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Strategies of Early Childhood Emotional Education Through Supportive Co-Parenting Representations in the Youtube Podcast #Bossmama

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Abstract: *This study analyzes early childhood emotional education strategies through supportive co-parenting representations in Natasha Rizky's #BossMama YouTube podcast. Using qualitative content analysis, data were collected through observation and documentation and analyzed through reduction, categorization, interpretation, and conclusion drawing. The analysis draws on emotional education, supportive co-parenting, and parental mediation theories. The findings identify three strategies: helping children recognize and understand emotions, validating children's feelings, and gradually developing emotional regulation through parental guidance. The study concludes that digital parenting content can serve as an educational medium to support early childhood emotional development when presented contextually and approached critically. These findings contribute to the development of media-based emotional education models in Early Childhood Education.*

Keywords: *education of children of this age; religious moderation; religious values; tolerance*

Abstrak: Penelitian ini menganalisis strategi pendidikan emosi anak usia dini melalui representasi pengasuhan bersama yang suportif dalam podcast YouTube #BossMama Natasha Rizky. Penelitian menggunakan analisis isi kualitatif dengan pengumpulan data melalui observasi dan dokumentasi. Data dianalisis melalui reduksi, kategorisasi, interpretasi, dan penarikan kesimpulan berdasarkan teori pendidikan emosi, pengasuhan bersama yang suportif, dan mediasi orang tua. Hasil penelitian mengidentifikasi tiga strategi, yaitu membantu anak mengenali dan memahami emosi, memvalidasi perasaan anak, serta mengembangkan regulasi emosi secara bertahap melalui pendampingan orang tua. Penelitian menyimpulkan bahwa konten pengasuhan digital dapat menjadi media edukatif untuk mendukung perkembangan emosi anak usia dini apabila disajikan secara kontekstual dan disikapi secara kritis. Temuan ini berkontribusi pada pengembangan model pendidikan emosi berbasis media dalam PAUD.

Kata Kunci: pendidikan anak usia ini; moderasi beragama; nilai-nilai agama; toleransi

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A. Introduction

Emotional development sits at the center of early childhood growth. It shapes how children recognize and name their feelings, manage their behavior, and build positive relationships with the people around them. Early childhood is often called the golden age because development moves quickly in the cognitive, social, moral, and emotional domains at once. Emotional regulation, however, lags behind. Young children are still learning it, and it is far from mature. They depend on parents who respond consistently, with warmth and support, and this kind of involvement helps children grow emotionally and cope with the social and emotional demands they meet (Rahiem, 2023; Wandansari, 2019).

Supportive co-parenting, meaning a harmonious partnership between mother and father in raising children, has become an important idea in contemporary parenting. When parents communicate positively, support one another, and stay consistent in how they raise their children, the home becomes a safer and more nurturing place for children's social and emotional growth. Co-parenting that works well has been linked to better emotional regulation, stronger behavioral self-control, and more prosocial behavior in young children, which in turn supports their well-being and adjustment (Baptista, Sousa, Soares, & Martins, 2018).

Digital technology has changed how families raise children. Parents no longer depend only on advice from the people around them. They also turn to social media, where parenting information is plentiful and easy to reach. YouTube in particular has become a common reference, with content on emotional education, parenting techniques, and co-parenting. Social media is no longer just entertainment. It has become a space where parents learn, and this shapes their views and their practices in the digital era (Jeffery, 2021).

One piece of parenting content that has drawn considerable public attention is the #BossMama podcast featuring Natasha Rizky as a guest speaker. It makes a good object of analysis because it offers real parenting experiences and also shows co-parenting in a family after divorce. The conversation further brings Islamic values into children's emotional education, through an approach built on compassion, communication, and positive emotional character.

Research on early childhood emotional education, co-parenting, and parenting in the digital era has grown considerably, yet gaps remain. Earlier work has mostly looked at parenting practices and children's socio-emotional

development in family and school settings, and at how parenting styles affect emotional development in early (Eka Putri, Badarussyamsi, & Yusria, 2023; Erdaliameta, Khurotunisa, Nana, & Tohani, 2023). Other studies have looked at digital parenting through technological media (Saputri & Wulandari, 2024), at parents' digital literacy and sharenting on social media (Chasanah & Alamiyah, 2025; Zahari, Pudyaningtyas, & Sholeha, 2023) and at how Instagram content produces parenting anxiety (Machmiyah, Udasmoro, & Noviani, 2024). One study addresses parent–child collaboration in YouTube content, but with a focus different from the present one (Chasana, 2022).

However, based on the studies reviewed for this article, there is still a gap concerning the representation of early childhood emotional education through supportive co-parenting in Indonesian parenting podcast content, where representation is used in the sense defined in the Method section. In particular, none of the studies identified through the literature search described below specifically examines the #BossMama podcast featuring Natasha Rizky as a digital representation of emotional education and supportive co-parenting, including the spiritual values that surface within them. Thus, the gap is not simply that parenting podcasts have received little attention. What is missing is an integrated analysis of how these dimensions are constructed together in an Indonesian parenting podcast. This study addresses that gap by analyzing the narratives, interactions, and parenting representations contained in one selected #BossMama episode.

The statement above rests on a literature search with the following procedure. Searches were run in Garuda, Google Scholar and Crossref with keyword combinations such as emotional education, co-parenting, Parenting podcast, digital parenting, early childhood for publications from 2018-2026. Studies were kept when they dealt with early childhood emotional development, co-parenting, or parenting in digital media, and dropped when they were not about parenting or children's socio-emotional development. Each remaining study was then compared on four points: whether it addressed emotional education, whether it addressed supportive co-parenting, whether it addressed the spiritual values that parents pass on, and whether it analyzed podcast or YouTube content as its medium. The gap was identified where no study covered these four points together. The studies cited above cover them only in part. Some concern parenting practices and children's socio-emotional development in families and schools, others concern digital parenting, sharenting, or parenting anxiety on social media, and one concerns parent–child collaboration in YouTube content. For this reason,

novelty is claimed as a specific analytical contribution of this article, namely reading emotional education and co-parenting together as they are represented in one podcast episode, and not merely because this podcast has not been studied before.

The novelty of this study lies in bringing three perspectives together: early childhood emotional education, supportive co-parenting, and digital parenting, to see how parenting practices are represented in an Indonesian parenting podcast. Emotional education and co-parenting are not treated as separate issues. The study asks how empathetic communication, emotional validation, emotional regulation, parental cooperation, and spiritual values connect within the parenting narratives of #BossMama featuring Natasha Rizky as the guest speaker. Seen this way, digital parenting content is more than a source of information. It is a representational space, and potentially an educational one, for contemporary families (Livingstone, Mascheroni, & Staksrud, 2018).

To keep the analysis within manageable limits, the focus of the study is stated explicitly. The primary focus is the representation of early childhood emotional education through supportive co-parenting. Digital parenting is a secondary focus: it enters the analysis as the medium in which this representation is delivered, not as a separate object of analysis. Two further themes, adjustment after parental separation and spiritual education, are also secondary. They were not fixed in advance as analytical categories. They surfaced while the transcript was being coded, and they are interpreted here as parts of emotional education rather than as independent topics. All claims in this article are limited to the representations found in the single episode analyzed. They are not claims about how the speakers parent in daily life, or about parenting in Indonesia in general.

This study pursues three objectives. The first is to analyze emotional education strategies for young children as they are represented in the episode. The second is to describe how supportive co-parenting is implemented in it. The third is to examine the representation of parental caregiving collaboration portrayed in the #BossMama podcast featuring Natasha Rizky. Each objective is traced through data units, categories, excerpts, interpretations, and conclusions in the matrix presented as Table 5. Through this investigation, the study seeks to develop a deeper understanding of parenting practices and emotional education as represented in digital media. The findings are expected to contribute both theoretically and practically to the advancement of Early Childhood Education scholarship, particularly in the areas of parenting practices and the utilization of digital media in the Indonesian context.

B. Method

This study employed a qualitative approach using qualitative content analysis as its research design. This approach was selected because the study seeks to understand the meanings, patterns, and representations of early childhood emotional education and supportive co-parenting portrayed through digital parenting content rather than to measure the content numerically. The analysis focused on verbal narratives, nonverbal expressions, visual elements, and the context of interactions presented in the selected podcast episode. The analytical process followed the qualitative content analysis framework through data reduction, categorization, interpretation, and conclusion drawing (Wulandari, Wijayanti, & Saliman, 2020).

Representation is used in a specific and limited sense in this article. Following Hall , epresentation refers to the way meaning is produced and conveyed through language and images, which means that what appears on screen is a constructed account and not a direct mirror of family life (Hall, 1997). In this study, the representation under analysis is the account of parenting that the guest speaker narrates from her own experience and that the host frames through her questions, within one podcast episode. It is a media narrative of personal experience. It is not treated as evidence of how parenting is actually practiced in the speaker's household or in Indonesian families in general.

Three layers are kept apart in the analysis. The first is what the speakers actually said and showed, recorded as transcript excerpts in the first column of the tables. The second is the researcher's interpretation of those excerpts, given in the second column of the tables and in the discussion that follows each one. The third is the normative implication, meaning what the dialogue suggests about good parenting. This layer is reported cautiously, tied to the literature, and presented as the researcher's reading and not as a claim made by the speaker.

The research object was one episode of the #BossMama YouTube podcast (EP. 13, 1:00:28) featuring Natasha Rizky as the primary guest speaker, available at https://youtu.be/bukNnjpHb1g . The episode was selected through purposive sampling, in which a case is chosen on purpose because it can answer the research questions in depth. Calling the case information-rich only means something if the criteria can be inspected, so they are stated below.

Three inclusion criteria were applied. First, the episode had to be a full-length episode that is publicly accessible on the #BossMama channel, with the speakers visible and audible, so that verbal, nonverbal, and visual data could all be analyzed.

Second, the guest had to be a parent who speaks about raising her own young children from personal experience, and not only about parenting in general terms. Third, the conversation had to address the primary focus of the study, early childhood emotional education and co-parenting, and also touch on children's emotional and spiritual development. Short clips and highlight cuts, episodes that offer general parenting tips without personal narrative, and episodes that cover only one of these topics were excluded. The selection followed three steps: the criteria were derived from the research focus, episodes of the channel featuring parent guests were reviewed against them, and the episode with Natasha Rizky was chosen because it met every criterion.

The selected episode contains an extensive and interconnected discussion of parental communication, children's emotional experiences, parental cooperation, post-separation family adjustment, emotional regulation, and the introduction of Islamic and spiritual values. It could also be divided into nine relevant segments, several of which correspond directly to the research focus: healthy co-parenting, emotional education, post-separation adjustment, spiritual education, and parent–child emotional closeness. Episodes that discuss parenting only in general terms do not offer this combination. These features, and not the number of episodes, are what make the case information-rich.

One episode was judged sufficient because the study aims at depth and not breadth. It asks how emotional education and co-parenting are represented in a single sustained narrative, not how often such themes appear across a channel. An episode of just over an hour, divided into nine segments, gives enough units of analysis for that purpose. The consequence is a limit on transferability. The findings describe how parenting is represented in this episode, and they should not be read as describing the channel as a whole, other guests, or parenting practices in Indonesian families more broadly. Readers can judge for themselves whether the findings apply to other contexts, using the excerpts and context reported in the tables. Comparing further episodes would be the natural next step.

The research subject was Natasha Rizky, who appears in the episode as the guest speaker and tells the parenting stories analyzed here. Sabrina Anggraini, the channel owner, is treated as the host whose questions steer the conversation, not as a subject in her own right. Neither of them was interviewed for this study. All data come from what appears in the published episode.

The data came from two kinds of sources. The primary data are the episode itself: what the speakers say, how they say it, and what the camera shows. That includes dialogue and narrative, body language and facial expressions, and the

visual setting wherever it says something about parenting. The units of analysis were conversational segments, the guest speaker's statements, and scenes that illustrate emotional education, supportive co-parenting, or spiritual parenting. The secondary data are books, journal articles, and earlier studies on early childhood emotional development, parenting, co-parenting, and digital media. These were used to ground the interpretation and to set the findings against existing academic discussion.

Data collection went through four steps. The researcher first watched the whole episode from beginning to end to get a feel for the conversation, then returned to it several times, pausing at passages that touched on emotional education, co-parenting, or spiritual values. Next, the spoken content was transcribed and the nine segments that matched the research focus were marked. Screenshots of relevant scenes were then taken to keep hold of facial expressions, gestures, and setting, and audience comments under the video were gathered as supporting material. The last step was collecting the literature listed above so that interpretation would not rest on the episode alone.

Analysis followed the usual stages of qualitative content analysis. In data reduction, statements and scenes unrelated to the research focus were set aside. The remaining material was sorted into categories. Some were set in advance from the two theories: emotional recognition, emotion validation, and emotional regulation from emotional education theory, and communication, consistency, and cooperation between parents from supportive co-parenting theory. Others were not planned. Adjustment after separation and spiritual education emerged from the transcript during coding and were kept as secondary themes. Emotional education theory and supportive co-parenting theory are therefore the analytical frameworks, while the literature on digital parenting serves only as background for understanding the medium. Each category was interpreted in light of these frameworks, and conclusions were drawn in line with the research questions. The researcher acted as the main instrument throughout. When a line in the transcript was ambiguous, the researcher went back to the video, since tone and context often change what a sentence means.

C. Result and Discussion

This study examines digital parenting content presented on the #BossMama YouTube channel, hosted by Sabrina Anggraini, with a particular focus on the episode featuring Natasha Rizky as the primary guest speaker. The episode can be

watched at https://youtu.be/bukNnjpHb1g. It was chosen because it provides extensive discussions on early childhood parenting, emotional education, parental roles, and co-parenting practices within the family setting. The #BossMama podcast also offers representations of parenting communication that are highly relevant to the realities of contemporary family life in the digital era.

Sabrina Anggraini owns the channel and hosts the conversation in this episode. Her tone is warm and reflective, and she steers the talk toward parenting practices, personal experience, and family values. For the purposes of this study she is the link between the guest and the audience, the person who carries messages about child-rearing and family relationships from one to the other.

Natasha Rizky is the main guest in this episode. She shares her experience of raising children, which rests on family values, patience, emotional self-regulation, and cooperation between parents. She speaks both as a public figure and as a mother, so what she says is personal and instructive at once when it comes to early childhood emotional development. Her reflections show how emotional education can grow out of everyday parenting, especially through empathy, emotional awareness, and cooperative parenting. The episode is therefore a relevant source for looking at how early childhood emotional education is represented in digital media.

A passage from Natasha's own account shows the point this study keeps coming back to. Talking about how she and her former husband handled their different parenting styles, she describes the father as someone who tends to say, "It's okay," while she is firmer and more disciplined, and she admits the children became confused. The two of them eventually sat down and agreed on some rules. The same openness carries over to the children. After getting angry, they talk through what happened. She says she is never ashamed to apologize, and she avoids telling them that Allah is angry because she wants them to know that Allah loves them. This passage matters for the study because co-parenting, emotional regulation, and spiritual values appear in it as one story and not as three separate topics.



Picture 1.
Profile Sabrina Anggraini



Picture 2.
Profile Natasha Rizky

The findings show that the #BossMama episode featuring Natasha Rizky represents early childhood emotional education and supportive co-parenting in several layers within the context of contemporary family life. The qualitative content analysis of this purposively selected episode shows that the podcast does more than relay the guest's personal experiences. It also reflects parenting practices that support children's emotional development as a whole. This agrees with earlier research suggesting that parenting in the digital era puts growing weight on children's socio-emotional development, through approaches that are adaptive, communicative, and driven by empathy within modern families (Suargani, Surya, & Maullasari, 2023).

The first finding reveals that the emotional education strategies portrayed in the podcast focus primarily on helping children recognize and understand their emotions. Parents are represented as key figures who support children in identifying and processing their emotional experiences. This finding aligns with previous studies emphasizing the crucial role of parents in fostering emotional regulation through responsive and supportive interactions (Rahiem, 2023). The guest says children should not be steered toward good behavior before their emotions have been acknowledged and understood. Emotional awareness, in other words, comes first, since children learn to regulate their emotions through parental guidance in recognizing, understanding, and managing what they feel (Rahmayunita, 2026). Recognition is therefore the base on which adaptive behavior in early childhood is built.

The second finding highlights the practice of emotion validation as an essential component of emotional education. Emotion validation is represented through parents' acceptance of children's feelings without judgment and their willingness to provide a safe space for emotional expression. The guest speaker emphasizes that children should not always be expected to remain calm or compliant; instead, they need opportunities to experience and express their emotions before being guided toward appropriate solutions. This approach reflects a more empathetic and child-centered parenting style that supports children's emotional well-being (Puspitasari & Riza, 2026).

The third finding emphasizes the importance of emotional regulation, referring to children's ability to gradually manage their emotions with parental guidance. In the podcast, emotional regulation is portrayed not as an innate ability but as a skill developed through continuous learning and consistent support. Parents are represented as role models who demonstrate healthy emotional management by remaining calm in challenging situations, avoiding emotional

outbursts, and modeling constructive problem-solving strategies. Such practices help children recognize, accept, and express their emotions more effectively, thereby fostering emotional competence from an early age (Nadiatulfath & Kurniati, 2024).

The study also finds a representation of supportive co-parenting in the guest's narrative. Co-parenting here is more than a practical arrangement between two people. It is a shared commitment to putting children's emotional needs first. The guest stresses shielding children from adult conflict, keeping communication between parents healthy, and respecting each other's parenting roles even when the relationship is difficult. An approach like this helps create a secure and stable environment for children's emotional development (Hadi, 2024).

Taken together, the #BossMama episode featuring Natasha Rizky gives a rounded picture of early childhood emotional education and supportive co-parenting in contemporary families. The content analysis identified three key themes: (1) emotional recognition, where parents help children identify and understand their feelings; (2) emotion validation, where parents accept children's emotional expressions without judgment before guiding their behavior; and (3) emotional regulation and parental modeling, which shows that emotional management develops through steady guidance and good role modeling. The podcast also presents a co-parenting model that puts children's emotional well-being first, encourages healthy communication between parents, and tries to keep children away from adult conflicts.

The findings are organized by the main themes found in the data, which suits a qualitative content analysis. This thematic order follows the focus of the study, namely how early childhood emotional education is represented through supportive co-parenting in the #BossMama podcast.

Table 1.

Representation of Supportive Co-Parenting Through Consistency and Communication in Parenting Practices

Dialogue Excerpt	Researcher's Analysis
"The father tends to say, 'It's okay,' whereas I am more firm and disciplined... the children become confused..."	Indicates inconsistency in parenting practices, which may create confusion for children regarding expectations and behavioral boundaries.

"Eventually, we sat down together and established some rules..."	Demonstrates negotiation and the alignment of parenting goals as a foundation of supportive co-parenting.
"If I have work commitments on the weekend... would it be possible for us to switch schedules?"	Illustrates flexibility as a form of cooperative parenting and shared caregiving responsibility.

Co-parenting in the #BossMama episode appears to be built on clear communication, agreement on family rules, and the ability to adjust roles when circumstances change. The talk about differing parenting styles, with the father shown as more permissive and the mother as firmer and more disciplined, illustrates how inconsistent approaches can confuse children. Yet the differences are not shown as a source of lasting conflict. The parents work them out through negotiation and rules they both agree on. Supportive co-parenting therefore seems to depend less on parents having similar styles than on their ability to handle differences together, in their children's best interests (Pires & Martins, 2021).

The habit of talking things through after a conflict, and of staying in touch by phone or video call, shows that emotional closeness is built deliberately and kept up over time. Seen from an attachment perspective, warm and responsive relationships give children a sense of security and make it easier for them to express emotions in healthy ways. This agrees with earlier studies showing that children's emotional regulation develops through parental role modeling and supportive family communication. The episode thus portrays the parent–child relationship as more than the setting of boundaries. Warmth, reflection, and emotional support are shown as essential to children's emotional development (Qian, Chen, & Yuan, 2020).

Table 2.

Emotional Education in Children's Post-Separation Adjustment

Dialogue Excerpt	**Researcher's Analysis**
"Your mother and father are no longer in conflict..."	Honest and age-appropriate communication helps children understand changes within the family structure.
"The first year was a period of adjustment for them..."	Emotional adaptation is portrayed as a gradual and ongoing process.

"Life is not a fairy tale..."	Parents introduce the realities of life through reflective and meaningful communication.

The table shows that children's emotional education after separation is carried through open communication, emotional support, and explanations that suit the child's developmental stage and circumstances. The line "Your mother and father are no longer in conflict" shows a parent explaining a family change simply and reassuringly. Children are not left to cope with the transition by themselves. They are helped to understand what has happened without being weighed down by adult conflict. Through honest and careful communication, they can come to see that even though their parents no longer live together, the love, care, and presence of both parents remain part of their lives.

The remark that children need "the first year" to adapt shows that emotional adjustment is gradual and cannot be hurried. The parents in the podcast seem aware that family transitions take time for children to understand and accept. The expression "life is not a fairy tale" works in a similar way, as a form of reflective communication in which parents introduce the realities of life honestly yet supportively. These points are in line with psychosocial developmental perspectives, which stress that family support helps children feel secure and cope better with change. The podcast thus represents post-separation emotional education as guidance built on openness, empathy, and the strengthening of children's emotional resilience through family transitions (Cox, Brosi, Spencer, & Masri, 2021).

Table 3.

Spiritual Emotional Education Through a Reflective Approach

Dialogue Excerpt	**Researcher's Analysis**
"I avoid saying that Allah is angry..."	Demonstrates an effort to avoid fear-based religious education.
"When Allah gives you something, such as a phone, does He delay it?"	Reflective questioning is used to foster children's awareness and understanding.
"I want them to know that Allah loves them..."	The concept of tawhid is represented through love, compassion, and emotional closeness to God.

The table suggests that the podcast conveys spiritual-emotional education in a gentle and reflective way. The guest deliberately avoids fear-based religious language, such as divine anger or punishment, when introducing religious values to children. Spirituality is presented instead as a way to build a warm, secure, and loving relationship between children and God. In this parenting framework, spiritual values are seen as essential to children's sense of security, emotional well-being, and connection to religious teachings (Putri, Rahmawati, & Zuhro, 2022).

The guest also uses reflective questions, for example "When Allah gives you something, does He delay it?" This style of communication encourages children to think about the meaning behind rules and expectations and not simply obey instructions. Children are guided to see the link between blessings and responsibilities, so that learning comes from their own awareness and not from coercion. The parent's wish that children understand that "Allah loves them" strengthens the representation of tawhid through love, gratitude, and emotional closeness. Spiritual education is thus portrayed as an integral part of emotional education, supporting children's inner well-being and a positive relationship with religion from an early age (Harum Sida Rahmi, Nasikhin Nasikhin, & Mustopa Mustopa, 2025).

Table 4.

Emotional Regulation and Parent-Child Closeness

Dialogue Excerpt	Researcher's Analysis
"I am never ashamed to apologize..."	Parents serve as role models for emotional regulation and accountability.
"Please forgive me..."	Apologizing fosters a dialogic and respectful parent–child relationship.
"After getting angry, we discuss what happened..."	Conflict is utilized as an opportunity for reflection and emotional learning.

Children's emotional regulation, according to the findings, is fostered through parental role modeling and open communication. Apologizing after reprimanding a child shows that parents do not try to look flawless or always right. They are willing to admit mistakes and do better. Such actions give children concrete examples of healthy emotional management and show that parenting is a process of learning together, not only of enforcing rules and corrections. Parental apologies also reflect respect for children's feelings and help build warmer, more dialogic family relationships(Lubis et al., 2026).

Talking through a situation after a conflict suggests that disagreements are treated as chances for reflection and mutual understanding and not as purely negative events. Children are encouraged not only to accept correction but also to think about their actions and the reasons behind them. Keeping in touch by phone or video call shows that the parents are committed to staying emotionally close despite physical distance. Relationships marked by openness and warmth help children feel secure and more at ease expressing their thoughts and emotions. The podcast therefore portrays the parent–child relationship as one that balances discipline with attachment, empathy, and continuing support (López-Martínez, Montero-Montero, Moreno-Ruiz, & Martínez-Ferrer, 2019).

The analysis shows that the #BossMama episode offers a strong representation of early childhood emotional education through supportive co-parenting, reflective communication, and the integration of spiritual values in everyday parenting. Emotional education here is not delivered as direct advice or rigid instruction. It comes through real parenting experiences that sit close to contemporary family life. The episode therefore works as more than entertainment. It is a pedagogical space that shows how parents build healthy emotional relationships with children through open communication, negotiated rules, and everyday role modeling.

The first finding is that supportive co-parenting is represented through effective communication and through efforts to bring the mother's and father's parenting approaches into line. The father is described as more permissive and the mother as more disciplined, and this difference can at first confuse the child. It does not grow into conflict, though, because the parents negotiate and agree on household rules. This supports the view that the quality of co-parenting depends less on similar personalities than on parents' ability to coordinate, communicate, and understand each other (Pires & Martins, 2021). It also fits studies that stress communication, flexibility, and mutual support among caregivers in creating a stable family environment for children's emotional development. The episode thus suggests that consistent rules and effective communication between parents are an essential foundation for children's emotional security.

This study also finds that emotional education after parental separation is carried out through open communication and adaptive emotional support. Parents explain the divorce in simple, reassuring language so that the child feels involved and understood while the family structure changes. The mention of a one-year adjustment period shows that parents see children's emotional regulation as

gradual and not something to impose at once. This is consistent with studies that emphasize a sense of security and family emotional support in helping children cope with life transitions.

Divorce is often seen as a risk factor for children's emotional development, but this analysis offers a more hopeful and contextual reading. The impact of separation depends not only on the event itself but also on the quality of communication and emotional support that follows. In this episode, a post-separation family can still be a supportive environment when the co-parenting relationship is kept healthy (Cox et al., 2021).

Emotional education in the episode is also tied to the spiritual side of parenting. Natasha Rizky describes a religious approach that rests on love and reflection and not on threats. She avoids expressions such as "God is angry" or "you will go to hell" and uses reflective questions, which indicates that religious values are taught through awareness and understanding and not through fear. Tawhid here is more than religious knowledge. It becomes an emotional experience that helps children recognize God's compassion in daily life. The podcast thus represents spiritual education as part of emotional education, one that helps shape children's sense of security, emotional regulation, and character from an early age (Harum Sida Rahmi et al., 2025; Putri et al., 2022).

Emotional education is reinforced through the way parents and children communicate. In the podcast, emotional regulation and closeness between parent and child are shown through role modeling and dialogue. Parents apologize, talk through conflicts afterward, and keep communicating consistently, which points to a family relationship built on openness and respect for children's feelings. Children are asked not only to follow rules but also to understand why parents act and decide as they do. A warm, responsive relationship helps them feel emotionally secure while they learn to regulate their emotions from their parents' example. Regulation, in this picture, grows through learning, reflection, and mutual understanding and not through strict control (López-Martínez et al., 2019).

Spiritual education, emotional communication, and parental role modeling are tied together in the episode, and each reinforces the others. Overall, the representation of emotional education in this podcast takes shape through the combination of supportive co-parenting, emotional communication, and spiritual education, which together support parenting that adapts to children's needs and to the dynamics of modern family life. The contribution of this study lies in reading these three aspects together within a digital media space, a parenting podcast,

whereas the studies reviewed here generally examine them separately. In this episode, at least, digital parenting media works not only as a source of parenting information but also as a representational space that offers a particular picture of parent–child relationships, co-parenting collaboration, and values-based emotional education. This suggests that parenting podcasts can serve as educational media that present supportive, reflective, and contextually relevant parenting models for contemporary family life (Livingstone et al., 2018).

These conclusions should be read within the limits of the design. They concern how parenting is represented in one episode, as narrated by one guest and framed by one host. They do not show how the speakers parent in everyday life, and they do not describe parenting in Indonesian families in general. Comparing several episodes and guests, and adding data on audience reception, would be the natural way to test how far these representations hold.

Based on the findings as a whole, the author argues that the #BossMama episode does more than present the personal experience of a mother who is also a public figure. It illustrates a model of emotional education that speaks to challenges families face in the digital era. Supportive co-parenting, reflective communication, and a compassionate spiritual approach suggest that early childhood emotional education is built through warm, open, and consistent relationships between parents and children.

The author also observes that parenting podcasts like this one can do more than entertain or pass on information. #BossMama has the potential to become a family educational space that shows concrete parenting practices, which makes them easier for the public to grasp and reflect on. Because the speakers share real experiences, audiences may get more than parenting theory at a conceptual level. They may also see how the values are applied in daily life.

In this sense, digital media can serve as a form of social learning that gives parents new perspectives on communication, co-parenting collaboration, and children's emotional education. The author therefore argues that early childhood emotional education grounded in supportive co-parenting matters not only within the family but also as something worth representing in digital media, which is so closely woven into contemporary society. The findings suggest that supportive, reflective, value-based spiritual parenting, as represented in this episode, could serve as an alternative family education model that adapts better to contemporary social dynamics while strengthening children's emotional development more fully.

D. Conclusion

This study shows that early childhood emotional education in the #BossMama podcast through supportive co-parenting, are helping children recognize and understand their emotions. Parents are represented as key figures who support children in identifying and processing their emotional experiences. Second, emotional validation is highlighted as an essential practice in which parents acknowledge and accept children's feelings. Third, emotional regulation is emphasized as a gradual process through which parents guide children in managing their emotions appropriately. Parenting is not portrayed merely as rule enforcement or parental control, but as a process of building warm, open, and empathetic relationships. Parental cooperation, reflective communication, and the cultivation of religious values based on compassion demonstrate that children's emotional needs can develop in a healthy way even amid family dynamics. These findings also emphasize that digital parenting media is not only an information source, but also has the potential to function as an educational space for families by presenting parenting practices that are more relevant, supportive, and closely aligned with contemporary social life.

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