

Reframing CODA Child Welfare through Digital Family Support: Deaf Mothering and Implications for Inclusive Education in Indonesia

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ABSTRACT

This article reconceptualizes the welfare of Children of Deaf Adults (CODA) through digital family support and Deaf mothering, while examining their implications for inclusive education in Indonesia. To address research gaps that typically focus on communication barriers or child interpreting burdens, this study conducts a secondary qualitative content analysis of 60 TikTok videos from the Indonesian account @jennifernatalie_, across the playlists “Doa Joshua,” “Mom & Son,” and “Bahasa Isyarat.” Drawing on family communication patterns, social inclusion indicators, and disability-inclusive support perspectives, the study identifies three key findings. First, CODA welfare is constructed through dialogic, participatory, and consensual family communication. Second, multimodal communication serves as relational access that fosters emotional security, linguistic inclusion, and child participation. Third, TikTok functions as a platform for digital advocacy and public pedagogy that challenges deficit-based representations of Deaf parenting and offers relevant insights for inclusive educational practice. Ultimately, this study repositions Deaf mothers as active agents of child welfare. Practically, the findings highlight the relevance of sign language, multimodal communication, and digital family advocacy for inclusive education, family support, and disability-responsive services for Deaf-headed households.

Keywords: CODA, Deaf Parenting, Inclusive Education, Disability Inclusion, Family Communication

1. Introduction

The Inclusion and wellbeing of children in families affected by disability cannot be understood solely within formal educational or social-service settings. Family communication, language accessibility, parental participation, and supportive relationships also shape children's

opportunities for meaningful participation and inclusion. These issues are particularly important in families in which parents have sensory disabilities, where dominant hearing-centred assumptions may influence how parenting capacity, child welfare, and educational support are understood.

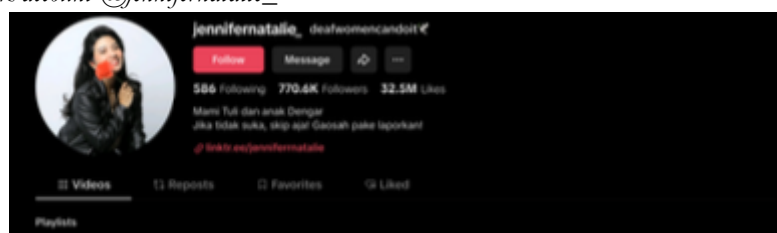
Efforts to promote child welfare and social functioning lie at the core of social work practice, which is defined as the professional activity of helping individuals, groups, and communities enhance their capacity to function socially (Hami and Trustisari 2024; Trisnanto et al. 2024). In the contemporary era, family welfare, disability inclusion, and digital participation have become increasingly intertwined within the landscape of social work. Nevertheless, in both professional and public discourse, families with disabled parents are frequently analysed through a biased lens that reduces them to vulnerability, dependency, and medical service needs alone. This conventional approach inadvertently reproduces deficit-based assumptions about disabled parents, particularly when sensory difference is interpreted as parental incapacity rather than as a distinctive condition that requires communication access and inclusive support.

This issue is especially critical within Deaf-hearing families, in which Deaf parents raise hearing children commonly known as Children of Deaf Adults (CODA). Within the child-welfare landscape, CODA are often rendered invisible because they are “hearing” individuals who are superficially assumed by the majority society to face no particular difficulties (Nabilah et al. 2025; Zuccalà 2025). In reality, CODA grow up in a highly distinctive bicultural and bilingual environment, in which communication is shaped by the dynamic interplay of Deaf culture, hearing culture, spoken language, sign language, gesture, and digital mediation (Hearview 2025). Unprepared social infrastructure often forces CODA into “parentification,” a psychological and relational burden in which children assume

adult responsibilities as interpreters in critical situations such as medical or financial matters (Hearview 2025; Reframing CODA Welfare Report n.d.). Although earlier literature has recognised this role strain, such framing risks reducing the CODA experience and overlooking dimensions of emotional closeness, cultural fluency, bilingual development, and the resilience of Deaf families. It is therefore essential to shift the paradigm from “parental incapacity” toward “family capability,” given that visual communication patterns and adaptive sign language can in fact strengthen children’s emotional bonds and cognitive flexibility (Nabilah et al. 2025; Purwanti et al. 2023).

There is growing recognition of the importance of analysing digital spaces as arenas in which people with disabilities can represent themselves, produce knowledge, and deconstruct stigma. TikTok, with its short-form audiovisual format, is particularly relevant because it enables Deaf creators to integrate sign language, text, and visual expression to achieve accessible communication. In the Indonesian context, the TikTok account @jennifernatalie_ offers a rich empirical case study of Deaf mothering, CODA interaction, and digital advocacy. Through daily parenting content featuring Jennifer Natalie (a Deaf mother) and Joshua (her hearing son), the account consistently educates the public and erodes the “courtesy stigma” often attached to CODA (Nabilah et al. 2025; Zuccalà 2025). Empirical data show that, as of 31 May 2025, the account had reached a massive audience of 769,517 followers, 1,442 videos, and more than 32 million likes evidence of a broader shift in how society consumes disability narratives.

Image of the TikTok account @jennifernatalie_



Nonetheless, prior studies on this issue remain highly fragmented and leave a significant literature gap. Existing research has generally

focused separately on language development in children with hearing impairment (Purwanti et al. 2023), support systems for hearing parents (Terry

2023), social representations of deafness (Zuccalà 2025), CODA language acquisition through media (Dewi et al. 2024), or the general role of social workers in disability services (Akbari 2021; Hami and Trustisari 2024). The preliminary analysis of the @jennifernatalie_ account that underlies this article has thus far only explored family communication patterns, multimodality, and representations of Deaf culture (Nabilah et al. 2025). No study has yet explicitly examined how a Deaf mother's digital parenting practices can contribute to broader understandings of CODA child welfare, inclusive family communication, educational inclusion, and disability-responsive support in Indonesia.

To address this gap, this study aims to reconceptualise CODA child welfare through the lens of digital family support. Specifically, the study addresses three research questions: (1) How is CODA child welfare constructed through the TikTok videos of a Deaf mother in Indonesia? (2) How does multimodal family communication function as a form of digital family support for CODA children? and (3) How can TikTok-based Deaf mothering practices inform inclusive education, family support, and disability-responsive services in Indonesia? This study offers theoretical and practical contributions by extending knowledge of CODA welfare, family communication, and disability inclusion in sensory-diverse households. It further considers how family-level communication access and digital advocacy may inform inclusive educational environments and disability-responsive support services, while repositioning Deaf mothers as active agents of child welfare.

CODA, Child Welfare, and Invisible Family Needs

Children of Deaf Adults (CODA) refers to hearing children raised within Deaf family environments characterized by bimodal-bilingualism and biculturalism. From a social work perspective, CODA welfare must not be reduced to mere physical protection; it must comprehensively encompass psychosocial needs, including emotional security, active participation, unimpeded communication access, and positive

identity formation. Unprepared public infrastructure often forces CODA into incidental parentification, burdening them as "language brokers" for adult matters. Without systemic social interventions or digital family support, this prolonged mediating role risks generating chronic emotional pressure.

While research on the Indonesian Deaf community is extensive, existing literature remains fragmented and polarized. Studies either focus on clinical-rehabilitative approaches for Deaf children (e.g., Purwanti et al., 2023) or examine hearing parents raising Deaf children (e.g., Terry, 2023). Consequently, the lived realities of Deaf mothering and families led by Deaf parents have escaped academic attention. Although contemporary researchers (Dewi et al., 2024; Nabilah et al., 2025) have begun investigating CODA interactions on TikTok, their analyses remain confined to macro communication patterns and digital culture representations. They fail to extend their findings to child welfare domains or social work interventions. It explicitly positions CODA not as informal communication aids, but as central subjects within child welfare, inclusive education, and disability-support discourse in Indonesia. Ultimately, this research offers culturally grounded guidance for educators, social workers, and other professionals supporting Deaf-headed households.

Deaf Mothering beyond Deficit-Based Parenting

For over a century, mainstream academic, medical, and clinical service institutions have tended to evaluate Deaf parents through an audiocentric lens that situates their maternal practice within a deficit-based medical model (Humphries 2013). In this dominant narrative, Deaf mothers are pathologically positioned as individuals who "lack": unable to hear, isolated by inherent communication barriers, and assumed to be unilaterally dependent on their children to interact with the hearing world. This institutional pressure often manifests as "newgenics," in which professionals or family members question the parenting competence of

women with sensory disabilities because they are deemed misaligned with the hearing-centred ideal of motherhood (Athanasiadou and Pollalis 2024; Najarian 2006). Yet this pathologising frame overlooks the fundamental fact that developmental challenges within Deaf families are not caused by deafness itself, but are systematically constructed by a discriminatory social environment ill-equipped for visual-manual communication.

This article inverts this conventional view by integrating the strengths-based perspective long established in social work practice. Within this framework, families are no longer analysed through their pathology or hardship, but examined through the richness of their resources, adaptive strategies, and relational capacities (Zand and Pierce 2011). Drawing on Community Cultural Wealth theory, Deaf mothering has been shown to actively draw on aspirational, familial, linguistic, and navigational capital to build active caregiving and family resilience (St. Clair et al. 2025). Rather than being objects of pity or passive recipients of services, Deaf mothers act as active agents in producing their children's welfare. This mothering entails substantial emotional labour in advocating for children's rights while normalising their family's position as a legitimate linguistic minority within non-inclusive public institutions.

The principal theoretical contribution of Deaf maternal practice lies in linguistic creativity and mastery of bimodal bilingualism. Deaf mothers develop sophisticated visual-tactile maternal capital, such as adaptive visual-attention strategies that foster optimal interactivity with their children (Loots and Devisé 2003). This is reflected in a democratic parenting style marked by active involvement, positive reinforcement, and open two-way communication (Nur'aeni et al. 2025). Within disability-focused social work, Deaf mothering extends beyond the fulfilment of basic caregiving functions; it is a disciplined practice centred on life preservation, emotional growth, and children's social acceptability. Deaf mothers should therefore be positioned as sources of positive development and models of resilience capable of guiding their children

whether hearing (CODA) or Deaf toward successful bicultural existence.

Digital Family Support and TikTok Advocacy

In contemporary digital society, TikTok has undergone a functional shift from an algorithmic entertainment platform to a crucial space for family documentation, education, advocacy, and social support (Çakıcı, Güler, and Faizulaeva 2026; Persson 2023). Through personal storytelling, it effectively builds collective empathy and raises public awareness regarding the rights of disabled families (Johansen 2025). At the meso level, these online networks provide interactive spaces for sensory-diverse families to share lived experiences, collectively redefining family functioning dynamics (Özdemir and Kayaalp 2025). Independent content creation empowers individuals to reclaim full control over their domestic narratives, voicing justice and social change often neglected in traditional media (Barrett 2021).

In this context, TikTok videos from the @jennifernatalie_ account represent a transformative form of digital advocacy. The content depicts intimate mother-child communication, the use of Indonesian Sign Language (Bisindo), and bimodal family relations that actively challenge deficit paradigms and social stigma toward Deaf parents. This practice aligns with broader strategies where disabled parents use social media to educate the public about their everyday struggles and capabilities (Johansen 2025).

TikTok operates as a form of public pedagogy, making the advocacy and representation of disabled families visible beyond formal social service institutions. However, this heightened digital visibility also demands that parents act as "privacy stewards" to protect their children's digital rights, dignity, and future (Brown 2025; Hillman and Thy 2025; Johansen 2025). Ultimately, this educational content offers social workers a new modality for integrating digitally based interventions into practice (Sury, Zygmuntowicz, and Dziubla 2024).

Inclusive Education, Disability Services, and Family Support

For Deaf–CODA families, inclusion extends across interconnected family, educational, and social-service environments. Inclusive education should therefore be understood not merely as physical access, but as meaningful participation, belonging, and recognition of human diversity. Family perspectives are particularly important because inclusive practice requires educational environments to respond to differences rather than expecting children and families to conform to dominant norms (Cologon, 2022).

This perspective is especially relevant to CODA, who grow up within distinctive bilingual and bicultural contexts. Fox (2018) notes that CODA may mediate communication between schools and Deaf parents, while differences between home communication practices and majority-language norms can also be misunderstood in educational settings. Educational inclusion for CODA therefore requires accessible family–school communication, recognition of Deaf cultural and linguistic contexts, and avoidance of

placing inappropriate interpreting responsibilities on the child.

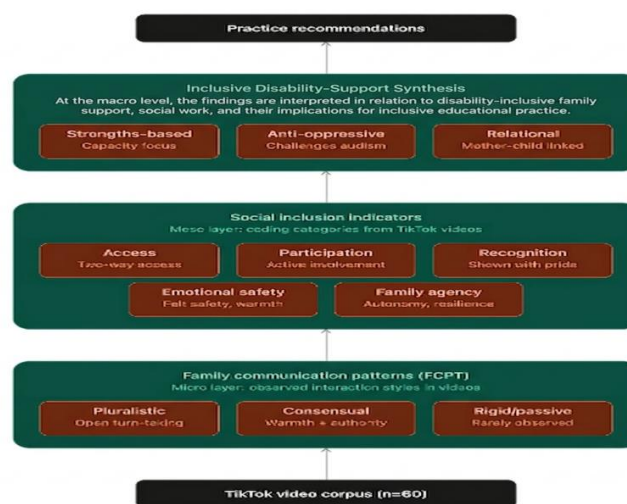
Inclusive practice also depends on collaboration among families, educators, and related service professionals. DeVore and Russell (2007) emphasize that family priorities, reciprocal communication, and integrated professional support are important in developing inclusive educational services. For Deaf-headed households, this means recognising sign language and multimodal communication as legitimate family resources and positioning Deaf parents as active partners in educational and disability-support processes.

2. Methodology

Analytical Framework

This article employs a multi-layered analytical framework to examine the representation of Deaf mothering and CODA child welfare on TikTok. The analysis moves from the micro level (everyday interaction), through the meso level (social inclusion impact), to the macro level (implications for inclusive educational practice).

Figure 1: Analytical Framework



This three-layer framework analyzes Deaf/CODA family dynamics across progressive levels; 1) First Layer (Communication Level): Utilizes Family Communication Patterns Theory (FCPT) (Koerner and Fitzpatrick 2002) to identify micro-level interaction styles (pluralistic, consensual, or protective/laissez-faire) beyond

sensory barriers; 2) Second Layer (Inclusion Level): Measures relational wellbeing by adapting social inclusion concepts within the family domain (Cobigo et al. 2012; Gidley et al. 2010) across five indicators: two-way communication access, active child participation, positive identity recognition, emotional security, and family

agency; 3) Third Layer (Inclusive Disability-Support Synthesis): Integrates the digital findings through strengths-based, anti-oppressive, and relational child-welfare perspectives to interpret their implications for disability-inclusive family support and inclusive educational practice in Indonesia.

Research Design

This study employs a secondary qualitative content analysis design to examine the reconstruction of child welfare through the digital parenting practices of Deaf mothering. This method was judged most appropriate because the investigation is directed at publicly available digital communication artefacts, which record naturally occurring interactions between Deaf parents and hearing children (CODA) without distortion from the researcher's presence. Through a secondary qualitative approach, the textual, visual, and linguistic data embedded within the social media platform were analysed in depth using an external theoretical lens to generate new understanding of disability-inclusive family support and its implications for

inclusive educational practice. This research design does not aim to evaluate individuals personally, but rather to deconstruct texts and patterns of media representation in order to capture how family agency and social inclusion are produced and advocated for within Indonesia's digital space.

Data Source and Sampling

The data corpus was purposively drawn from the publicly available TikTok account @jennifernatalie_, a Deaf mother and prominent disability-advocacy content creator in Indonesia. The corpus comprised 60 videos ($n = 60$) selected from three specific playlists: "Doa Joshua" ("Joshua's Prayer"), "Mom & Son," and "Bahasa Isyarat" ("Sign Language"). Adopting a multimodal unit of analysis, the study examined verbal speech, Indonesian Sign Language (Bisindo), body gestures, caption text, direct mother-child interactions, visual framing, and public advocacy messages, as systematically mapped in Table 1.

Table 1: Map of Data Corpus Distribution and Analytical Relevance

Playlist Name	Number of Videos	Main Content Focus	Specific Relevance to the Study
Doa Joshua	2 videos	Daily spiritual practice, intimate emotional interaction, and mother-child bonding	Analysis of child welfare indicators and emotional security
Mom & Son	51 videos	Daily domestic interaction routines and everyday bimodal parenting dynamics	Analysis of Deaf mothering practice and active CODA participation
Bahasa Isyarat	7 videos	Sign-language learning, visual literacy, and two-way communication mediation	Analysis of multimodal communication access and digital family support

Inclusion and Exclusion Criteria

To ensure the internal validity and consistency of the data corpus, sample selection was governed by strict inclusion and exclusion criteria. The

inclusion criteria specified that selected videos must display direct dyadic interaction between the Deaf mother and the CODA child; contain clear multimodal communication elements such as sign language, speech, gesture, or text captions;

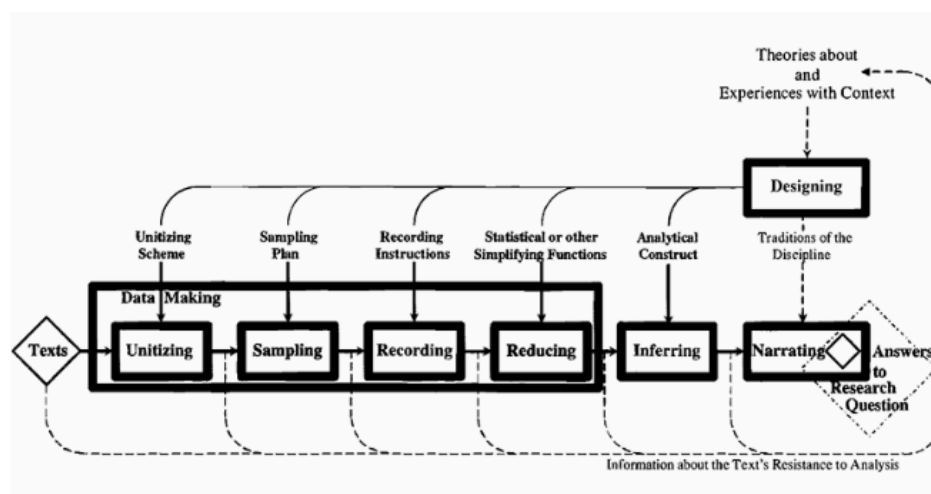
be explicitly related to parenting practice, disability education, or inclusion advocacy; and be officially published within the three designated playlists. Conversely, the exclusion criteria eliminated videos that did not display any direct relationship or interaction between mother and child; content that was purely commercial or product endorsement without educational content; videos with no relevance to CODA discourse, Deaf parenting, or family

communication patterns; and videos that were duplicate or re-uploaded content.

Data Analysis

Data analysis in this study was guided by Krippendorff's qualitative content analysis method, which provides a systematic and reliable procedure for drawing valid inferences from a text or digital medium in relation to its context.

Figure 2: Components of Klaus Krippendorff's Content Analysis (2018)



This analytical process progressed from micro to macro levels through a structured three-layer framework. Initially, the sixty videos were archived and transcribed to fully capture gestures, signs, speech, captions, and visual actions. These transcripts were analyzed using Family Communication Patterns Theory to identify micro-level interaction styles, such as pluralistic, consensual, protective, or laissez-faire communication. Next, at the meso level, these codes were categorized into social inclusion indicators to evaluate relational wellbeing across five core dimensions: two-way communication access, active child participation, positive Deaf identity expression, psychological safety, and family strategic autonomy. Finally, at the macro level, the findings were synthesized through strengths-based, anti-oppressive, and relational child-welfare perspectives. This synthesis was used to interpret their implications for disability-inclusive family support and, subsequently, for inclusive educational practice in Indonesia.

3. Results

Dialogic Family Communication as CODA Welfare

In-depth analysis of the data corpus empirically demonstrates that child welfare within Deaf-CODA families is not constructed through normative hearing ability, but is actively produced through dialogic and participatory family communication. Based on observations of the recorded interactions, the child is never positioned as a passive recipient of instruction or a one-directional object of parenting. Instead, the child is consistently engaged in equal dialogue, responsive exchanges of expression, and domestic activities shared naturally with the Deaf mother. Pluralistic and consensual communication patterns are markedly dominant in shaping the flow of everyday conversation. Within the pluralistic pattern, the child is given broad autonomy to ask questions, voice personal preferences, and respond to parenting narratives

without rigid hierarchical pressure. This balanced flexibility in turn-taking demonstrates that a parent's auditory sensory limitation does not diminish the quality of meaning exchange within the family. Meanwhile, the consensual pattern is reflected in the Deaf mother's ability to maintain a clear structure of maternal authority and parenting direction, while simultaneously offering emotional validation and remaining open to hearing the child's perspective.

The central argument underlying this finding is that CODA welfare is fundamentally built through everyday dialogic communication that recognises the child as an active participant across all dimensions of family life. Through this inclusive model of interaction, the dimensions of child welfare are comprehensively fulfilled, as the child feels recognised, heard, and psychologically securely attached to the mother. This pattern radically rejects the common pathologising assumption that children in Deaf families are automatically burdened by parentification in the role of language broker. This finding demonstrates that, when family communication unfolds dialogically, the language-mediation role performed by CODA is transformed from a psychosocial burden into a healthy space of participation, in which the child's emotional independence remains preserved under the responsive care of the mother.

Multimodal Communication as Relational Access

The findings at the second layer confirm that the functioning and resilience of Deaf-CODA families are sustained by the adoption of a multimodal communication system that transcends conventional voice-based linguistic boundaries. Interaction within the videos shows that message exchange does not rely solely on verbal words, but integrates a combination of sign language (Bisindo), body gesture, rich facial expression (linguistic facial expressions), warm physical touch, text captions, and visual cues. The use of these varied communicative modalities functions as a form of relational access that simultaneously bridges the sensory difference between the Deaf mother and the CODA child.

This communication access is no longer rigid, but flows pervasively through every routine, such as during shared prayer or casual conversation in the domestic space. Through this visual-tactile modality, auditory barriers are substantially reduced, creating an intimate sociolinguistic space of inclusion in which emotional and cognitive messages can be transmitted with precision.

TikTok Advocacy and the Reframing of Deaf Mothering

At the macro layer of analysis, the data show that the TikTok platform functions not merely as a space for private documentation, but has transformed into an arena of public advocacy that reconstructs societal understanding of the capacity of disabled parents. The video content consistently portrays the Deaf mother as a competent, independent, affectionate caregiver who actively manages her child's welfare. This visual narrative directly challenges the social stigma or courtesy stigma that has long positioned Deaf women within a deficit medical model as individuals incapable of optimally raising a hearing child. Beyond this, the videos operate as a form of educational public pedagogy, disseminating literacy about Deaf culture, the existence of CODA, and the introduction of sign language to the wider public. The advocacy carried out here has strong resonance because it is conveyed through authentic everyday practice, rather than through the formal, pity-laden rhetoric of conventional campaigns.

4. Discussion

Reframing CODA Child Welfare

Conventional discourse on Children of Deaf Adults (CODA) within the child-welfare literature has often been dominated by a pathological perspective centred on the risks of interpreting burden and early parentification. Based on the findings of this study, the conceptualisation of child welfare needs to be

radically reconstructed so that it is no longer read solely through the lens of psychosocial risk or normative auditory limitation. As demonstrated by the digital interactions analysed, child welfare must be understood more holistically as relational wellbeing. This dimension emerges organically from the quality of open communication, reciprocal affection, inclusive language accessibility, active child participation in domestic decision-making, and affirmative recognition of the family's Deaf cultural identity. By integrating the real lived experience of CODA within the Deaf family ecosystem, this article extends the theoretical boundaries of child welfare. This study affirms that the fulfilment of children's rights and protection cannot be separated from the quality of the bimodal sociolinguistic environment that respects children's agency without stripping them of their developmental rights as hearing individuals.

Deaf Mothers as Agents of Welfare

This finding directly challenges the deficit-based model that has long been deeply embedded in Indonesia's traditional social service system one that tends to position disabled parents as incompetent figures or vulnerable subjects of care. Through critical analysis of daily advocacy content on TikTok, Deaf mothers no longer appear as passive recipients of aid or objects of institutional pity. Instead, they assert their sociopolitical position as producers of sophisticated communication strategies, transformative family educators, and active agents of advocacy in the public sphere. Deaf mothers consciously reclaim their maternal narrative to demonstrate their competence in nurturing, fostering independence, and ensuring the optimal emotional growth of their CODA children. The theoretical contribution of this section lies in a paradigm shift within social work from the historical framing of disabled parents as vulnerable service users toward full recognition of their capacity as active welfare agents.

TikTok as Digital Family Support

Within the context of digital society, the use of social media by disabled families indicates an expansion of the function of social-support

instruments. The TikTok platform is shown to operate far beyond its boundaries as an algorithmically driven entertainment medium or a space for commercial content-creator culture. It has been creatively converted into a space of public pedagogy for sign-language education, validation of Deaf family cultural identity, an arena for disability-rights advocacy, and an instrument of digital family support. Through digital visibility, domestic experiences once isolated within the private sphere are now able to mobilise collective solidarity and create a resilient online support network. This study therefore conceptualizes digital family support as an emerging modality within contemporary social work and disability-inclusive support. This concept is highly relevant for empowering families affected by disability, in which social intervention is no longer confined by formal institutional boundaries, but can be operationalised pervasively through the use of digital platforms as an extension of community-based family-support systems.

Implications for Inclusive Education and Disability Support in Indonesia

These findings have implications beyond social work and extend to inclusive educational and disability-support settings. Educators, school counsellors, special education professionals, and social workers who engage with Deaf-headed families need to recognize multimodal communication as a legitimate family resource rather than interpreting sensory difference as parental incapacity. Communication with Deaf parents should accommodate sign language and other accessible modalities, either through practitioners with appropriate communication competence or through qualified interpreters.

For CODA children, inclusive support should recognize that their family experiences may involve bilingual and bicultural communication across Deaf and hearing environments. Schools and support services should therefore avoid assuming that hearing status eliminates the need for communication-sensitive support. Instead, family-school collaboration should respect the

communicative practices and cultural resources already established within the household.

Practical Implications

The reconceptualisation of child welfare and Deaf parenting produced by this study calls for

concrete changes across several domains of inclusive education and disability support in Indonesia. Implementation of these findings can be operationalised through the following strategic areas.

Area of Practice	Implication
Inclusive education	Educational settings should recognise the distinctive bilingual and bicultural family experiences of CODA children when planning inclusive support.
Family–school communication	Communication with Deaf parents should accommodate sign language, gesture, visual communication, and other accessible modalities.
Educator and practitioner training	Educators, counsellors, special education professionals, and social workers need greater awareness of Deaf culture, CODA experiences, multimodal communication, and audist bias.
Digital advocacy	Digital narratives produced by Deaf families may support disability awareness and reflection on inclusive practice, while requiring careful attention to children's digital privacy.
Disability-support services	Deaf families and CODA should be meaningfully involved in designing family, educational, and disability-support programmes relevant to their needs.

5. Conclusion

This study demonstrates that the welfare of Children of Deaf Adults (CODA) is not determined by normative hearing-centred standards, but is constructed through dialogic, multimodal, and participatory family communication. The analysis of digital interactions between a Deaf mother and her hearing child shows that sign language, spoken language, gesture, facial expression, visual cues, and other communicative resources collectively create relational access that supports emotional security, child participation, and family agency. These findings challenge deficit-based assumptions that position Deaf parenting primarily in terms of limitation or dependency and instead highlight Deaf mothers as active agents in supporting their children's wellbeing.

The findings also broaden the relevance of CODA and Deaf family experiences for inclusive education and disability-support practice. Although this study does not examine formal

educational settings directly, the communication practices identified within the family offer important implications for professionals working with CODA children and Deaf-headed households. Inclusive educational environments should recognise that hearing children of Deaf parents may grow within distinctive bilingual, bimodal, and bicultural contexts. Accordingly, educators, school counsellors, special education professionals, social workers, and other support providers should recognise multimodal communication as a legitimate family resource and ensure that communication with Deaf parents is accessible, respectful, and free from hearing-centred assumptions. Meaningful family–school collaboration therefore requires Deaf parents to be recognised as active partners in supporting children's participation, development, and wellbeing.

Digital platforms further extend this process of inclusion by enabling Deaf families to represent their everyday experiences, communicate

disability knowledge, and challenge stereotypical representations of disabled parenting. In this context, digital advocacy can complement broader efforts toward disability awareness, family support, and inclusive practice, provided that the privacy, dignity, and future digital interests of children remain protected. The study therefore contributes to understanding inclusion as an ecological process that connects family communication, disability support, educational participation, and digital representation rather than treating these domains as separate spheres.

Nevertheless, the findings should be interpreted within the limitations of the study. The analysis is

based on publicly available content from a single TikTok account and therefore cannot represent the diversity of Deaf–CODA family experiences in Indonesia. Future research should include direct engagement with Deaf parents and CODA children across different social and regional contexts and examine how family communication practices intersect with children's experiences in schools and other educational settings. Comparative and longitudinal studies could further explore how family–school communication, multimodal accessibility, and digital family support evolve as CODA children progress through different stages of education and development.

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7. Author Declaration

Originality of Work

The authors confirm that this manuscript is an original work and has not been published previously or submitted simultaneously for consideration elsewhere. All sources, theoretical perspectives, and previous studies used in the manuscript have been appropriately acknowledged and cited. All authors have contributed to the development of the study and have reviewed and approved the final version of the manuscript.

Conflict of Interest

The authors declare that there are no financial, professional, personal, or other competing interests that could have influenced the conduct, analysis, interpretation, or reporting of this study.

Ethical Considerations

Although the data analysed in this study are publicly available, the researchers recognize that digital interactions involving a child and a parent with a sensory disability constitute an ethically sensitive research context. The study therefore adopts a child- and disability-sensitive approach throughout the processes of data selection, analysis, interpretation, and reporting.

The analysis is limited to communication patterns, multimodal family interaction, media representation, and public disability advocacy. No attempt was made to investigate, infer, or disclose information concerning the family's private domestic life beyond what was intentionally made publicly available through the analysed TikTok content.

To protect the child's privacy, dignity, and future digital interests, screenshots displaying the child's face and identifiable video footage are not reproduced in the manuscript. Relevant visual interactions are instead represented through descriptive-textual narratives that minimize unnecessary personal identification while preserving the analytical meaning of the data.

The interpretation of Deaf mothering was conducted using a disability-sensitive and strengths-based perspective. Particular care was taken to avoid moral judgement, deficit-based assumptions, audist interpretations, or the negative pathologization of Deaf parenting. Throughout the research process, the dignity, digital rights, and future interests of both the child and the Deaf parent were treated as central ethical considerations.