain in detail the function of the genitals for the purpose of sexuality. Parents need to consider the level of understanding of children in answering questions and providing information (Mansor, 2023).

Parents began separating the beds of boys and girls from the age of seven to ten. This is to avoid the temptation of the devil when they are in the room. Because lust cannot be controlled even though they are of the same sex. This is based on a hadith narrated by Abu Dawud No. 495 (Mansor, 2023).

The next education is to provide education to children to maintain the aurat, especially when they are outside the home. Children are also taught to lower their gaze so that they understand what can and cannot be seen. So that when they enter adolescence it is easier to practice it (Mansor, 2023).

In the division of domestic duties in the family, parents use the principle of *Gender Partnership*. This principle provides a role for boys and girls to have an equal portion. Domestic work that is only charged to women causes gender injustice in the family environment. In addition, household chores become lighter if done together (Alfaizi, 2022).

Faqihuddin Abdul Kodir, an Islamic scholar in the field of gender, offered the concept of *mublà* in childcare. *Mublà* comes from the Arabic language meaning to exchange, change, rotate and the meaning around reciprocity. The concept of *mublà* is the principle of relations between men and women on an equal basis or reciprocity, both as husband and wife in a narrow way and broadly in social construction, such as children and parents, students and teachers and so on. The concept of *mublà* in gender equality-based parenting is in line with democratic parenting, where parents respect every skill of their children regardless of a certain gender. Children are given the freedom to determine their interests, but still obey certain signs. The application of the concept of *mublà* in childcare is that fathers and mothers work together to take care of children and divide household tasks to children regardless of gender. This concept is able to cultivate personal character regardless of a certain gender in the future (Adib & Mujahidah, 2021).

In decision-making, men and women are given equal rights. For example, husband and wife have equality in terms of decision-making. In making decisions, the dominance of one party should be avoided (Yurisna Tanjung et al., 2024).

According to Setyaningsih (2021) There are three things in gender equality education for children. *First*, providing opportunities for boys and girls to achieve their potential. In this case, parents should not limit the activities of each child. *Second*,

providing an explanation of something accompanied by examples. Children are very easy to imitate everything they observe around them. Therefore, parents should create a good environment to build positive values in their children. *Third*, providing an understanding of diversity in people's lives. The existence of diversity of ethnicities, cultures, religions, occupations and so on gives an image to children that diversity is human and not something that must be avoided, so that children are aware that it is important for them to have a sense of mutual respect for differences.

According to Aini (2024) forms of gender equality education that are in line with Islamic guidance include five aspects. *First*, providing equality and justice education to children. Parents must encourage every child to pursue education, share household duties fairly, and give every child the opportunity to voice opinions and make decisions regardless of gender. *Second*, appreciate the differences. Parents must respect every opinion, interest and talent of each child. Parents also need to teach about the physical and emotional differences between men and women and convey that these differences are unique to each individual. *Third*, developing character and moral education. Parents teach honesty, patience, humility and empathy so that every child has morals that are in line with Islamic guidance. *Fourth*, learning about personal protection and safety. Every child needs to be taught the importance of maintaining self-purity and respecting others. Parents need to teach the limits of aurah, privacy, physical boundaries, and how to deal with someone who tries to violate their personal boundaries. *Fifth*, providing Islamic sexual education. Parents can provide sex education according to the child's developmental stage, maintain modesty in dressing, convey physical changes when entering puberty, and teach the values of marriage in Islam (Aini, 2024).

Based on the literature study above, researchers can conclude several aspects of Islamic parenting patterns based on gender equality. *First*, give the best name for the child at birth. *Second*, entering the age of two to three years, children begin to explain gender differences simply according to their developmental stages. *Third*, entering the age of seven to ten years, boys and girls are separated in beds. *Fourth*, teaching to maintain the view, cover the aurat, and maintain self-purity. *Fifth*, using a *partnership* system in doing housework regardless of gender. *Sixth*, applying the principle of *mubtlà* so that every child has the same right to determine interests, have the opportunity to be highly educated, have the opportunity to have opinions and make decisions regardless of gender. *Seventh*, parents set an example related to noble morals and mutual respect according to Islamic teachings.

So far, there have been studies related to parenting with a gender equality perspective in children in the family environment. *First* research Selamat & Joseph (2023) discussed gender equality education in Islam according to KH Husein Muhammad with an emancipatory paradigm and a feminist paradigm. *Second* research Febri (2022) explain the community's perception of gender equality in the family.

Third, research conducted Riadi (2024) about the application of Islamic family law and gender equality based on the experience of the Muslim community in Indonesia. *Fourth* research Nurbaiti (2020) which explains gender equality parenting in the daughters of the Gayo family.

As for the novelty of this study, the researcher limited this research to the theme of Islamic parenting patterns with a perspective on gender equality. In addition, the researcher also limited the subject of research on Islamic parenting with a gender equality perspective applied by parents from generation Z. This is based on the condition where currently generation Z is starting to enter the phase parenthood (Afifah, 2024). In addition, the characteristics of Generation Z are more open to information, critical, creative and innovative. In the context of parenting, Gen Z has a different pattern from the previous generation so it has its own uniqueness to be researched. This condition is strengthened by Aslan's research which said that in educating children, they should follow the times (Atmojo et al., 2021). They tend to refer to the model *Gentle parenting* where they focus on creating positive relationships by providing attention, being a listener and advisor, avoiding parenting that intimidates children, and staying away from physical discipline like parents in the past. Therefore, this study aims to describe the Islamic parenting pattern based on gender equality carried out by parents from Gen Z.

RESEARCH METHOD

This study is a qualitative research based on case studies related to the gender equality-based Islamic parenting pattern applied by Gen Z parents in Yogyakarta. The subjects in this study are three Muslim parents of generation Z (born 1997-2012) with the following criteria: (1) parents who only have daughters, (2) parents who only have boys, (3) parents who have girls and boys. This research will answer about how the Islamic parenting pattern based on gender equality is applied by generation Z who have become parents.

Research data was obtained through interviews with gen z parents and observations related to Islamic parenting patterns based on gender equality, as well as literature studies related to concepts and aspects in gender equality-based childcare from an Islamic perspective. In qualitative research, the researcher becomes an instrument in the research (*Human Instrument*) who plays a role in determining informants as data sources, collecting data, reviewing data quality, analyzing data, and drawing conclusions from their findings. Data triangulation is carried out by collecting all the data obtained to test the credibility of the data (Sugiyono, 2013). The analysis was carried out by triangulation of sources and triangulation of theories related to Islamic parenting based on gender equality.

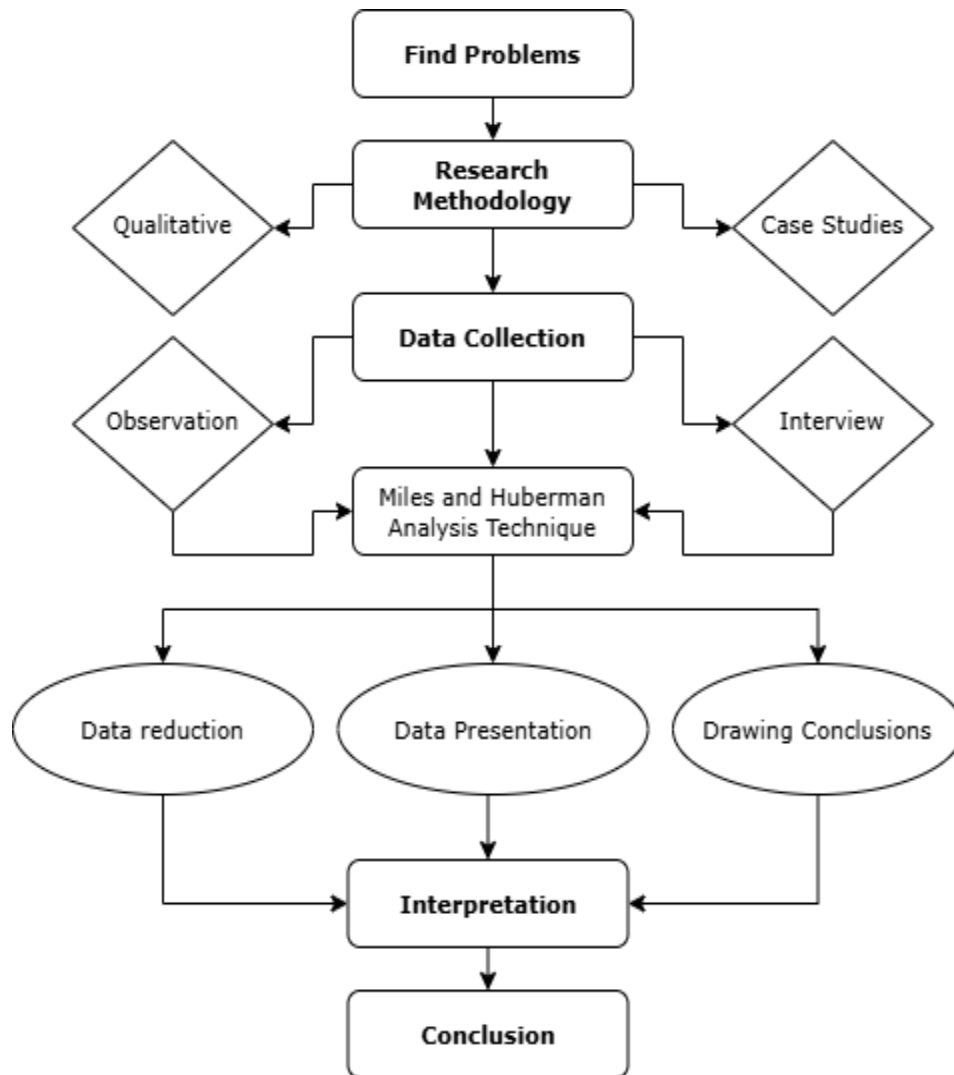


Diagram 1. Research Flow

Based on the diagram above, the research data was obtained through interviews and observations. The results of the study were analyzed using the Miles & Huberman model to obtain conclusions related to the gender equality-based Islamic parenting pattern by Gen Z parents.

RESULT AND DISCUSSION

Findings

Respondent 1

The results of an interview on December 26, 2024 with a DA resource person (24 years old) said that when taking care of children, he helps each other with his partner, for example, if the mother is doing the laundry, the father is the one who dries the clothes. Fathers play a role in helping to invite children to play and feed children. The mother plays a role in conceiving, giving birth and breastfeeding according to her nature. In addition, mothers also play a role in caring for children, educating children so that they grow into good individuals. In determining a decision, fathers and

mothers as husband and wife have discussions, so that no one is more dominant. According to the DA, educating boys and girls is the same to teach many things. The task of parents is to set a good example, provide opportunities for children to play and not force children to be able to do many things.

Respondent 2

The results of an interview with NA (26 years old) on December 27, 2024 said that he and his partner use a *partnership* system in carrying out household duties. DA and his partner understand each other and complete every housework, so that they help each other if there is any housework that has not been done. The role of fathers in parenting children is carried out such as reading books, feeding children, bathing children. In addition, fathers also provide opportunities for mothers to complete their personal needs such as bathing and eating by taking care of their children. With such a father role, NA feels that her burden as a mother is lighter. As for a mother, she has such a big role, because she teaches basic things for children such as eating, bathing, reading books. A mother also became the first madrasah for her child, so NA decided to focus on becoming a housewife. In making decisions, NA and her husband discuss with each other to determine the smallest things. According to NA, the parenting patterns of boys and girls are the same. There is no difference in assigning the burden of household chores based on gender. In determining the ideals and rights to education, boys and girls have the same rights.

Respondent 2

The results of an interview with resource person AB (26 years old) on December 28, 2024 said that in raising children, she and her husband apply the *principle of partnership*. The father shows a good attitude so that the child can be emulated, and the mother becomes the first madrasah for the child. One example of cooperation carried out by fathers and mothers, for example, fathers invite children to play while learning when mothers are preparing food. The husband and wife have discussions to determine all the decisions. In educating boys, AB and his partner teach discipline and responsibility from an early age. In educating girls, AB and his partner convey something gently but full of firmness.

Discussion

The Role of Husbands and Wives in Raising Children

Based on data obtained from the three respondents of Generation Z who are parents, it shows that as a husband and wife, Generation Z chooses to carry out household chores using a *partnership* or cooperation system. They help each other in resolving domestic affairs, so that they do not burden only one party. In making decisions, husbands and wives have discussions to get the best decision for all parties. This shows that patriarchal culture is starting to fade among Generation Z. So this is in line with the theoretical study that in carrying out housework such as sweeping,

cooking and so on, a *partnership* or cooperation is needed, because men and women have an equal burden.

Regarding childcare, respondents 1, 2 and 3 conveyed almost the same thing that fathers play a role in helping mothers when needed. Examples of daily activities that fathers do are taking children to play, feeding children, bathing children, and reading books. This shows that generation Z men when they become parents try to be present in childcare.

The role of mothers has an important position in childcare. In addition to pregnancy, childbirth and breastfeeding, a mother plays an important role in educating children. Because the mother is the first *madrasah* for her child.

Islamic Parenting Pattern based on Gender Equality

Based on a literature review, the aspect of Islamic parenting patterns based on gender equality has seven points. *First*, give the best name for the child at birth. *Second*, entering the age of two to three years, children begin to explain gender differences simply according to their developmental stages. *Third*, entering the age of seven to ten years, boys and girls are separated in beds. *Fourth*, teaching to maintain the view, cover the aurat, and maintain self-purity. *Fifth*, using a *partnership* system in doing housework regardless of gender. *Sixth*, applying the principle of *mublà* so that every child has the same right to determine interests, have the opportunity to be highly educated, have the opportunity to have opinions and make decisions regardless of gender. *Seventh*, parents set an example related to noble morals and mutual respect according to Islamic teachings.

As a result of interviews with resource persons related to the seven aspects of Islamic parenting patterns based on gender equality, the three respondents had opinions that were in line with the seven points. However, the realization of the seven points of the Islamic parenting pattern based on gender equality, they have differences between which points they can already do. Respondents 1 and 2 stated that they had implemented a 6-point gender equality-based Islamic parenting pattern, including: giving the best name for a child at birth; Entering the age of two to three years, children begin to explain gender differences simply according to their developmental stages; teaching to keep the view, cover the awrah, and maintain self-purity; using a *partnership* system in doing housework regardless of gender; applying the principle of *mubadalah*; parents setting an example related to noble morals and mutual respect according to Islamic teachings. As for the point of separating children's beds at the age of seven, respondents 1 and 2 stated that it is in line with this. However, based on the results of their observations, they have not been able to separate children's beds because their children are still under three years old. Respondent 3 stated that he agreed with the seven aspects of the Islamic parenting pattern based on gender equality, but he was only able to realize two of the seven aspects, namely giving the best name to the child at birth and parents providing an

example according to Islamic teachings. Based on the interviews and observations above, the three Generation Z respondents who became parents had the same thoughts on the seven aspects of Islamic parenting patterns based on gender equality. However, the realization is that they have not been able to carry out all these points.

CONCLUSION

Based on the results of the study, it can be concluded that there are seven aspects of Islamic parenting patterns based on gender equality, namely: giving the best name to the child at birth; parents explaining the gender difference of the child simply according to the stage of development when entering the age of 2-3 years; entering the age of seven to ten years the boy and girl are separated in bed; teaching to maintain the view, covering the awrah, and maintaining self-purity; using a partnership system in doing housework; applying the principle of mublà so that every child has the same rights regardless of gender; parents provide examples related to noble morals and mutual respect according to Islamic teachings. All respondents stated that they are in line with these seven aspects. However, the realization is that they have not been able to fully implement it. Based on this research, Generation Z began to realize the importance of implementing parenting patterns regardless of whether certain genders are superior.

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