

## Mother Tongue as a Medium for Faith Growth: A Study of Christian Religious Education in the Gudang Garam GIDI Congregation

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### Abstract

*This study stems from the issue of the weakening use of mother tongue in Christian Religious Education, particularly amid the dominance of the national language and the tide of modernisation that has the potential to erode the depth of the congregation's faith. This study aims to analyse the role of mother tongue as a medium for the growth of faith among the congregation of GIDI Gudang Garam in Kerom Regency. The research uses a qualitative method with a descriptive approach, based on a postpositivist paradigm. Data were collected through in-depth interviews, participatory observation, and documentation, then analysed using an interactive model. The findings show that the mother tongue functions strategically as a pedagogical, relational, and spiritual tool in faith education. The use of mother tongue allows God's word to be understood in a more personal, contextual, and existential manner, as well as strengthening the integration of Christian faith with local cultural identity. In addition, mother tongue encourages active participation of the congregation and deepens personal relationship with God, especially in worship, prayer, and children's faith education. This study concludes that mother tongue is an important foundation for deep-rooted, inclusive, and sustainable faith growth in the context of Christian Religious Education.*

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## 1. INTRODUCTION

Language is a fundamental medium in communication, serving not only as a tool for conveying information but also as a crucial element in the formation of cultural identity and spiritual values. Language is essential for human communication, enabling the sharing of information, thoughts, and emotions (Liu, 2021). The use of language helps individuals and communities develop and express their identities. This includes the influence of accents, dialects, and linguistic variations (Valentine et al., 2008; Yücel & Öncü, 2023).

Indonesia is a country with extraordinary linguistic diversity, with more than 700 regional languages (Septianasari & Wahyuni, 2020; Sulistyono et al., 2025). Regional languages play an important role in cultural identity and everyday communication, especially among the older generation. However, there are several challenges faced in maintaining the use of regional languages in Indonesia. According to data from the Language Development and Guidance Agency, as of 2021, only 115 languages have been assessed for vitality, around 15% of the total number of regional languages. There are regional languages in the safe category, the vulnerable category, the declining category, the endangered category, the critical category, and languages in the extinct category (Florensia Marsa, 2024).



Meanwhile, UNESCO reports that around 30 regional languages in Indonesia are threatened with extinction, particularly in eastern Indonesia (Watomakin et al., 2020). Factors such as migration and national language policies have also contributed to the decline in intergenerational transmission (Isnaeni et al., 2025). In Indonesia, particularly in Papua regions such as Kerom Regency, the community uses their native language as their everyday language, which is closely related to their traditions, customs, and way of life. Meanwhile, Indonesian is the national language that unites various ethnic groups and is the main language used in education, government, and mass media (Putro & Supriyono, 2025).

In the context of the GIDI Gudang Garam congregation in Kerom Regency, the existence of the mother tongue and Indonesian language plays an important role in the process of faith growth. Christian Religious Education (PAK) as a medium for learning about faith has the task of conveying religious teachings that can be understood and accepted deeply by the congregation. However, the challenges faced in this modern era are increasingly complex.

The influence of technology has led to the simplification and standardization of language. This includes the use of abbreviations, emojis, and non-standard grammatical structures, which are prevalent in digital communication (Gudmanian et al., 2019; Sikorska et al., 2025; Vanisree et al., 2024). Regional languages, which were once the primary means of conveying religious values, are now experiencing a decline in usage, especially among the younger generation, who tend to use Indonesian more in their daily lives. The dominance of Indonesian in formal education and the mass media has made it more familiar to many people, but at the same time poses a risk of eroding native languages as part of local cultural identity (Lestari et al, 2016). This can pose challenges in conveying religious messages, as the mother tongue often contains strong cultural and symbolic meanings that are difficult to replace with another language.

In addition, differences in language comprehension levels between PAK educators and congregations also have the potential to cause communication barriers, thereby impacting the effectiveness of the faith learning process. If the language used in teaching is not in line with the comfort and comprehension levels of the congregation, then the religious messages conveyed will not be well absorbed and will not be able to form a strong faith that is deeply rooted in the lives of the congregation (Sutopo & Dewanto, 2025).

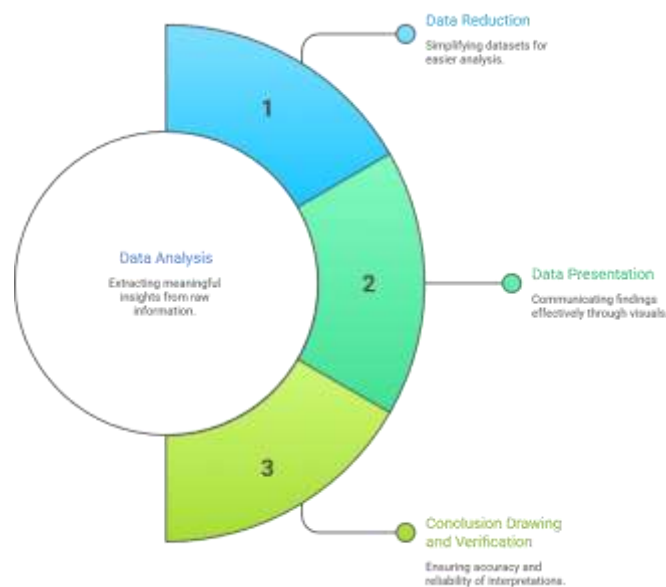
Through this study, it is important to examine the perspective of Christian Religious Education on the function of these two languages in supporting the growth of faith among the congregation of GIDI Gudang Garam. By understanding how CAR views and utilises the mother tongue and Indonesian, more effective and contextual learning strategies can be identified, which not only preserve the mother tongue but also maximise the role of Indonesian in broadening understanding of faith. This is expected to strengthen the congregation's faith in facing increasingly complex and dynamic challenges of the times.

## 2. RESEARCH METHOD

This study uses a qualitative method with a descriptive approach, as it aims to gain an in-depth understanding of the meaning and function of the mother tongue, particularly the Lani language of Papua, in Christian religious education amid the dynamics of modernisation. This approach is based on postpositivist philosophy, which views social reality as something complex, contextual, and not reducible to mere numbers.

Through qualitative methods, the research aimed to capture the experiences, views, and actual practices of congregations in using their mother tongue as a medium for learning about faith. The researcher acted as the main instrument, interacting directly with the research subjects, so that the data collection and analysis process was inductive, emphasising meaning rather than universal generalisation.

The research was conducted at the GIDI Gudang Garam Church in Kerom Regency, with the main subjects being pastors, Sunday school teachers, church parents, as well as children and teenagers involved in Christian faith education. Data was collected through in-depth interviews, participatory observation, and documentation, in order to obtain a complete picture of the use of the Lani language in worship, teaching, and faith development. Data analysis was conducted using an interactive model that included data reduction, data presentation, and conclusion drawing and verification (Miles & Huberman, 1992).



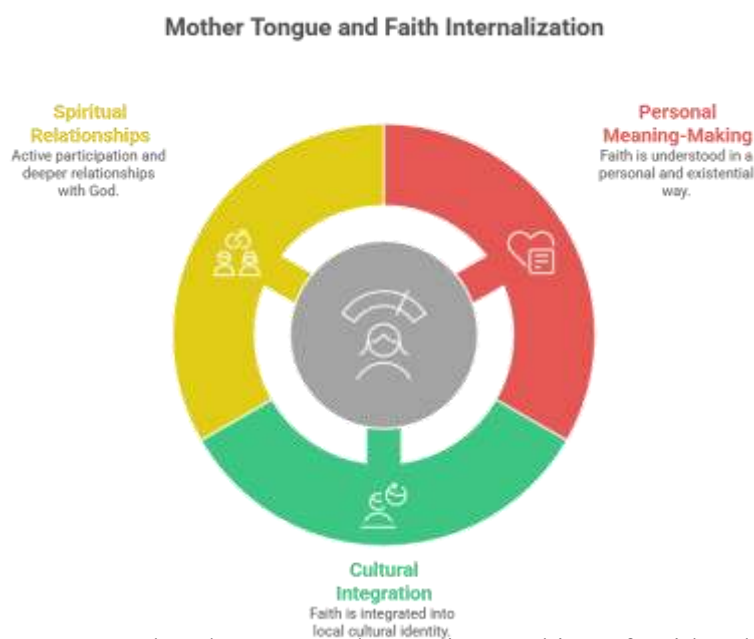
Furthermore, the data was interpreted to reveal the role of the mother tongue not only as a tool for religious communication, but also as a vehicle for transmitting faith and preserving the cultural identity of the congregation amid the tide of social change.

### 3. RESULTS AND DISCUSSION

#### 3.1 Mother Tongue and Internalisation of Christian Faith in the Congregation

The results of the study indicate that the mother tongue is regarded as a fundamental element in Christian Religious Education practice because it functions as the primary medium for interpreting the congregation's faith. The use of the mother tongue in worship allows God's message to be received in a more personal and existential manner. The language that originates from the daily lives of the congregation builds an emotional closeness between the listeners and the spiritual message being conveyed.

From the perspective of Christian Religious Education, faith is not only transmitted cognitively, but also internalised through language that is alive in the experience of the congregation. The mother tongue serves as a pedagogical tool that deepens understanding and appreciation of faith. Faith does not grow in an abstract space, but in familiar and meaningful language (Anjaya & Arifianto, 2022).



Personal and Contextual Meaning-Making of Faith. The use of the mother tongue enables the congregation to understand the Word of God in a more personal, existential, and meaningful way, as it is rooted in everyday life experiences. Faith is not received as an abstract concept but is internalized through a language that resonates with the emotional, social, and spiritual realities of the congregation.

Integration of Christian Faith and Local Cultural Identity. The mother tongue functions as a bridge between Christian teachings and the local culture of the congregation, allowing faith to be understood as an integral part of both personal and communal identity. Through the mother tongue, Gospel values are contextualized

without losing their theological substance, enabling faith to grow in a rooted and sustainable manner.

Formation of Spiritual Relationships and Congregational Faith Participation. The use of the mother tongue in worship, prayer, and teaching encourages active congregational participation and deepens personal relationships with God. The mother tongue creates a participatory and inclusive space that supports the holistic internalization of faith cognitive, affective, and spiritual within the life of the church.

The findings also show that the mother tongue acts as a bridge between the Christian faith and the local culture of the congregation. When worship services are conducted in the mother tongue, the congregation feels that the Christian faith is not a foreign reality, but rather is integrated with their cultural identity. This reinforces the view that contextual Christian religious education is more effective in building a deep-rooted faith. The mother tongue becomes a meeting place between the texts of the Bible and the reality of the congregation's lives.

Using local languages in religious education and Bible translation plays a significant role in making the teachings more accessible and relatable. This practice not only aids in better comprehension but also strengthens the cultural identity and self-esteem of the community (Beerle-Moor & Voinov, 2015; Sanneh, 2011). Through this language, the values of the Gospel are translated into symbols, expressions, and meanings that are collectively understood. Faith is not detached from the socio-cultural context of the people.

The use of the mother tongue in sermons and prayers has been proven to help congregations understand God's word more deeply. The word delivered in the mother tongue is not only heard as information, but felt as a message that touches the heart. The mother tongue allows the explanation of the word to be accompanied by concrete examples that are close to the congregation's life experiences (Stenly & Hura, 2025). This reinforces the transformative power of the word in everyday life. Within the framework of PAK, this process shows that faith learning takes place holistically, involving cognitive, affective and spiritual aspects. The mother tongue, therefore, becomes an effective instrument of faith formation.

This study also found that the mother tongue plays an important role in creating a more participatory and inclusive worship atmosphere. Congregants who are less proficient in the national language can still actively participate in worship when their mother tongue is used. This prevents symbolic exclusion in church life. From a faith education perspective, active congregational involvement is an important prerequisite for continuous growth in faith (Palimbong, 2024). The mother tongue creates a safe space for congregations to express their faith. Worship is not merely a formal ritual, but a pedagogical event that shapes faith.

The interview results show that the mother tongue plays a major role in deepening the congregation's personal relationship with God. Prayers spoken in the mother tongue are understood as a more honest and intimate form of communication. Congregants feel that they are speaking to God in the language of their hearts, not in a formally learned language. In the context of PAK, a personal relationship with God is the main foundation for the growth of faith. The mother tongue strengthens this relational dimension of faith. Therefore, the mother tongue functions as a spiritual medium that enriches the congregants' prayer life.

This study also confirms that the use of the mother tongue has a significant impact on the formation of faith in the younger generation. Children and teenagers who are accustomed to hearing their mother tongue used in worship show emotional closeness to the church and Christian teachings. Their mother tongue helps them understand that the Christian faith is relevant to their identity and lives (Pandung et al., 2025). Within the framework of Christian Religious Education, it is important to prevent a break in faith between generations. The mother tongue becomes a means of continuous transmission of faith. Faith is not only passed down doctrinally, but also culturally.

Other findings indicate that the mother tongue serves as a tool for contextualising Christian values in the daily lives of the congregation. When the word of God is explained through local expressions, proverbs, or narratives, the message of faith becomes more down to earth. The congregation is able to relate the teachings of the Bible to their social and cultural realities. From a PAK perspective, this contextualisation strengthens the relevance of faith education (Supit, 2023). The mother tongue enables dialogue between the Gospel and local culture. This process enriches the understanding of faith without detracting from the essence of Christian teaching.

Mother tongue has a strategic function in the growth of the congregation's faith from the perspective of Christian Religious Education. Mother tongue not only serves as a means of communication, but also as a pedagogical, spiritual, and cultural medium. Through mother tongue, faith is understood, experienced, and practised contextually. These findings indicate that faith education efforts that ignore the mother tongue have the potential to lose their depth of meaning. Therefore, the use of the mother tongue needs to be maintained and developed in Christian Religious Education practices. The mother tongue is the root where faith grows and bears fruit in the life of the congregation.

### **3.2 Mother Tongue as a Pedagogical and Spiritual Tool in Sunday School**

The results of the study show that the use of the mother tongue in Sunday School activities is a dominant pedagogical practice and its benefits are recognised by teachers. The mother tongue is used primarily to reach young children who have not yet fully mastered Indonesian. Through a language that is familiar to their daily lives, Bible material can be conveyed in a simpler and more understandable way. The mother tongue serves as an initial bridge in introducing Christian concepts of faith. In the context of Christian Religious Education, this approach demonstrates pedagogical sensitivity to children's language and cognitive development stages. The process of learning about faith is more effective and inclusive.

The findings also show that the use of the mother tongue has a direct impact on children's understanding of Bible lessons. Children are quicker to grasp the essence of God's word when it is conveyed in the language they use every day. The mother tongue helps children relate Bible stories to their concrete life experiences. This strengthens the process of internalising faith values from an early age. From a faith education perspective, understanding that comes from linguistic familiarity is an important foundation for the formation of a lasting faith. Faith is not only introduced, but also begins to be lived out in the context of children's lives.

The following is a presentation of the research results in tabular form, reflecting the overall findings on mother tongue as a pedagogical and spiritual tool in Sunday school.

Table 1.1. Mother Tongue as a Pedagogical and Spiritual Tool in Sunday School.

<b>Findings</b>	<b>Description of Research Results</b>
The Use of Mother Tongue in Learning	The mother tongue is predominantly used in Sunday School activities, especially for young children who are not yet fluent in Indonesian. This facilitates the delivery of Bible material and demonstrates pedagogical sensitivity to children's linguistic and cognitive development.
Understanding Biblical Material	The mother tongue enhances children's understanding of God's word. Children grasp the essence of the teachings more quickly and are able to relate them to their daily experiences, so that the values of faith begin to be internalised from an early age.
Children's Responses and Participation	Learning in the mother tongue elicits positive responses, characterised by enthusiasm, courage to ask questions, and active interaction. The learning atmosphere becomes more lively, safe, and inclusive.
Teacher-Child Relationship	The mother tongue strengthens the emotional bond between teachers and children. This warm relationship reinforces relational faith learning and supports the role of teachers as faith mentors.
Expression of Faith through Praise and Prayer	The use of the mother tongue in hymns and prayers makes children more enthusiastic and expressive. Faith is not only memorised, but begins to be experienced contextually and naturally.
The Depth of Children's Spiritual Relationships	Using one's mother tongue in personal prayer helps children build a more intimate relationship with God. Prayer is understood as personal communication, not merely a formal activity.
The Challenge of Using the Mother Tongue	The main challenges include differences in children's language abilities and limitations in teaching materials in the mother tongue, thus requiring teachers to be creative in developing contextual materials.
Implications for Christian Religious Education	Mother tongue has been proven to play a strategic role as a pedagogical, relational, and spiritual tool. This approach emphasises the importance of contextual, rooted, and sustainable faith education.

This study also found that children's response to learning in their mother tongue tends to be very positive. Children show greater enthusiasm, as seen in their courage to ask and answer questions during the learning process. The classroom atmosphere becomes more lively and interactive. The mother tongue creates a sense of security and comfort that encourages children's active participation. In the context of Christian Religious Education, active participation is an important indicator of the success of

faith learning (Surudiaman Lase et al., 2025). Mother tongue serves as a catalyst for pedagogical communication between teachers and students.

In addition to improving understanding, the mother tongue also plays a role in building closer relationships between teachers and Sunday School children. A shared language fosters a sense of togetherness and emotional closeness in the classroom. These warm relationships strengthen the relational process of learning about faith. Children see their teachers not only as educators, but also as companions on their journey of faith. From a PAK perspective, healthy relationships are an important medium for faith formation. The mother tongue, in this case, becomes an effective relational tool (Tapilaha & others, 2025).

The results of the study show that the use of the mother tongue is also evident in children's worship and prayer practices. Spiritual songs in the mother tongue are sung enthusiastically because they are easy to remember and close to their culture. Through worship, children express their faith in a natural and contextual way. In prayer, the mother tongue allows children to convey their feelings honestly and simply. This indicates that faith is beginning to be internalised, not merely memorised. The mother tongue thus functions as a spiritual medium that shapes children's expression of faith.

This study reveals that the use of the mother tongue in prayer, especially in children's personal prayers, demonstrates the depth of the spiritual relationship that is being built. Children feel more comfortable speaking to God in a language they fully understand. Prayer is not seen as a formal activity, but rather as personal communication with God (Moroki & Tulangouw, 2025). In the context of Christian Religious Education, this kind of spiritual experience is very important for the formation of authentic faith. The mother tongue strengthens the affective and spiritual dimensions of children's faith. Faith grows naturally in their daily lives.

However, the study also found challenges in the use of mother tongue in Sunday School. Differences in the level of mastery of mother tongue among children became an obstacle in the learning process. Some children were more accustomed to using Indonesian, so they had difficulty understanding certain local terms or expressions. In addition, the limited teaching materials for Sunday School in mother tongue required teachers to be creative in developing materials. These challenges indicate a need for the development of contextual learning resources. However, these challenges do not diminish the teachers' commitment to maintaining the use of the mother tongue.

The results of the study confirm that the mother tongue plays a strategic role in the religious education of Sunday School children. The mother tongue serves as a pedagogical, relational, and spiritual tool in the process of internalising the Christian faith. Through the mother tongue, biblical values are conveyed in a simple, meaningful, and contextual manner. Despite various limitations, the use of the mother tongue is maintained because it has proven to be effective. These findings emphasise the importance of a contextual approach in Christian Religious Education for children. The mother tongue becomes the initial foundation for deep-rooted and sustainable faith growth.

#### 4. CONCLUSION

This study concludes that the mother tongue plays a fundamental role as a medium for faith growth in Christian religious education practices at the Gudang Garam GIDI

Church. The mother tongue has been proven to function not merely as a means of communication, but as a medium for personal, contextual, and existential understanding of faith. Through the language that is alive in the daily life of the congregation, the word of God is received more deeply, touching the cognitive, affective, and spiritual dimensions of the congregation. The mother tongue becomes a space for encounter between the biblical text and the reality of the congregation's life, so that the Christian faith does not appear as a foreign reality, but is integrated with the local cultural identity. Faith grows deeply rooted, is lived out in concrete experiences, and is practised in the daily lives of the congregation.

The use of the mother tongue has strategic implications for the formation of faith across generations, especially in the religious education of children and young people through Sunday School. The mother tongue plays an effective role as a pedagogical, relational, and spiritual tool that encourages understanding of faith, active participation, and deepening personal relationships with God. Despite challenges such as differences in language ability and limited local teaching materials, the commitment to using the mother tongue remains relevant and urgent to maintain. This study recommends that the mother tongue continue to be systematically developed in the practice of Christian Religious Education as the foundation for contextual, inclusive, and sustainable faith education, so that the Christian faith can grow holistically and meaningfully in the life of the congregation.

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