

FAMILY VISIT IMPLEMENTATION MAINTAINS HUMAN DIGNITY IN PUBLIC LIFE

Hironimus Resi^{1*}; Teresia Noiman Derung²

^{1,2}Department of Pastoral Catechetics, Catholic Religious Education Study Program,
Pastoral Institute Foundation Pastoral College
Jl. Seruni No. 6, Malang, Jawa Timur 65141, Indonesia
¹hironimusrasi@gmail.com; ²teresiaderung@gmail.com

Received: 08th December 2023/ Revised: 14th February 2024/ Accepted: 19th February 2024

How to Cite: Resi, H., & Derung, T. N. (2023). Family visit implementation maintains human dignity in public life. *Humaniora*, 14(3), 277-283. <https://doi.org/10.21512/humaniora.v14i3.10978>

ABSTRACT

The research aimed to describe the urgency of family visits as an implementation of maintaining human dignity in social life. Currently, violence in the family has become widespread and even increased over time, and the victims of violence are generally women and children who are completely helpless. The method applied was a literature review from various sources, namely indexed journals and books with a good impact factor. Literature reviews were collected, selected, and analyzed by identifying relevant topics, recording and reviewing concepts found from various sources, and systematically compiling the results of literature reviews. The results found are that family visits have three values that can be applied to maintain human dignity: building brotherhood as social creatures in society, listening to each other, and applying security principles to maintain collective integrity and security within the family. In conclusion, family visits are very important and needed by today's society because families need to greet each other, listen, and protect each other from crime. This effort is made so that human dignity in the image of God is maintained. Advice for Christian families is that carrying out family visits at this time is very important as a form of implementation of maintaining human dignity, which is starting to be shifted due to developments in science and technology in society.

Keywords: family visits, human dignity, public life

INTRODUCTION

Dignity means the rank or degree that humans have as humans. Humans are different from other creatures because humans have dignity (Pranowo, 2023). Human dignity also means degree, rank, and self-esteem. It is a fundamental human right owned by every person, which naturally comes from God and cannot be taken away by anyone at any time. Human dignity cannot be seen from a certain point of view but rather concerns the whole human being, the human soul and body, which has intellectual, sensitive, affective, spiritual, and biological qualities called 'persona'. Humans are complete individuals (Halawa & Wijaya, 2023). Human dignity is a personal reality, which means the whole person, a person who cannot be compared with other people. Humans also have the ability to self-reflect or look at themselves and see their

relationship with God, which is called *personeita*.

On the other hand, humans are limited individuals, so they need other people to live together as *ens sociale*, social creatures. *Ens finitum*, humans are also full of mysteries; no one knows their birth, life, and death, so humans genuinely appreciate, respect, and maintain human dignity (Nurdin, 2019). Within its limitations, humans have dignity. Human social dignity is a fundamental human right that every person has in living in society. Social dignity means self-respect, the value of humans as humans before fellow humans. Whatever a person's background, he/she is still a human being who is part of other people. Human dignity comes from God and cannot be taken away by anyone in society; it shows that human survival in this world belongs to Allah, 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 (Blau, 2023).

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 same level of human dignity and honor and is bestowed with the intellect and to live in a society, nation, and state in a spirit of brotherhood." Based on this law, whatever the reason people are born, what is certain socially is that they have the same honor and dignity in life in society. Whatever the conditions, human social dignity remains the same in society. Rich and poor, men and women, children and adults, and people with disabilities all have the same dignity as whole individuals. The life given by the Creator to humans as social creatures should be guarded because all humans are created to have the same dignity, complete with advantages and disadvantages, and are created truly and very well, as written in the Holy Bible, "Then Allah saw everything He made, indeed very good," is in the book of Genesis 1:31. Respect for the lives of oneself and fellow human beings is actually a fundamental thing that no one can negotiate. This dignified human lives in social change from time to time. Regarding developments over time, including scientific, technological, social, and political developments, these changes are created by humans and for humans themselves. The most pervasive changes in people's lives are social changes that occur due to developments in science and technology. These changes have positive and negative impacts on humans individually, in groups, and in macro society (Zurhanli, 2022). The positive impact is that development brings many conveniences to humans, even convenience in various fields. Humans can easily interact with other people and expand their social circle; distance and time are not reasons for interacting with each other. Humans find it easier to express themselves through the applications provided.

Negative impacts are also experienced by humans, namely pushing away people who are close and bringing closer people who are far away; interaction between humans is decreasing, direct communication is decreasing because humans spend more time on the internet, and human privacy becomes more difficult to maintain because everything is discussed and posted on social media (Pratidina & Mitha, 2023). Hoax news incites verbal violence and physical violence and can even take the lives of other people. It is always present before the eyes and ears of the public. Violent incidents anywhere, by anyone, can be known easily by everyone who has access. Humans are no longer seen as images of God but rather as 'means' that can be used to satisfy the ego of certain individuals or groups. The humans who experience the most violence are women and children because these two creatures are weak in the view of patriarchy.

National Commission on Violence Against Women in Indonesia (*Komisi Nasional Perempuan*) has recorded 431.471 cases of violence against women in 2020, consisting of 421.725 cases handled

by Religious Courts, 14.719 cases handled by service provider partner institutions spread across one-third of provinces in Indonesia, and 1.419 cases come from the Service and Referral Unit (UPR) that is deliberately formed by National Commission on Violence Against Women to receive complaints from victims who come directly. Of the 1.419 complaints, 1.277 are gender-based cases, and 142 cases are not gender-based (Wardhani, 2021). Based on reported data, violence against women and children has increased significantly in the last five years. The increase is almost 800% or eight times every year. This shows that women's lives are very uncomfortable because violence is always lurking around. Based on facts reported by the National Commission on Violence Against Women in 2018, sexual violence committed by boyfriends was at the top, with 1.528 cases, biological fathers 425 cases, uncles 322 cases, stepfathers 205 cases, husbands 192 cases, siblings 89 cases, and biological grandfathers 58 cases. Based on this data, it shows that violence against women is carried out by those closest to them, including boyfriends, family, and even biological parents. Apart from that, violence against girls (KTAP) has increased compared to the previous year (2019), with 2.341 cases and 1.417 cases the previous year. An increase from the previous year of 65%, and the majority are cases of incest, plus cases of sexual violence (571 cases).

Data from direct complaints to the National Commission on Violence Against Women has recorded a significant increase, namely 281 cybercrime cases (in 2018, there were 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, compared to the previous year, has increased by 47%, and the victims are people with intellectual disabilities. Not to mention physical violence in the household or family, verbal violence, and other violence that occurs against children and women.

Based on data submitted by the National Commission on Women and Children, the researchers see that human dignity, especially women and children, is currently in a very worrying position. Family and close people should protect women and children instead of committing violence (Hidayat, 2021). This has a terrible impact on the physical and psychological development of women and children. The dignity the Creator has bestowed on each person is taken for granted, tarnished, torn, and even erased. From a sociological point of view, human dignity, which should be respected, protected, and maintained as a social creature, has no place in the family and those closest to them. Feeling safe as a woman and child in the family as the closest person is something that is difficult to experience nowadays. The role of women as mothers who protect children will be difficult to fulfill because mothers as women can also be under pressure because they also experience physical, verbal, sexual, and other violence. If so, the human dignity of children and women faces a crisis situation.

On the other hand, social changes are occurring simultaneously throughout the world due to the 2019 coronavirus disease pandemic. Everyone has to work, go to school, and do everything from home with their family. Some families experience increasingly close relationships between husband and wife and children, but the opposite is also happening. Boredom, economic uncertainty, and lack of self-control cause wives and children to become victims of violence. Some families feel alone in living in society. They need the presence of other community members to provide reinforcement, become friends with those who experience violence, and together find the best way, if necessary, to solve the problems they experience.

Looking at this background, Paul Janssen experienced a similar situation in China in 1947. Women and children became stranded on the streets because they were abandoned by their parents and families due to poverty and communism. Janssenian Pastoral Care may 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 several experts. Namely, family pastoral visits are the main requirement for greeting each other, getting to know each other, paying attention and respect to each other, and loving each other as brothers (Janssen, 2021). For the last three years, Indonesia and even the world have been advised to work from home and not to visit family, whether families who are related by blood or families because of brotherhood as social creatures. This situation creates obstacles to family visits. Interaction with each other is carried out through communication tools. The family is the smallest unit of social life in society, where every human member has a blood relationship led by the head of the family. Usually consisting of a father, mother, and unmarried children, it is called a nuclear family. This family exists because of blood relations (Sabri, Yusran, & Putra, 2021). Apart from blood relations, families can also be formed because of kinship, adoption, and brotherhood, which are the smallest cells in society.

The basic premise of family pastoral visits is for people to respect each other, refrain from taking power, and not commit violence against others. In pastoral visits, families get to know each other, accept each other as friends, love each other, and protect each other from evil (Janssen, 2021). Based on this understanding, Paul Janssen views that members of society consisting of families have an important role in maintaining human dignity by carrying out pastoral visits to families, including visits made by Catholics to other families of the same religion.

There are two types of family visits based on their importance, namely first, for the benefit of those visited. Visits that visitors intentionally make are also felt by the families they visit. Second, for the benefit of those who visit. There are various reasons for family visits: for recreation, brotherly visits, visits to discuss something, wanting to meet because of relatives, and so

on. Family pastoral visits are made by fellow believers with the aim of establishing brotherhood, sharing love and care, and protecting each other from evil. During the visit, the congregation dialogued, opened up to each other, and shared as one brother in Christ. The Catholic family is part of society, even society itself. Family visits are one way to maintain human dignity as social creatures created equal before God. This research aims to describe the urgency of family visits as an implementation of maintaining human dignity in social life.

METHODS

The method applied is literature review by collecting, selecting, and analyzing study sources. The researchers has collected 40 previous literature review data from the indexed journal articles in Google Scholar, Crossref, Pubmed, and books. The research relates to the theme of family visits to maintain human dignity in community life. Next, select 22 relevant articles and books according to the topic. Researchers prioritize literature from indexed scientific journals that have a good impact factor. The researchers review the abstract, keywords, and introduction to understand the relevance and quality of the article according to the topic and ensure that the sources selected are still relevant and up-to-date according to the Humanities journal template. Next, analyze the literature review by identifying relevant topics, recording and reviewing concepts found from various sources, and compiling the literature review results systematically.

RESULTS AND DISCUSSIONS

Human dignity, closely inherent in every person, is a prerogative of God. Humans do not have the power to seize, damage, or even eliminate these rights. Things that are contrary to God's prerogative rights are increasingly rampant nowadays; violence and even loss of life are commonplace. Reports in the mass media about violence are easy to find, hear, and even witness. This happens because human dignity as an image of God (*Imago Dei*) has shifted due to developments in science and technology (Directorate General of Catholic Community Guidance, 2022). Researchers offer family visits as an implementation of maintaining human dignity in social life because family visits have values that can be applied to living together. These three values are building brotherhood, listening to each other, and protecting each other from evil.

The first is building brotherhood as social creatures in society. Brotherhood comes from the Sanskrit word '*sodara*', which means sibling relationship. In Indonesian, siblings mean someone with the same mother, one father, and one with a family relationship. Fraternity can also be understood as friendship, similar to family ties. This kind of

brotherhood refers to everyone beyond blood brothers (Umaternate et al., 2022). The brotherhood referred to in the research is a true brotherhood that occurs outside familial ties. This brotherhood exists because humans have life needs, and these life needs are not only met by the family but also by everyone who works together to fight for life itself. Human life needs consist of three things: physiological, psychological, and spiritual. All these needs can be met when humans interact with each other. Interaction can run smoothly if humans make contact either directly or indirectly (Derung, Ngarawula, & Prianto, 2020)

Direct contact can be made through family visits. There are meetings, communication, listening to each other, and strengthening in living life as social creatures. Family visits become opportunities to meet as brothers for Christ and in Christ. This kind of brotherhood is what is called true brotherhood, namely brotherhood that goes beyond family ties. True brotherhood is built in faith because Christ is the main one, and humans are His branches, compared to the Gospel of John, 15:4-5. The incident of Mary visiting Elizabeth is an event of meeting as sisters and an encounter between God and His people, compared to the Gospels, Luke 1:39-56. Mary, carrying Jesus in her womb, visited Elizabeth, who was pregnant with John the Baptist. The reaction that occurred when Mary greeted Elizabeth is that the child in Elizabeth's womb jumped, and Elizabeth is filled with the Holy Spirit (Barus, 2020).

Mary's family visit is a visit based on God's love. A benefit to Mary's visit to Elizabeth is that value is happiness. During a brotherly visit, there is joy when hearing each other's greetings. This joy is not fake but joy that arises from sincerity because God's love exists. Mary carries Jesus in her womb, and Elizabeth is able to capture Mary's greeting as the Mother of God. Elizabeth has not been told by Mary about what happens when Mary receives the good news, but Elizabeth is able to catch Mary's greeting. This shows that these two figures are very open to the work of the Holy Spirit. Actual fraternal visits are possible if people are open to the work of the Holy Spirit. Elizabeth acknowledges the dignity of humans as the 'image of God' with the statement 'mother of my God'. This states that Elizabeth recognizes and respects Mary as the Mother of God and, at the same time, acknowledges her unworthiness before God, whom Mary conceives. So, fraternal visits bring joyful value 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.

The second is to listen to each other. Humans as individuals are 'another me' who have a dual relationship with God, each other, and the created world. Dual relationships allow humans to establish relationships with other people because humans are allied creatures and cannot live without others. When humans think about separating themselves from others, they make 'me' an empty framework that cannot find

itself, cannot listen, cannot grow, and is useless to others (Iffah & Yasni, 2022). Gathering with other people through family visits can make people helpful to others. The human benefit towards other people is by listening to other people. Listening comprehension is the process of perceiving another person through the mind and organs, giving meaning to the message, and understanding it (Deshpande Foundation, 2022). Listening means an active process of giving meaning to the message someone is talking about. Family visits provide an opportunity to hear from each other directly what the families being visited say. There, interactions occur that contain meaning behind sound symbols and body movements. The meaning obtained will be understood and reflected or responded to by the interlocutor, resulting in closeness to each other because they feel understood.

Listening to other people is very important because it shows an attitude of concern for equal dignity before the Creator (Sinaga, Liando, & Wungow, 2023). Family life faces various challenges and problems, sometimes making 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 and wife relationship problems, children's education problems, extended family problems, and many others that must be faced. This, of course, requires other people to listen carefully. Listen not only to the words spoken by the families that are visited but also listen to their feelings. What is meant here is listening with empathy; visitors try to get to know the families they visit, feel what they feel, and think as they think. Listening with empathy can provide benefits for the family being visited, namely feeling understood so that they can express the emotions they are experiencing and feel cared for and loved like an *Imago Dei* (Chen et al., 2023). Meanwhile, visiting family can build good relationships, increase knowledge, and show respect for the family being visited.

The third is protecting each other from 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 murder always 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 crime (Harahap, Siregar, & Harahap, 2020). These crimes occur within families and communities, including Christian families. The Christian family is an image of God's love in the human community (Gobai & Korain, 2020). The family is a mini church where the Kingdom of God is built, maintained, and witnessed by other families. The relationship between husband, wife, and children in the family is like the relationship between Christ and His Church. The foundation on which this relationship is built is the foundation of love. In interacting through

family visits based on love, all family members must show commitment. The commitment to love must last as long as the family exists and exists as a Christian family. So it is important to create various conditions to support the creation of this love relationship.

Family visits are very necessary to share God's love with other families. During the visit, experiences regarding God's love are shared, inviting the families visited to become friends and companions for the children so they could be open about everything to their parents. Fear of parents often makes children uncomfortable talking about what they have experienced, including violence received from anyone. The presence of parents who are friends or companions is very much needed. Wives feel stressed in family life because they face various life problems, both in their relationships with their husbands and children. The opportunity to share as a couple in the family is often difficult due to various situations and conditions. The example of life that needs to be emulated by the children and families visited is an example of living in love. Pope Francis has said, "The chains of violence can be broken in society if there is forgiveness and love. Peace grows from the soil of life, from the seed of our hearts; it grows in silence, day by day, through

works of justice and mercy" (Moa & Hewen, 2022). Love is the fire that burns the spirit of a Christian family to live in love and protect its members from all violence.

One of the things that must be instilled when visiting family is to love life. Family is the seedbed for life and a sense of security from all violence. In today's increasingly advanced era, many people no longer value life (Kadir & Handayaningsih, 2020). Life is no longer considered a free gift from God. Basically, the church's attitude towards life is to defend it. Family visits are important to provide testimony through life experiences, namely protecting families from crime and violence that is currently occurring. Human dignity as an image of God will be maintained if children and families are educated to maintain the life that God has given to humans. The family cannot be separated from its membership in society. However, the family is part of society and vice versa; society is part of the family. Family visits are a form of implementation of maintaining human dignity in the family. No one has the right to take away the life that God has given to humans. Table 1 shows the presentation of the results obtained and categorization based on the data collected.

Table 1 Presentation of the Results Obtained and Categorization based on the Data Collected

Category	Results
Definition of brotherhood	Brotherhood comes from the Sanskrit word 'sodara', which means sibling relationship. In Indonesian, siblings mean someone with the same mother, one father, and one with a family relationship. Fraternity can also be understood as friendship, similar to family ties. True brotherhood occurs outside of family ties.
Fraternal goals	Humans have life needs that are not only met by the family but by everyone who struggles to live together. Human life needs consist of physiological and spiritual needs. Interaction between humans makes it possible to fulfill these needs.
Form direct contact	Direct contact can be made through family visits. Family visits involve meetings, communication, mutual listening, and strengthening in living life as social creatures. True brotherhood is built in faith beyond family ties.
Benefits of family visits	Family visits are based on God's love. It brings happiness and joy, especially when hearing each other's greetings. The value of joy arises from sincerity because God's love is present. Being open to the work of the Holy Spirit is important in building true brotherhood.
Human dual relationships	Humans as individuals have a dual relationship with God, each other, and the created world. Dual relationships allow humans to establish relationships with other people. Separating oneself from others can make a person an empty shell and useless to others.
Listening in the family context	Listening is an active process of giving meaning to the message someone is talking about. Family visits provide an opportunity to hear each other directly, creating interactions with meaning behind sounds and body movements. Listening with empathy is important to show concern for equal dignity before the Creator.
Crime in society	Crime is a social reality that exists in society. The mass media often presents news related to crimes committed by humans against each other. Crime is often influenced by economic, social, political, and cultural issues.
The role of the Christian family in protecting	The Christian family is an image of God's love in the human community. Family relationships are the foundation of love. Family visits based on love are important to share God's love, protect the family from evil, and bear witness to a cherished life.
Loving life	Family visits are important to provide testimony about life and protect families from violence. The Church's attitude towards life is to defend it. The family is part of society, and family visits are an implementation of maintaining human dignity.

CONCLUSIONS

Building brotherhood, listening to each other, and protecting each other from crime are important aspects of human social life, especially in the context of family visits. True brotherhood, which goes beyond familial ties, is built through interactions that are open to the work of the Holy Spirit, provide happiness, and strengthen the value of God's love. Listening to each other empathetically is the basis for fruitful relationships and respect for equal dignity before the Creator.

Apart from that, family visits are also a means of protecting family members from various crimes that involve social realities, such as violence that has often occurred recently and economic problems. Testimony through life experience and God's love is defined as an effort to protect human life and dignity, form the family as a safe place from violence, and teach the importance of appreciating and caring for the gift of life that God has given. The implication of this true brotherhood is the creation of happiness and joy in listening to and supporting each other.

However, the research has limitations, especially in covering certain cultural and religious contexts. Therefore, suggestions for future research involve more cultural and religious variations to detail the impact of brotherhood in a broader context. Additionally, the research could more deeply investigate the role of listening to each other in the family context, as well as looking at the impact of family visits in preventing and protecting against crime, with a focus on the values of love and life.

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