



## Family Communication Patterns in Shaping Children's Habits of Practising Religious Teachings

Rau Datunnisa<sup>1</sup>, M. Nasor<sup>2</sup>, Ade Nur Istiani<sup>3</sup>

<sup>1,2,3</sup>UIN Raden Intan Lampung

e-mail: \* [ssa943385@gmail.com](mailto:ssa943385@gmail.com)<sup>1</sup>, [nasor@radenintan.ac.id](mailto:nasor@radenintan.ac.id)<sup>2</sup>, [adenur@radenintan.ac.id](mailto:adenur@radenintan.ac.id)<sup>3</sup>

**Abstract.** The family serves as the foundational environment for instilling religious practices in children. This study was prompted by the increasing prevalence of digital technology use, which often distracts children from their worship routines, thus requiring adaptive parental communication strategies. The primary objective of this research is to identify and describe various family communication patterns and their specific impacts on children's religious behavior in Durian Luncuk Village, Batanghari Regency, Jambi. This study employed a qualitative field research method with a descriptive approach. Data were collected through in-depth interviews, direct observation, and documentation involving families with children aged seven to twelve years as the research subjects. The analysis followed an interactive model by Miles and Huberman involving data reduction, data display, and conclusion drawing, with data categorization conducted through open coding and axial coding, subsequently verified through source, method, and theory triangulation. The findings reveal four distinct communication typologies: authoritarian, democratic, permissive, and a blended approach. Unlike previous studies that examined a single communication pattern in isolation, this study finds that the blended approach which adaptively integrates firmness, constructive dialogue, and parental modeling is the most effective strategy in the context of digital-era challenges, constituting the primary novelty of this research. The authoritarian pattern produces fear-based obedience without genuine value internalization, while the democratic pattern fosters self-awareness through open dialogue. The permissive pattern, characterized by total freedom and lack of supervision, was found ineffective in establishing consistent religious habits. In conclusion, the quality of parental interaction is the decisive factor in shaping a child's religious character; a balanced and consistent communication style is essential for sustainable religious observance in the modern era. Practically, parents are advised to apply dialogue-based and exemplary communication, while educational institutions are encouraged to integrate family communication literacy into values-based guidance programs.

**Keywords:** Communication Patterns, Family, Religious Practice.

### Introduction

The family is a primary social institution that plays a strategic role in shaping a child's personality and value system from an early age. This role becomes increasingly crucial between the ages of 7 and 12, which marks the stage of concrete operational cognitive development, during which children begin to understand abstract concepts such as responsibility, duty and moral values in a more systematic manner. However, in the context of modern society, the family's educational function faces increasingly complex challenges. Rapid developments in digital technology have brought about significant changes in patterns of social interaction, including within the family environment. The presence of gadgets not only alters how children access information but also shifts the priorities of daily activities, thereby impacting the quality of interpersonal interaction between parents and children.



This phenomenon has direct implications for the formation of children's habits, including religious practices. Worship activities, which should be a daily routine, are often disrupted by digital distractions. Children tend to be more interested in the instant entertainment offered by gadgets than in activities that require consistency and discipline. This indicates a shift in values which, if not properly addressed, can lead to a weakening of children's character and positive habits.

In the village of Durian Luncuk, Batanghari Regency, this phenomenon is clearly evident in the decline in children's participation in religious activities and their increasing reliance on gadgets. This situation highlights a gap between the expected normative values and the empirical reality on the ground. One of the main factors influencing this situation is the communication patterns adopted by parents within the family.

Theoretically, family communication patterns can be classified into three main forms: authoritarian, democratic, and permissive (Mu et al., 2024). These three patterns have distinct characteristics regarding the distribution of power, openness of communication, and the level of control over children. However, in practice, communication patterns often evolve into a more complex form, namely a blended pattern that integrates various approaches according to situational conditions.

Although there has been a considerable amount of research into family communication patterns, most previous studies have tended to examine a single communication typology in isolation such as authoritarian or democratic patterns alone without exploring how combinations of these patterns interact dynamically in real-life situations. Research specifically examining mixed communication patterns as an adaptive strategy for parents in dealing with the pressures of digital technology on their children's religious practices remains very limited, particularly within the context of rural communities in Indonesia. It is this gap that forms the basis of this study, namely to analyse comparatively and contextually how variations in family communication patterns, including mixed patterns that have not been widely studied, contribute to the formation of religious practice habits among children aged 7 to 12 amidst the challenges of the digital age.

Against this background, this study aims to analyse in depth how family communication patterns play a role in shaping children's religious practices, as well as how these patterns adapt to the challenges of the digital age.

## **Methods**

This study employs a descriptive qualitative approach involving field research, with the aim of uncovering social realities in depth, contextually and systematically, regarding the dynamics of communication within the family environment. This approach was chosen because it is capable of capturing subjective meanings, patterns of interaction, and the process of internalising values that cannot be measured quantitatively. Thus, this study does not merely focus on the end result in the form of children's religious behaviour, but also traces the process of shaping such behaviour through communicative interactions that occur naturally in the family's daily life. As the primary research instrument, the researcher is aware that personal background, values, and perspectives have the potential to influence the process of data



collection and interpretation. Therefore, the researcher's reflexivity is maintained through regular field journal entries and debriefing sessions with colleagues to minimise subjective bias in the interpretation of findings.

The research focuses on the relationship between family communication patterns as the independent variable (the influencing variable) and children's religious practices as the dependent variable (the influenced variable). The communication patterns examined are classified into three main typologies, namely authoritarian, authoritative, and permissive patterns. Meanwhile, the practice of religious teachings focuses on obligatory acts of worship, such as performing the five daily prayers and fasting during Ramadan, particularly among primary school-aged children (7–12 years) who are in a crucial phase of character formation and the instilling of religious values.

To clarify the methodological framework, the research design can be broken down into the following key components:

#### **A. Subjects and Methods for Selecting Informants**

The research subjects were selected using purposive sampling, which involves selecting informants based on specific criteria relevant to the research objectives. These criteria include:

- Parents residing in Durian Luncuk Village, Batanghari District.
- Have children aged 7–12.
- Are actively involved in their children's upbringing and religious education.

A total of 22 informants were involved, comprising 11 parents and 11 children. This number was deemed to satisfy the principle of data saturation, which is the point at which the information obtained has become repetitive and no longer yields any significant new findings.

#### **B. Data Collection Techniques**

In qualitative research, the researcher acts as the primary instrument (human instrument), being directly involved in the data collection process in the field. To enhance the depth and validity of the data, the following data collection techniques are employed:

- **In-depth interview:** used to explore parents' perceptions, experiences, and the communication and parenting styles they employ, including the emotional aspects involved.
- **Direct observation:** This was done to observe the children's actual behaviour in performing their religious duties, as well as the dynamics of communication within the family's daily life.
- **Documentation:** including taking photographs, making audio recordings, and collecting regional profile data as authentic supporting evidence.

In this context, family communication is understood as the process of sending and receiving messages that forms the basis of interaction between family members, and which plays a strategic role in shaping children's religious attitudes and behaviour (Djamarah, 2004).

#### **C. Data Analysis Techniques**



The data analysis in this study utilises the interactive model developed by Miles and Huberman, which emphasises an analytical process that is both simultaneous and ongoing. The stages of analysis include:

- **Data reduction:** the process of selecting, simplifying and refining raw data collected in the field to ensure it is relevant to the research focus, particularly with regard to communication patterns and religious practices.
- **Data presentation:** The reduced data is presented in the form of descriptive narratives, matrices or relationship diagrams to facilitate understanding of the patterns of interaction that occur.
- **Drawing conclusions and verification:** This is done by repeatedly reviewing the data to ensure the consistency, validity and accuracy of the findings in relation to the reality on the ground.

The data categorisation process was carried out systematically through two stages of coding. First, open coding, which involves the initial labelling of each unit of meaning identified in the interview transcripts, such as informants' statements regarding how they discipline their children, explain religious practices, or grant them unsupervised freedom. Each statement containing an indication of a communication pattern was assigned a descriptive code according to its characteristics. Second, axial coding, which is the process of grouping the initial codes into larger categories based on the interrelationships between concepts, thereby inductively forming a typology of authoritarian, democratic, permissive, and mixed communication styles from the field data.

#### **D. Data Validity Test**

To ensure the validity and reliability of the findings, this study employed a triangulation approach, namely:

- **Source triangulation:** comparing data from parents and children.
- **Method triangulation:** comparing the results of interviews, observations and documentation.
- **Theoretical triangulation:** linking field findings with theory and previous research. Through this process of triangulation, the data obtained is not merely descriptive, but also possesses analytical rigour and is scientifically sound.

Overall, this methodological design demonstrates that the study does not merely seek to provide a superficial description of family communication phenomena, but also to analyse in depth the relationship between the communication patterns employed by parents and the development of children's religious habits. This comprehensive approach enables the researcher to produce findings that are not only contextual but also have theoretical relevance for the development of research into family communication and religious education.

#### **Results**

The findings of this study reinforce the core framework that identifies family communication as a key variable in the process of internalising religious values in children. Involving 22 informants comprising 11 parents and 11 children aged 7–12 years in Durian Luncuk Village, Batanghari District, this study not only presents an empirical picture but also



confirms the causal-contextual relationship between communication patterns and the formation of worship habits. At this stage, the field findings serve to validate the theoretical constructs developed in the previous chapter, particularly regarding the role of communication as a medium for the transformation of values.

From a sociological perspective, the data indicates the presence of significant external pressure in the form of the penetration of digital technology into family life. The intensity of gadget use by around 57% of children in the late afternoon creates a direct conflict with the time for Maghrib prayers and Quranic study. This indicates a shift in values, whereby the value of digital entertainment is beginning to supplant religious priorities in children's daily lives. This situation does not stand alone, but is reinforced by the limitations of parental control, as demonstrated by 4 out of 7 informants who experienced difficulties in enforcing prayer discipline without repeated reprimands. A 30% decline in children's participation in TPQ activities over the past two years further underscores a shift in patterns of religious socialisation from communal spaces to private spaces dominated by technology.

In the context of this study, this phenomenon serves as an indicator that the effectiveness of family communication cannot be separated from the dynamics of the external environment. In other words, communication patterns are not only tested under ideal conditions, but also in situations characterised by high levels of distraction resulting from digital developments. Consequently, an analysis of the communication patterns observed in the field becomes increasingly relevant for explaining variations in children's religious development.

To facilitate the integration of empirical data and the theoretical framework, the findings of this study can be categorised into the following four main typologies:

**A. Authoritarian Model: Structural Discipline without the Internalisation of Values**

In families with an authoritarian style, communication is one-way, dominated by rules and sanctions. Findings from informants such as Mr Chandra and Mrs Nuraida suggest that this approach is effective in fostering short-term compliance. However, psychologically speaking, children such as Najwa and Jihan perform their religious duties due to external pressure in the form of fear. From the perspective of this study, this situation indicates that authoritarian communication fails to achieve the stage of value internalisation, as the messages conveyed do not undergo a process of deep meaning-making by the child (Djamarah, 2004). The relationship between the variables identified here is that the higher the intensity of one-sided control without room for dialogue, the lower the level of internalisation of religious values in children, even though behavioural compliance appears to be maintained on the surface (Bornstein et al., 2022). In other words, authoritarian patterns produce obedience without awareness, which is fragile and prone to wavering when parental supervision weakens.

**B. Democratic Approach: Internalising Values through Reflective Awareness**

Unlike authoritarian approaches, democratic communication prioritises dialogue as its primary tool. Informants such as Mrs Tenti and Mr Yanto demonstrate that rational explanations and empathy can foster intrinsic awareness in children. Children such as Qhalita and Rahel not only perform their religious duties but also understand their significance. Within the framework of this study, this pattern represents the success of



communication as a process of value transformation, in which external norms have been internalised into personal principles (Nizasyahruri, 2024; Haulussy & Lopulalan, 2022). Critically, there is a significant relationship between the openness of parental communication and the depth of children's religious understanding. The greater the space for dialogue provided, the stronger the children's intrinsic motivation to perform religious practices independently and consistently, even without direct parental supervision.

### **C. Permissive Patterns: Value Disorientation due to a Lack of Control**

In a permissive upbringing, freedom that is not balanced by supervision leads to a weak value system in children. Informants such as Rafa show a tendency to neglect religious practice due to a lack of control and reminders. In the context of this study, the permissive parenting style reveals a failure of communication as a system of social regulation within the family. Children lose their way due to the absence of clear boundaries, meaning that religious values are not formed consistently (Setiadi et al., 2024; Yulianti & Putri, 2022). A critical analysis of this pattern suggests that the absence of a structured communication framework is directly correlated with the weak development of religious practice habits. When parents are not present as active guiding figures, children tend to fill this void with activities that provide instant gratification, such as using gadgets, thereby further marginalising religious routines.

### **D. Hybrid Approach: Contextual Adaptation as an Optimal Strategy**

The most significant finding of this study is the prevalence of a blended communication style employed by families in the Durian Luncuk neighbourhood. This style integrates firmness, dialogue and setting a good example in a context-dependent manner. Informants such as Mrs Fadilah and Mrs Yen indicated that this approach is evolutionary in nature: it is authoritarian in the early stages to establish basic discipline, then transforms into a democratic approach as the child's cognitive development progresses. From the perspective of this study, this pattern serves as an ideal model as it effectively bridges the need for control and freedom in a balanced manner, thereby ensuring that the process of internalising values occurs gradually and sustainably (Syam, 2022; Istiani et al., 2020). Analytically, the effectiveness of the blended approach lies in its ability to address two of the child's needs simultaneously: the need for structure and the need for autonomy. The combination of these two approaches results in a more robust internalisation of values than any single approach, as the child is not merely guided but also actively engaged in the process of shaping their religious values.

When directly linked to the research objectives, these findings as a whole lead to the analytical conclusion that the success of establishing habits of religious practice is determined not only by the type of communication pattern used, but also by the quality of its implementation within a dynamic social context. Effective communication is not merely a matter of frequency or method, but rather the parents' ability to adapt their approach to the child's developmental stage, maintain consistency between words and actions, and respond adaptively to external challenges such as digital distractions.

This study thus confirms that family communication is a multidimensional system of interaction, encompassing cognitive, affective and behavioural aspects, which collectively



determine the success of the internalisation of religious values. These findings also expand the field of family communication research by demonstrating that, in the context of the digital age, a blended communication style based on empathy and role modelling is the most relevant and sustainable approach to shaping children's religious character.

## **Discussion**

The discussion on the dynamics of family communication in the Durian Luncuk neighbourhood shows that parental interaction can no longer be understood simply as a process of conveying messages, but rather as a strategic instrument in transforming spiritual values into character traits that are permanently internalised in children. In this context, communication functions as a medium for the construction of meaning, where religious values are not merely taught but brought to life through daily practice. This process unfolds through communication mechanisms that are repetitive, consistent, and rich in symbolic meaning, so that religious teachings develop into behavioural habits integrated into the child's way of life and form a sustainable religious habitus.

Findings regarding the effectiveness of democratic communication patterns in fostering children's self-awareness are consistent with previous research, which confirms that an open and participatory family environment enables children to express their views freely without disregarding social norms and controls (Nizasyahruri, 2024). This approach not only creates a space for dialogue but also builds children's reflective capacity in understanding the values they hold. Children are not merely objects of socialisation, but active subjects in the process of value construction, thereby forming a sense of self-awareness that is autonomous and resilient to external pressures. Crucially, there is a direct relationship between the quality of parental dialogue and the depth of children's internalisation of religious values: the more open and empathetic the communication established, the more robust the foundation of religious awareness formed within the child.

The authoritative (democratic) parenting style has been shown to make a significant contribution to shaping children's personalities so that they are open-minded, adaptable and responsible. In this style, children's compliance is no longer based on external control, but rather on an internal awareness formed through an ongoing process of dialogue (Haulussy & Lopulalan, 2022). In the context of this study, this is reflected in children's readiness to perform religious practices such as prayer and fasting, not merely due to instructional prompts, but as a form of moral responsibility that has been internalised. Therefore, family communication can be understood as a complex system of interaction, which not only involves the transfer of information but also profoundly shapes the quality of the emotional relationship between the communicator and the recipient (Djamarah, 2004).

To clarify these dynamics, the findings of this study can be broken down into the following key aspects:

### **A. Cognitive dimension (understanding of values)**

In-depth and thoughtful discussion helps children understand the meaning of worship in a rational way. The explanations provided by parents enable children to link religious practices to broader spiritual goals. From an analytical perspective, the higher the quality of



the explanations provided by parents, the stronger the child's understanding of the importance of worship as a meaningful duty, rather than merely a formal routine.

**B. The affective dimension (emotional attachment)**

Warmth, empathy and emotional support in communication strengthen the parent-child relationship. This bond forms an important foundation in the process of value acceptance, as children tend to be more open towards figures with whom they share an emotional connection. The relationship identified between the variables is that the quality of the emotional bond is directly proportional to the child's openness to accepting and internalising the religious values conveyed by their parents.

**C. Behavioural dimension (behavioural conditioning)**

The consistent repetition of religious practices, accompanied by guidance, fosters religious habits. At this stage, communication serves as a reinforcement for the positive behaviour the child has demonstrated. Crucially, consistency between parents' words and actions is a key factor that distinguishes long-term religious habits from temporary compliance.

**D. The reflective dimension (self-awareness)**

Open dialogue encourages children to reflect on their actions. Children do not merely perform religious rituals, but also understand the reasons behind and the consequences of those actions from the perspective of religious values. These four dimensions do not operate in isolation, but rather reinforce one another within a cohesive system of communication. The more dimensions that are engaged simultaneously in family communication, the deeper and more sustainable the process of internalising religious values becomes for the child.

On the other hand, the challenges arising in the digital age point to a significant shift in patterns of family interaction. The high intensity of gadget use has the potential to diminish the quality of interpersonal communication, thereby hindering the development of children's religious routines. Digital distractions not only consume time but also divert children's attention away from reflective and spiritual activities. This phenomenon aligns with findings highlighting that the development of digital technology has a significant psychological impact on the character formation and religiosity of young children (Setiadi et al., 2024). The situation becomes increasingly complex when a lack of religious dialogue within the family leads to a weakening of the instillation of religious values and a reduction in children's emotional attachment to teachings that should serve as a guide to life (Yulianti & Putri, 2022). Analytically, the relationship between the intensity of digital distraction and the quality of family communication is inversely proportional: the greater a child's dependence on gadgets without an adaptive response from parents, the greater the risk of religious value disorientation in the child.

In response to these challenges, the adoption of a blended communication approach—integrating guidance, care and setting a good example—proves to be the most effective strategy for ensuring the continued internalisation of religious values. This approach is not rigid, but rather adapts to the situation and the child's personality. In practice, parents combine rational (explanation), affective (emotional support), and behavioural (concrete role modelling) approaches. Crucially, the strength of the blended approach lies in its ability to address two of



the child's needs simultaneously—the need for structure and the need for autonomy—thereby resulting in a more robust internalisation of values than any single communication approach. This approach shares similarities with models of character development based on emotional interaction, which emphasise the importance of sustained interpersonal relationships as the key to successful character formation (Istiani et al., 2020).

More broadly, the practice of fostering religious habits in the Durian Luncuk neighbourhood reflects a systematic effort to build an Islamic personality in a holistic manner. Parents do not merely act as regulators of behaviour, but also as agents of value transformation who actively engage in practical *ijtihad* in applying Islamic teachings to their daily parenting practices (Syam, 2022). This finding simultaneously enriches the body of knowledge on family communication by demonstrating that blended communication patterns represent the most relevant form of adaptation in addressing contemporary social dynamics, as they simultaneously encompass relational, emotional, and contextual dimensions (Subarkah, 2022).

The results of this study also reinforce previous findings which confirm that the development of children's moral character and religious personality is greatly influenced by parents' consistency in setting a good example and their ability to create a family environment conducive to the growth of faith (Wahyu, 2021; Siswanto et al., 2021). Thus, the success of the internalisation of religious teachings within the family is determined not merely by the frequency of communication, but rather by the depth of meaning, the quality of emotional interaction, the level of empathy, and the parents' ability to adapt their communication patterns to the child's development and the challenges of the times. From this perspective, family communication serves as the primary foundation for shaping a generation that is not only ritually religious but also possesses an authentic and enduring spiritual awareness.

## **Conclusion**

An analysis of the dynamics of interaction in the Durian Luncuk neighbourhood reveals that family communication patterns are not merely a means of exchanging information, but rather the primary foundation—or *madrastul ula*—in the process of internalising spiritual values in children. The sociological phenomena identified indicate that the success of fostering religious habits depends heavily on how parents position themselves as communicators in the face of external challenges, particularly the penetration of digital technology, which has shifted the priorities of children's activities.

### **A. Transforming Consciousness Through Democratic Communication**

The democratic (authoritative) communication style has proven to be the most adaptive and effective model for fostering intrinsic motivation in children, particularly in the context of religious character development in the digital age. Unlike permissive or authoritarian styles, this approach positions the child as an active participant in the communication process, without undermining the parents' role as primary guides. Findings from informants such as Mrs Tenti and Mr Yanto indicate that communication practices emphasising two-way dialogue, accompanied by rational explanations regarding the urgency of worship, are capable of fostering an understanding that is not merely cognitive but also affective in children. Children do not merely know their duty to worship, but also



understand the meaning and purpose behind the practice. Critically, there is a direct link between the openness of the space for dialogue within the family and the depth of a child's internalisation of religious values: the more space provided for dialogue, the stronger the child's intrinsic motivation to perform religious duties independently and consistently.

This situation demonstrates that when children are given the space to ask questions, express their opinions, and even question things within reasonable limits, the process of internalising values becomes deeper and more sustainable. This is in line with the view that an open and communicative family environment allows children to express themselves without pressure, so that the formation of social and religious behaviour takes place naturally and is not coercive (Nizasyahruri, 2024). Thus, communication is no longer merely a tool of control, but also a medium for reflection that helps children build self-awareness.

Psychologically, children such as Qhalita and Rahel exhibit more stable and consistent patterns of religious behaviour. They practise their faith not because of external pressures such as fear of punishment or parental pressure, but because of an internal awareness that has developed gradually. Worship is understood as part of their identity as Muslims, not merely a formal obligation to be fulfilled. This process demonstrates the successful internalisation of values, whereby external norms have been transformed into personal principles that are held to be true.

Furthermore, the success of this democratic communication style is inextricably linked to the empathy, warmth and emotional support provided by parents in every interaction. An approach that respects the child's feelings and perspective has been shown to foster a sense of psychological security, enabling the child to be more open to the values being conveyed. This is consistent with findings stating that emotional support and empathetic communication play a crucial role in shaping a child's personality to be open, independent, and possessing good self-control (Haulussy and Lopulalan, 2022). Thus, democratic communication patterns not only influence behavioural compliance but also contribute to the development of a more authentic and sustainable religious consciousness and character.

## **B. Limitations on Compliance in Authoritarian Communication Styles**

The adoption of authoritarian parenting styles by informants such as Mr Chandra and Mrs Nuraida suggests that rigid strictness and a lack of room for dialogue tend to result in superficial compliance. Although the children appear disciplined in performing their prayers on time, their motivation is extrinsic, driven by a fear of punishment or their parents' anger. According to Djamarah's theory (2004), such closed communication patterns hinder the development of children's independence because the messages conveyed are merely instructive, lacking meaningful reciprocity. Critically, the relationship between the identified variables is that the higher the intensity of one-sided control, the lower the quality of the child's internalisation of religious values, even though behavioural compliance appears to be maintained on the surface. Consequently, this discipline is vulnerable to wavering if parental supervision weakens, as religious values have not yet truly permeated into an independent spiritual consciousness.

## **C. The Risk of Negligence in Permissive Communication Patterns in the Digital Age**



Permissive communication patterns reveal increasingly obvious weaknesses when confronted with the complexities of the digital age in the Durian Luncuk neighbourhood. Parents' tendency to grant their children complete freedom without adequate supervision creates ample scope for children to set their own priorities, without any clear moral compass. Consequently, children like Rafa are more inclined to consume gadget-based entertainment rather than engaging in religious activities, which should be part of their upbringing from an early age.

This phenomenon reinforces the argument put forward by Yulianti and Putri (2022), who state that the low frequency of communication and the lack of meaningful interaction within families in the digital age directly contribute to the weakening of emotional bonds between parents and children. Critically, the absence of a structured communication framework correlates directly with the weak development of religious practices: when parents are not present as active guiding figures, children tend to fill this void with activities that provide instant gratification, thereby further marginalising religious routines. Consequently, a permissive approach to religious education is not only ineffective but also counterproductive to efforts to foster religious character in the digital age.

#### **D. Blended Communication Patterns: Adaptive and Contextual Strategies**

Findings regarding mixed communication patterns make an important contribution to the study of family communication. This pattern represents a form of practical *ijtihad* within the family, whereby parents such as Mrs Fadilah and Mrs Yen adapt their communication style according to their children's stage of psychological development. This hybrid approach combines firmness on matters of principle whilst still allowing room for dialogue, in line with the religious upbringing method emphasised by Istiani et al. (2020), namely the concurrent use of advice, attention, and setting a good example. Critically, the strength of this blended approach lies in its ability to address two of the child's needs simultaneously—the need for structure and the need for autonomy—thereby fostering a more robust internalisation of values than any single communication style.

Overall, this study confirms that the quality of family communication in the Durian Luncuk neighbourhood acts as a filter against the negative influences of digital media. The success of instilling religious teachings in children is determined not only by the frequency of the messages conveyed, but also by the extent to which such communication is able to foster awareness through setting a good example and warm emotional bonds between parents and children.

Findings regarding mixed communication patterns make an important contribution to the study of family communication. This pattern is adaptive in nature, whereby parents such as Mrs Fadilah and Mrs Yen adjust their communication style according to their child's stage of psychological development by combining firmness, dialogue, advice and setting a good example simultaneously (Istiani et al., 2020). The strength of this pattern lies in its ability to address two of the child's needs simultaneously—the need for structure and the need for autonomy—thereby ensuring that the values of faith, religious law, and moral conduct are internalised more firmly than with any single communication pattern.



## References

- Ahmad, F., & Sari, N. (2025). Pola komunikasi edukatif keluarga dalam membentuk religiusitas anak usia dini. *Jurnal Al-Madrasah*, 9(2), 201–218. <https://jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/5035>
- Bornstein, M. H., Yu, J., & Putnick, D. L. (2022). Prospective associations between mothers' and fathers' parenting styles and adolescents' moral values: Stability and specificity by parent style and adolescent gender. *New directions for child and adolescent development*, 2022(185–186), 9–25.
- Budi, T. (2023). Pola komunikasi keluarga dalam pembentukan kepribadian anak. *Jurnal Ilmiah Ekonomi dan Counseling*, 4(2), 150–165. <https://ijec.ejournal.id/index.php/counseling/article/view/275>
- Djamarah, Syaiful Bahri, Pola Komunikasi Oruag Tua dan Anak dalam Keluarga (Sebuah Perspektif Pendidikan Islam). Jakarta: Rineka Cipta, 2004
- Fauzi, A. (2025). Pola komunikasi orang tua dalam menanamkan nilai-nilai religius pada anak. *Repository IAIN Ponorogo*, 1–30. <https://etheses.iainponorogo.ac.id/35956/>
- Haulussy, M., & Lopulalan, D. Pola Komunikasi Keluarga Dalam Pembentukan Kepribadian Anak Di Dusun Iha, Negeri Liang, Kecamatan Salahutu, Kabupaten Maluku Tengah. *Jurnal Ilmu Komunikasi Pattimura*, 1(2) (2022): 117-131. <https://doi.org/10.30598/JIKPvol1iss2pp>
- Hidayat, R. (2025). Komunikasi keluarga dalam membentuk religiusitas anak di era digital. *Jurnal Al-Madrasah*, 9(1), 120–135. <https://jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/5035>  
<https://doi.org/10.19109/muaddib.v7i1.24432>
- Istiani, A. N., Susanto, I., & Maki, H. L. P. Pola komunikasi Rumah Singgah Mitra Al-Akhyar dalam proses pembinaan keagamaan anak jalanan di Bandar Lampung. *Ath-Thariq*, Vol. 4 no. [https://doi.org/10.32332/ath\\_thariq.v4i2.2184](https://doi.org/10.32332/ath_thariq.v4i2.2184) 2 (2020): 240–263.
- Karim, M. (2023). Pola komunikasi keluarga dalam pembentukan religiusitas anak. *Digilib UIN Sunan Kalijaga*, 1–20. <https://digilib.uin-suka.ac.id/id/eprint/61862/>
- Lestari, D. (2023). Peran keluarga dalam menanamkan religiusitas anak melalui komunikasi. *Digilib UIN Sunan Kalijaga*, 1–15. [https://digilib.uin-suka.ac.id/29154/1/13480056\\_BAB-I\\_IV-atau-V\\_DAFTAR-PUSTAKA.pdf](https://digilib.uin-suka.ac.id/29154/1/13480056_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf)
- Mu, Y., Pei-Yin, S., Chi, L. K., & Saeid, M. (2024). Comparative analysis of parenting styles and their impact on children's Well-Being: A cross-cultural perspective in Malaysia, China, and Taiwan. *Int J Child Health Nutr*, 13(1), 31–46.
- Nur, A. (2023). Pola komunikasi orang tua dalam membentuk kepribadian anak religius. *Jurnal Fikrotuna*, 6(2), 88–102. <https://jurnalalkhairat.org/ojs/index.php/fikrotuna/article/view/496>
- Putra, A. (2024). Pola komunikasi keluarga dalam membentuk karakter religius anak. *Repository Raden Intan*, 1–25. <https://repository.radenintan.ac.id/16869/2/PERPUA%20PUASAT%20BAB%201%20DAN%202.pdf>



- Rahman, F. (2024). Pola komunikasi keluarga dalam membentuk karakter religius anak. *Jurnal Riayah*, 8(1), 55–70. <https://e-journal.metrouniv.ac.id/riayah/article/download/5835/2961>
- Riyadi, W. (2023). Pola komunikasi keluarga dalam mendidik anak usia sekolah dasar. *Jurnal Ilmu Pendidikan Islam*, 15(1), 45–60. <https://etheses.iainponorogo.ac.id/5859/1/SKRIPSI%20WISUDA%201%20RIYADI.pdf>
- Sari, D. (2023). Pola komunikasi keluarga orang tua yang bekerja terhadap pembentukan karakter Islami anak. *Jurnal Al-Manar*, 4(1), 30–48. <https://journal.staimsyk.ac.id/index.php/almanar/article/view/309>
- Sari, W. (2024). Peran orang tua dalam pembentukan karakter religius anak di era digital. *Jurnal Pendidikan dan Teknologi*, 10(2), 45–60. <https://jptam.org/index.php/jptam/article/view/12276>
- Setiadi, Fadlan Maykura, Sri Maryati, Angge Sapto Mubarakh, “Analisis Dampak Penggunaan Gadget Terhadap Perkembangan Psikologis dan Keagamaan Anak Usia Dini (TK dan SD) dalam Perspektif Pendidikan Agama Islam,” *Muaddib*, Vol. 7 no. 1 (2024) : 1-11
- Syam, Muhammad Nuruzzaman, “Muamalah dan Akhlak Dalam Islam,” *Manarul Quran: Jurnal Studi Islam*, <https://doi.org/10.32699/mq.v22i1.2866> Vol. 22 no. 1(2022):
- Utama, B. (2025). Peran orang tua dalam membentuk karakter religius anak pada keluarga Muslim. *Jurnal Peran*, 2(1), 20–35. <https://ojs.smkmerahputih.com/index.php/juperan/article/view/1745>
- Wijaya, S. (2026). Peran pola komunikasi orang tua dalam membentuk karakter anak. *Jurnal Tuturan*, 7(1), 30–45. <https://e-journal.nalanda.ac.id/index.php/TUTURAN/article/view/2077>
- Yulianti, Cici, Sukma Ari Rgail putri, “Problematika Komunikasi Orang Tua dan Anak di Era Digital (Studi Fenomenologi pada Keluarga di Desa Sragi Kecamatan Talun Kabupaten Blitar)” *Jurnal Komunika Islamika : Jurnal Ilmu Komunikasi dan Kajian Islam*, Vol.9 no.1(2022): 15,<http://dx.doi.org/10.37064/jki.v9i1.12067>