



## Public Perception of Gender Equality in the Family in Hutapadang Village

**Hamzah Siregar<sup>1\*</sup>, Muhammad Ichsan<sup>2</sup>**

UIN Syekh Ali Hasan Ahmad Addary Padangsidimpua, Indonesia  
Jl. T. Rizal Nurdin Km. 4,5 Sihitang, Kota Padangsidimpuan 22733, Indonesia

Article Info: Received: December 09, 2024; Revised: December 27, 2024; Accepted: December 31, 2024

### Keywords

Public perception;  
Gender equality;  
Family

### Abstract

*This study aims to determine the social, cultural, economic, or educational factors that influence people's perceptions of gender equality in the family in Hutapadang Village. The research design used a qualitative-descriptive approach. This research was conducted in 2024. The subjects of this research were people in Hutapadang Village, Padangsidimpuan Hutaimbaru District. Data collection used in-depth interviews. Data analysis used contextual interpretation. The results of this study show that although there have been some positive changes related to gender equality in Hutapadang Village, many traditional values and practices still influence the division of roles in the family. The people of Hutapadang Village have diverse perceptions regarding the roles of men and women in the family, with some supporting equality and most still maintaining patriarchal views. This research adds insight into gender studies, especially those related to gender dynamics at the local community level, such as in villages. Local governments can use the research results to design programs that support gender equality at the family level. With gender equality, the potential for conflict in the family can be reduced, increasing harmony and cooperation in the household.*

### Kata Kunci

Persepsi publik;  
Kesetaraan gender;  
Keluarga

### Abstrak

Tujuan penelitian ini untuk mengetahui faktor sosial, budaya, ekonomi, atau pendidikan yang memengaruhi persepsi masyarakat terhadap kesetaraan gender dalam keluarga di Desa Hutapadang. Desain penelitian menggunakan pendekatan kualitatif-deskriptif. Penelitian ini dilaksanakan pada tahun 2024. Subjek penelitian ini adalah masyarakat di Desa Hutapadang, Kecamatan Padangsidimpuan Hutaimbaru. Pengumpulan data menggunakan wawancara mendalam. Analisis data menggunakan penafsiran kontekstual. Hasil penelitian ini menunjukkan bahwa meskipun ada beberapa perubahan positif terkait kesetaraan gender di Desa Hutapadang, banyak nilai dan praktik tradisional yang masih mempengaruhi pembagian peran dalam keluarga. Masyarakat Desa Hutapadang memiliki persepsi yang beragam mengenai peran laki-laki dan perempuan dalam keluarga, dengan sebagian mendukung kesetaraan dan sebagian besar masih mempertahankan pandangan patriarkal. Penelitian ini menambah wawasan dalam kajian gender, khususnya terkait dengan dinamika gender di tingkat komunitas lokal seperti desa. Serta Hasil penelitian dapat digunakan oleh pemerintah daerah untuk merancang program-program yang mendukung kesetaraan gender di tingkat keluarga. Dengan kesetaraan gender, potensi konflik dalam keluarga dapat berkurang, meningkatkan harmoni dan kerja sama dalam rumah tangga.

\* Corresponding author: Hamzah Siregar, ✉ [hamzahritonga961@gmail.com](mailto:hamzahritonga961@gmail.com)

UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

### How to Cite (APA Style):

Siregar, H., & Ichsan, M. (2024). Public Perception of Gender Equality in the Family in Hutapadang Village. *Jurnal Hawa: Studi Pengarus Utama Gender dan Anak*, 6(2), 182-189. <http://dx.doi.org/10.29300/hawapsga.v6i2.6887>



## INTRODUCTION

Gender injustice is starting to be felt by women as a form of discrimination. This discrimination stems from an uncontrolled patriarchal culture. Patriarchal culture is a system of social structures and practices in which men dominate, oppress, and exploit women.(Febrini & Aryati, 2013, p. 11) One form of patriarchal culture is characterized by many cases of domestic violence that harm women. In the family, women are only considered a source of unpaid domestic labor to support male workers (her husband), give birth, and raise their children, who will become the next generation of workers. Meanwhile, when women enter the world of work by becoming workers, they are seen as still economically dependent on their husbands, so they are given low wages and low status and only work half the time.

These discriminatory practices against women result in women's low participation in development, leading to a gender gap or gender inequality. Gender inequalities in different countries vary depending on the specific culture of each country. In particular, gender equality issues play an important role in encouraging women's participation in the labor market and have an important and ongoing influence on policy-making processes in European countries. However, lifestyles and beliefs greatly influence the implementation of gender equality. As in Aceh society, boys are left in the kitchen with their mothers and sisters due to growing age (Habali et al., 2023, p. 44). However, in other areas, boys who are too often at home will be ridiculed by their peers because they are considered extraordinary or foreign. Meanwhile, the influence of religion in the implementation of gender equality in Arab countries is still very low.

Gender equality is an idea that states that men and women have the freedom to develop their abilities and make choices without being limited by a series of stereotypes, prejudices, and rigid gender roles. Gender equality in Indonesia began to be programmed since the enactment of Law Number 9 of 2000 on Gender Mainstreaming (Muhammad, 2022, p. 39), meaning that an understanding of gender equality in society began to be built in the 2000s. However, not everyone understands the meaning of gender equality, so the application of gender equality in the family is still far from expectations. Therefore, in-depth research is needed to

determine the extent of people's perceptions of gender equality in the family environment. The purpose of this research is to find out how people perceive gender equality in the family. However, the way of life and religion also greatly impact the implementation of gender equality. In Aceh society, boys are free to be in the kitchen with their mothers and sisters because they are still young (Habali et al., 2023) However, in other areas, boys who are too often at home can be ridiculed by their peers because they are considered unusual or foreign. Meanwhile, the influence of religion in the implementation of gender equality in Arab countries is still very low. Research results show that only a small group of people support gender equality (17%) of the entire population. As in Aceh society, boys are left in the kitchen with their mothers and sisters due to growing age.(Habali et al., 2023, p. 44) However, in other areas, boys who are too often at home will be ridiculed by their peers because they are considered extraordinary or foreign. Meanwhile, the influence of religion in the implementation of gender equality in Arab countries is still very low. So, it can be said that customs and religion also play a role in the implementation of gender equality.

This study aims to determine the social, cultural, economic, or educational factors that influence people's perceptions of gender equality in the family in Hutapadang Village. This research is important to dig deeper into the values in the Hutapadang Village community and provide a clearer picture of the status and challenges faced in realizing gender equality in the family context in Hutapadang Village.

## METHOD

The research design used a qualitative-descriptive approach. The qualitative approach with descriptive techniques in researching Public Perceptions of Gender Equality in the Family in Hutapadang Village focuses on an in-depth understanding of the community's perceptions, attitudes, and views regarding gender equality in the context of the family.

This research was conducted in 2024. The subjects of this research were people in Hutapadang Village, Padangsidempuan Hutaimbaru Subdistrict. The sample determination was carried out using the

purposive sampling method, which is a sampling technique that identifies positive issues. This research tries to find out how much the community's perception of gender equality in the family.

Data were collected using in-depth interviews. These interviews were conducted with individuals who play an important role in the family or community, such as the head of the family, husband, wife, and other family members. The interviews aimed to understand their views regarding gender equality in the division of household roles, decision-making, and the rights and obligations of men and women in the family.

Data analysis uses contextual interpretation, where data that has been categorized will be analyzed by looking at the social and cultural context in Hutapadang Village. This interpretation also identifies the influence of local values, traditional norms, and other factors that shape community perceptions of gender equality.

## RESULTS AND DISCUSSION

### Result

#### 1. Community Perceptions of Gender Equality

The research results obtained statistics that six out of seven respondents answered that they did not recognize and had never heard the term gender equality at all. Most respondents said they had never heard the term or expression "gender equality" through mass media or electronic media. Meanwhile, one respondent knew the meaning of gender equality. This is due to their level of education and social reputation, so statistics on gender equality are more often obtained from their work environment. Based on the interviews and observations, the researcher observed that some people are still unfamiliar with the term "gender equality," but in fact, the practice of "gender equality" in the family has been widely implemented. This confirms that it is not necessarily that people have been practicing gender equality in their households for a long time; they don't know it yet.

This refutes the researcher's previous perception that people do not understand the term "gender equality" and its usefulness in the household.

#### 2. Implications of Gender Equality in One's Own Family

Based on the results of interviews with respondents, it was found that the results of gender equality in the family in this study include the achievement of equal rights for children in the field of education, the implementation of the free division of household tasks in the family, the freedom to make certain choices and judgments, and freedom in decision-making.

##### a) Achievement of Equal Rights in Education

Many communities have successfully fulfilled equal rights in education. From the interviews, it is known that all respondents answered the same thing, namely, sending all their children to school without exception. All their children are paid for education. Based on the community's perception that education is an investment for them and their children, there are no gender barriers to fulfilling children's rights in education for both boys and girls. Gender-conscious families will not make gender an obstacle to the development of children's potential; rather, families will always help develop children's abilities as long as they do not conflict with the norms prevailing in society. Therefore, every family must implement gender-aware education, balanced with cultivating girls' natural values so that knowledge of gender equality is not excessive. Early gender-aware parenting needs to be carried out by parents in the family as the right solution to increase school enrollment rates for boys and girls.

##### b) Light Division of Household Responsibilities

When viewed from the function of the family environment, each individual in the family environment has their duties. These mothers have duties as housewives, and fathers work to meet family needs. However, many roles of women cannot be replaced by their husbands, especially the roles of pregnancy, childbirth, and breastfeeding. Roles that can be performed by men or women together include taking care of the house, cooking, washing, earning extra income, and doing laundry.

In general, home duties are only positioned as belonging to women because men are considered not lacking in home duties. In reality, men can help their wives with household chores. The division of labor between women and men is not gender-based. So, in terms of the division of household tasks, there

is a compromise within the family environment. So, with gender justice, there is no double role and standardization of roles in the family.

The division of roles in the family is expected to be a way to maintain the stability of the family in carrying out its functions to achieve family goals. So, in one family environment, there can be a division of tasks to work together in shaping mindsets and social attitudes, which will form integrity in the family environment. One form of gender equality involvement in the family is the division of household tasks lightly. The interviews show that the division of tasks in the family environment has been carried out well and calmly. So that there is no quarrel in terms of obligations, both can carry out their duties well. So, based on the results of the interviews, the community has implemented gender equality in their households. Such as that through the application of gender-based family characteristics.

#### c) Freedom of Choice and Explicit Criticism

Freedom to determine alternatives and express criticism stems from a family dialog culture. From the interviews, it is known that most respondents stated the same thing, namely giving freedom to children to express opinions in making choices, both in choosing majors and schools and determining life companions for children.

Based on the interviews above, the community has implemented one of the characteristics of gender-based family education. This is evidenced by the freedom of opinion and choice in the family. The presence of gender in the family should be one of the priorities in building gender equality in society balanced with religious values and the natural character of girls. Gender-based family education can be considered one of the most effective and strategic education methods for instilling basic values of life, especially justice and gender equality. Through gender education in the family, children will inherit the values taught in the family itself and apply them in the environment closest to the child.

#### d) Freedom in Decision-Making

When viewed from the function of the family environment, each individual in the family environment has their duties. These mothers have duties as housewives, and fathers work to meet family needs. However, many roles of women cannot be replaced

by their husbands, especially the roles of pregnancy, childbirth, and breastfeeding. Roles that can be performed by men or women together include taking care of the house, cooking, washing, earning extra income, and doing laundry.

In general, home duties are only positioned as belonging to women because men are considered not lacking in home duties. In reality, men can help their wives with household chores. The division of labor between women and men is not gender-based.

#### 3. Impact of Gender Equality on the Family Environment

In general, the impact of gender equality in the family and society is good as long as it is balanced with the cultivation of women's nature and strong spiritual values. More broadly, the results show that gender equality in the family environment has many effects, including:

- (1) Making children feel treated fairly by their parents;
- (2) Women can play a role in helping the family economy through its management;
- (3) Providing inner peace for both parents because they have been honest with their children.

So, it can be said that gender equality in the family has a definite contribution as long as it does not conflict with the norms and values that apply in society. Based on the study results above, it can be concluded that gender equality in the family environment is as important as planting commitment to shared responsibilities in the family between men and women. Gender equality starts when women have to carry out various roles outside and inside the family environment, so balancing different roles and time needs is necessary. Therefore, gender-aware family education can be done as a way to minimize gender inequality in society. Based on the description above, statistical data obtained that the implementation of gender equality has been carried out by many people in their families. This is evidenced by the successful fulfillment of children's equal rights in the field of education, the division of domestic duties in the family equally, freedom in making certain choices and considerations, and freedom in decision-making for both boys and girls.

#### Discussion

Perception is a technique that begins through the senses; in this case, the senses function to obtain

stimuli from outside the individual. Widodo et al., 2024, p. 99) Humans have a frame of mind that uses the senses as a source of rational knowledge to have deep reasoning about something because understanding something results from the human perceptual framework. Still, the knowledge produced by humans is a brief understanding and not absolute because the sensing technique takes place; each aspect captured by the senses will produce unique knowledge. Still, knowledge of something will lead a person to determine the right part of the phenomenon that occurs with a rational attitude. Trust is an individual's organizing and interpreting impressions obtained through the senses. Belief is an individual's way of organizing and interpreting impressions obtained through the five senses (sight, hearing, feeling, and touch) to give meaning to the environment, through the five senses, especially the eyes as a tool to see, the ears as a tool to hear, the nose as a tool to smell, the tongue as a tool to taste, the skin of the hands and palms as a tool to feel (Muhammad, 2022, p. 77).

The phenomenon occurs when a person regularly obtains facts from many individuals. Because of that, the first step in preparing for perception requires attention; this shows that the person does not only capture one stimulus but not all stimuli can be responded to by the individual because a person has the potential to understand and be sensitive to feelings, so that the reaction to the stimulus received depends on the individual's attention. Perception is a technique carried out by the brain to interpret sensory data, turning it into an important picture of the outside world, where a system of concepts occurs so that knowledge is formed; this knowledge is called perception (Winahyu & Rahayu, 2024).

Gender theory is divided into the principle of nature, the theory of nature, and the theory of balance (Nurlimah, 2012, p. 175) This character structure concept gives birth to structural, practical knowledge that accepts role variations as long as they are resolved democratically. It is mainly based on devotion agreements between husband and wife in the family or between women and men in social life. The concept of nature is the difference between men and women, resulting from social construction that places women and men in class variations.

The principle of nature is a biological difference that shows that the two types are given special

roles and responsibilities. (Nurlimah, 2005, p. 270) Some tasks are interchangeable, and some are not because of their special nature. While the principle of nature is a concept called perfect equality, the equality of the number of struggles is difficult to achieve due to various restrictions from both religious and cultural values. Departing from this reality, feminists conflict using a social conflict approach; the idea of social war places men as oppressors or bourgeois and women as oppressed. Because of this, the instinct of nature gave birth to an ideology of struggle that was widely adopted by communist and socialist societies, which discarded population data (Muhammad, 2022, p. 44).

The principle of balance is a compromise called balance that emphasizes the concept of partnership and harmony in the relationship between men and women (Hakim, 2021). This view is not against men and women because each needs to work together in partnership and harmony in family life, society, nation, and state to understand the ideas in every policy and method of development. Therefore, men are balanced in the principle of family balance of men and women not based on dichotomous warfare or practical forms but instead based on the desire for togetherness to be able to build a harmonious partnership because each party has advantages and disadvantages, strengths, and weaknesses that need to be filled and complemented by the other party in the same cooperation.

Gender studies pay more attention to the issue of masculinity or femininity of a person (Palulungan et al., 2020, p. 55). Gender roles today do not stand alone but are related to identity and various characteristics that society assumes for men and women; more than just physiological variations, they also extend to all sociocultural values that exist in society, which contribute. Gender differences give birth to gender variations, and gender differences have given birth to various injustices (Hu & Scott, 2016). Gender equality means the achievement of equal conditions for women and men to obtain opportunities and rights as human beings so that they can play a role and participate in development, politics, economy, society, culture, education, protection, and security in enjoying the results of this development (Septari et al., 2022). Gender equality, or sex equality, refers to the view that women and men should receive equal treat-

ment. There should be no discrimination based on sex, except for natural motives for different treatment (Sulistiyowati, 2020).

The concept of nature is the difference between men and women, resulting from social construction that places women and men in class variations. The principle of nature is a biological difference that shows that the two types are given special roles and responsibilities. (Nurlimah, 2005, p. 270) Some tasks are interchangeable, and some are not because of their special nature. While the principle of nature is a concept called perfect equality, the equality of the number of struggles is difficult to achieve due to various restrictions from both religious and cultural values. Departing from this reality, feminists conflict using a social conflict approach; the idea of social war places men as oppressors or bourgeois and women as oppressed. Because of this, the instinct of nature gave birth to an ideology of struggle that was widely adopted by communist and socialist societies that discarded population data. (Muhammad, 2022, p. 44).

The family is the smallest unit in society, consisting of the husband, wife, and children, the father, the baby, or the mother and toddler, Mongid (Bangsawan, 2024, p. 47) A family is a combination of people living in one house who must have blood relations due to marriage, birth, and acceptance; families such as the father, mother, and only child are referred to as family units, according to some experts. The family is the smallest monetary unit in the public sphere, and the family structure is formed by marriage between two human beings of different sexes (Utomo & Pahlevi, 2022). Newly formed families consist mostly of couples who give birth to unique individuals, especially children; a single man or woman has the position and capacity as a descendant of his or her parents.

The family itself has an identity, which interacts with each other regularly so that it has a pattern of social and personal interactions, laws or norms that change these social relationships and interactions and dialectical relationships between humans as humans and society as a unit of social organization, which pattern is always related to the division of the roles of men and women which are constructed in a system inspired by social norms, customs, and lifestyles. To recognize the social device in the family, we must first understand the

differences between men and women, namely by looking at the characteristics inherent in them that are socially and culturally constructed; for example, women are considered meek, beautiful, emotional, or motherly, while men are considered strong, male, and admirable (Mutolib, 2020, p. 55).

The family itself has functions, rights, responsibilities, and obligations for each family member, which includes the norms that apply in the family environment that have a role in the family itself, without a fair division of labor in each business with its social role, it will result in disruption of family work. (Kasumawati et al., 2022, p. 170) As a result, the importance of division of labor in the family between spouses in all matters in the family environment, for example, the father's duty in the family as the head of the family who is fully responsible for the state of his family and the provider in the family.

Not only does a father play a role in the family, but a mother also plays an important role in the continuity of a family, both her duties to her spouse and her children; in family life, a mother is obliged to serve her significant other and children in all aspects of daily life. One part of a mother's commitment to the family is a college that can educate children by showing children extraordinary routines, behavior, strict schooling, and the work of homemakers not only in the college of children but also considering that they work for the state government to help the family (Kamila, 2020). Forming a rich family drives the cycle and administrative capacity in family life (Utomo et al., 2024).

The family assumes that each family member has diversity in carrying out his role, which is formed through the interactions carried out so that it can determine a person's function in the family device; the form of interaction is developed so that it will become a device that is carried out through society where the system is functional cohesion as a result of which society is guided to adapt as a situation where all elements of the social framework work together in a good level of conformity or internal consistency, without causing delayed conflicts that cannot be resolved or supervised. The family has the same structure as the organism: a purposeful structure classified as idealism, cultural materialism classified as interactionism, and actualization and idealism (Widodo et al., 2024, p. 101).



## CONCLUSION

The results of this study show that despite some positive changes related to gender equality in Hutapadang Village, many traditional values and practices still influence the division of roles in the family. Hutapadang villagers have mixed perceptions of the roles of men and women in the family, with some supporting equality and most still maintaining patriarchal views. Gender equality in these village families can be further improved through education, changing social norms, and empowering women.

Most communities in Hutapadang Village still view the roles of men and women in the family traditionally. Men tend to be considered the main breadwinners, while women are more involved in household tasks, such as cooking, caring for children, and cleaning the house. However, a few families have begun adopting a more balanced task division. For example, some husbands help with household chores or support their wives in caring for children, especially when women work outside the home.

The findings of this study confirm that community perceptions of gender equality in families in Hutapadang Village vary. Some support equality and believe that women should have equal rights to make family decisions and be involved in various aspects of social and economic life. However, most still hold patriarchal views that limit women's roles in the public sphere. Although still dominated by the traditional division of roles, slow changes occur in some families, especially among the younger generation and more educated families. Some husbands are starting to help with household chores or support their wives in caring for children, especially when women work outside the home. These changes indicate a growing awareness of the importance of a more equal division of roles.

## REFERENCES

- Bangsawan, I. (2024). Persepsi Anak-Anak Tentang Peran Gender Dalam KELUARGA. *Harakat An-Nisa: Jurnal Studi Gender Dan Anak*, 8(1), 43-52. <https://doi.org/10.30631/81.43-52>
- Febrini, D., & Aryati, A. (Eds.). (2013). *Islam dan gender*. Bandung: IPB Press
- Habali, V. A. F., Kharisman, V. A., Friskawati, G. F., & Supriadi, D. (2023). Persepsi Masyarakat Terhadap Kesetaraan Gender Pada Wanita dalam Olahraga. *Physical Activity Journal*, 4(2), 155. <https://doi.org/10.20884/1.paju.2023.4.2.6708>
- Hakim, R. A. R. L. (2021). Implikasi Istri Sebagai Pelaku Bisnis Online Terhadap Pemenuhan Keharmonisan Keluarga. *Al-Hukkam: Journal of Islamic Family Law*, 1(2), 99-112. <https://ejournal.uingusdur.ac.id/al-hukkam/article/view/584>
- Hu, Y., & Scott, J. (2016). Family and gender values in China: Generational, geographic, and gender differences. *Journal of Family Issues*, 37(9), 1267-1293. <https://doi.org/10.1177/0192513X14528710>
- Kamila, A. (2020). Peran perempuan sebagai garda terdepan dalam keluarga dalam meningkatkan motivasi belajar anak ditengah pandemi covid 19. *Jurnal Konseling Pendidikan Islam*, 1(2), 75-83. <https://doi.org/10.32806/jkpi.v1i2.21>
- Kasumawati, F., L, L., & Mutiara, M. (2022). Harga Diri dan Persepsi Gender dengan Kekerasan dalam Pacaran pada Remaja di Duren Mekar Kecamatan Bojongsari Depok. *Health and Medical Journal*, 4(3), 166-172. <https://doi.org/10.33854/heme.v4i3.1076>
- Khotijah, K., & Kurniasih, N. (2020). Diskursus Pendidikan Islam Berwawasan Lingkungan Dengan Pendekatan Ekofeminisme. *SETARA: Jurnal Studi Gender dan Anak*, 2(01), 1-30. <https://doi.org/10.32332/jsaga.v2i01.1887>
- Muhammad, H. (2022). Perempuan, Islam, dan negara (Cetakan pertama). IRCiSod.
- Mutolib, A. (2020). Tingkat Kesetaraan Gender Pada Rumah Tangga Petani Sawi di Pekon Campang Kecamatan Gisting Kabupaten Tanggamus. *JSHP: Jurnal Sosial Humaniora Dan Pendidikan*, 4(1). <https://doi.org/10.32487/jshp.v4i1.783>
- Nurlimah, N. (2005). Pengaruh Informasi Kesetaraan Gender pada Rubrik Swara "Kompas" terhadap Persepsi Pembaca tentang Kesetaraan Gender. *Mediator: Jurnal Komunikasi*, 6(2), 265-276.

- <https://doi.org/10.29313/mediator.v6i2.1195>
- Nurlimah, N. (2012). Pengaruh Informasi Kesetaraan Gender pada Suplemen “Geulis” Harian Umum Pikiran Rakyat terhadap Persepsi Pembaca tentang Kesetaraan Gender. *Jurnal Penelitian Komunikasi*, 15(2), 171-182.  
<https://doi.org/10.20422/jpk.v15i2.713>
- Palulungan, L., M. Ghufuran H. Kordi K., & Ramli, M. T. (Eds.). (2020). *Perempuan, masyarakat patriarki & kesetaraan gender (Cetakan pertama)*. Yayasan BAKTI.
- Rahmawati, A. (2019). *Media dan gender: Sebuah pengantar (Edisi pertama)*. Kencana.
- Septari, I., Singandaru, A. B., Hak, M. B. U., Wafik, A. Z., & Hidayat, A. A. (2022). Mengakselerasi Pertumbuhan Ekonomi Rumah Tangga Melalui Penerapan Kesetaraan Gender. *Jurnal Konstanta: Ekonomi Pembangunan*, 1(2).  
<https://doi.org/10.29303/konstanta.v1i2.364>
- Sulistyowati, Y. (2020). Kesetaraan gender dalam lingkup pendidikan dan tata sosial. *Ijougs: Indonesian Journal of Gender Studies*, 1(2), 1-14.  
<https://doi.org/10.21154/ijougs.v1i2.2317>
- Utomo, P., & Pahlevi, R. (2022). Orang tua, anak dan pola asuh: studi kasus tentang pola layanan dan bimbingan keluarga terhadap pembentukan karakter anak. *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak*, 4(1), 91-102.  
<http://dx.doi.org/10.29300/hawapsga.v4i1.6888>
- Utomo, P., Prayogi, F., & Pahlevi, R. (2022). Bimbingan dan Konseling Keluarga: Pola Asuh Orang Tua dan Implikasinya terhadap Penanaman Nilai-Nilai Karakter pada Anak. *Prophetic: Professional, Empathy, Islamic Counseling Journal*, 5(1), 35-50.  
<https://doi.org/10.24235/prophetic.v5i1.11170>
- Widodo, Y. H. (2024). Perbedaan Persepsi terhadap Kesetaraan Gender pada Siswa SMA Sekolah Heterogen dan Homogen. *Concept: Journal of Social Humanities and Education*, 3(4), 96-110.  
<https://doi.org/10.55606/concept.v3i4.1562>
- Winahyu, P., & Rahayu, J. (2024). Apakah Kesetaraan Gender, Pemberdayaan Perempuan Dalam Kewirausahaan Dan Pelatihan Berpengaruh Terhadap Pembangunan Desa Ramah Perempuan Dan Peduli Anak?. *Performance: Jurnal Bisnis & Akuntansi*, 14(1), 61-74.  
<https://doi.org/10.24929/feb.v14i1.3319>