

# Research on Adolescent Perception of Family Communication and Family Religious Functions

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**Abstract**—The purpose of this study was to examine the relationship between adolescent perceptions of family communication patterns and religious functions in the family. This study uses a correlational method with Pearson correlation test, and the two measurement instruments used are the Family Communication Pattern Revised (FCPR) from Koerner and Fitzpatrick and Family Religious Function (FRF) which are explored according to family function parameters from Indonesia National Population and Family Planning Board (BKKBN), to answer the two proposed hypotheses. The results of the study show that the moral values of religiousness in the family are significantly related to the FRF, these moral values can be indicators in the measurement of the family religious function as further research. In addition, family communication perceived by adolescents through the dimensions of conversation and conformity is reported to have a positive relationship to the FRF, but is not significant. An important finding produced in this study is that family communication perceived by adolescents is negatively related to moral values of faith, polite attitude and rule compliance, this complements the findings of previous research about the value of individual faith that cannot be standardized, different polite meanings and rules of regulation agreed by parents and adolescent. While family communication perceived by adolescents has a significant positive relationship to tolerance, this can be an input and intervention for parents in the family to be able to provide conversations and uniformity of insights to respect diversity and equality.

**Keywords**—*Family Communication Pattern (FCP); Conversation; Conformity; Religiosity Moral Values; Family Religious Function (FRF)*

## I. INTRODUCTION

Family as a social institution is a very important part of an individual's life and is the pillars of a nation's strength in a solid foundation of resilience. The definition of family has a wide and diverse scope, as the smallest social unit [1], a family is a group of people who have relationships on the

basis of marriage, descent, or adoption and live together in ordinary households [2]. As an entity, families always face the threat of family vulnerability from outside the family, which can cause damage (potential damage). Disruptions from various aspects can lead to a fragile family system and the failure of family functions. Strengthening family functions will restore family social security in the face of challenges and crises and create prosperous families [3]. Many studies determine the criteria needed to create a family. Some criteria usually discussed are about family functions and family interactions. Family functions are about the orientation of tasks performed and expected family functions, while the problem of interaction is related to the communication process that connects individuals as family members [4] [5]. Besides that, the family has a duty in the maintenance and outreach for their children which is seen as the most important and important strengthening of family functions. [6] [7] [8].

When children grow and develop, their understanding of social reality is influenced by the family. Through family interactions, parents can convey to their children about various knowledge about the problem. This process includes maintenance and socialization in a particular system of values and beliefs [9]. One place where family communication can have a strong influence is one about religiosity. Some of the many studies show that religion plays an important role in the lives of most people [10], and the characteristics of parent interactions influence the development of children's religiosity [11]. The degree of agreement between parents and children about religious beliefs and practices has also been investigated [12]. For the people of Indonesia, the practice of religiosity in the family is one of eight family functions, consisting of eleven indicators of interaction moral values applied by parents to their children [3]. This study will examine variables related to the Family Religious Function (FRF) in the family and

how the patterns of communication interaction between them.

The pattern of family communication is one of many theories that might be considered the main theory of family communication and applies to a range of interactions in the family [13] [14]. Family communication pattern (FCP) is characterized by clear patterns and forms that result from psychosocial processes in creating shared social reality, with each family developing different communication patterns. In general there are two dimensions that differentiate the way families communicate and are associated with various functionalities, are dimensions of conversation and conformity [15] [16], both of which underlie and determine family types, because they are central to family functions [15]. The dimension of conversation refers to the extent to which families encourage participation in conversation interactions. High conversational dimensions have been associated with a number of positive outcomes [17], including higher self-esteem [18]. Families oriented to the conversation dimension will often discuss various topics, including personal and value-based ideas, and one of them about religion, while families with lower conversational dimensions are less interested in discussing problems, believing that such open interactions are not important for education or socialization of their children [9]. The dimensions of conformity refer to the extent to which family communication emphasizes the dimensions of homogeneity of attitudes, values, and beliefs. And it shows a cohesive and hierarchical family structure, because family members prioritize family interactions rather than other relationships. The dimensions of high conformity arise because of the desire of parents to pass on the moral values of parents to their children and show that family members must have the same belief system and values [19]. The dimensions of high conformity have been associated with several negative results, namely attitudes of shame and low self-esteem [15] [18], but this effect depends on which specific moral values about what orientation is instilled in children and how the process is achieved [17]. Many scholars have considered the ways in which children get their orientation towards spirituality and religion [18] [19] [20] [21].

Overall, the process by which children obtain religious trust from parents is still not well understood [18], but some general conclusions relevant to this investigation can be drawn from the extant literature. Children generally tend to be more religious if parents are religious themselves [20]. Talking about religion has also been linked to adolescent religiosity [19]. Aspects of parent-child relationships, such as attachment, also affect the level of religiosity of children that fits their parents [21]. Research related to family communication that focus on child religiosity shows that family communication patterns have predictive power in this field, but children's processes of obtaining religious beliefs from parents are still not well understood [18]. Other studies that investigate the impact of family communication on religious moral values generally find that traditional family structures help in the transmission of parental religiosity [22]. One final finding that influenced this study has been produced, that FCP significantly predict the strength of religious beliefs [23]. However, the perception of adolescents in the pattern of family communication in moral

values of religiousness in the family has not been widely discussed.

Linking the perceptions of adolescents in family communication patterns with Family Religiosity Functions (FRF) provides important theoretical and practical benefits. First, to broaden the findings of the theory of family communication patterns by predicting the effects on information processing and psychosocial outcomes [17] and second, to integrate family communication patterns into the broader theoretical perspectives of family communication research [24] and add other theoretical foundations to interdisciplinary research. The hypothesis offered in this study is :

H1: Implementation of religiosity moral values in the family significantly related to Family Religiosity Function (FRF)

H2: Adolescent perceptions of the dimensions of conversation and conformity in the family are positively related to the Family Religiosity Function (FRF).

## II. RESEARCH METHOD

### A. Participant

The research method used in this study is the correlational method. With this correlational method, there will be clarity about the relationship between family communication patterns and the application of religious moral values in families to adolescents in Indonesia. The research sample was conducted in a group of high school students in Bandung with 213 student. The sample consisted of 78 men (36.6%) and 135 women (63.4%), with an average age of 17.2 ( $SD = 0.53$ ). Data collection techniques used in this study used a questionnaire. Data from questionnaires that have been filled in by respondents are collected, then processed to answer the hypothesis that the researcher has made.

### B. Measurement

The Family Communication Pattern Revised (FCPR) Instrument (children's version) initiated by Koerner and Fitzpatrick was used to measure conversation dimensions (total 15 items) and conformity dimensions (total 11 items), using 5 scales (likert), strongly disagreeing responses (coded as 1) to strongly agree (coded as 5). The instrument reliability test in this study used the Cronbach Alpha, which was calculated using the help of SPSS version 23.0 software. Alpha Cronbach for the conversation dimension subscale is 0.885 and includes questions like "In the family, we often talk about our family's plans and hopes for the future". Alpha Cronbach for the conformity subscale is 0.726 and has questions such as "Wherever you are, I am always expected to obey my parents' rules". Descriptive statistics for conversation ( $M = 3.31$ ,  $SD = 1.01$ ) in the range 1-5 and conformity ( $M = 2.67$ ,  $SD = 1.05$ ) in the 1-5 range. The instruments of Family Religious Function (FRF) were measured by 11 items modified from the aspect of applying the moral values of religious functions in the family [3], which consisted of indicators of the implementation of moral values such as Faith, Honestly (speaking), Tolerance, Persistent effort, Moral/ethics, Responsible, Helpful, Rule Compliance, Polite attitude, Patient with difficulties and

Love each others. The responses for each are very inappropriate (encoded as 1) to be very suitable (coded as 5). Alpha Cronbach for this Family Religious Function Function instrument is 0.826 and Descriptive Statistics ( $M = 3.64$ ,  $SD = 0.87$ ) in the 1-5 range.

### III. RESULT

Hypothesis 1 examines the implementation of moral values in the FRF significantly related to the function of religiosity in the family. Eleven moral values of religiosity in the family are used to find links to the functions of family religiosity. Using Pearson product moment correlation, the whole application of moral values of religion is related to the function of family religiosity, with sufficient and high levels of relationship (between  $r = .521$  to  $r = .675$ ) and strong significance. (table 1). It can be concluded that the function of family religiosity can be represented through indicators of the application of moral values of religiosity measured in this study. This finding shows that hypothesis 1 is in accordance with the data and can be accepted.

TABLE I PEARSON CORRELATION FOR THE IMPLEMENTATION OF RELIGIOUSITY MORAL VALUES, FAMILY RELIGIOUS FUNCTION, CONVERSATION DIMENSIONS, CONFORMITY DIMENSIONS AND INTERACTION OF CONVERSATION-CONFORMITY

Religiosity Moral Values	Family Religious Function	Conv	Conf	Conf & Conf
Faith	.521	-.034	-.187**	-.121
Honestly (speaking)	.532	.085	-.098	.021
Tolerance	.560	.134	.191**	.145*
Persistent Effort	.556	.042	.081	.074
Moral/Ethics	.644	.085	.059	.098
Responsible	.663	.073	.041	.080
Helpful	.610	.068	.001	.056
Polite Attitude	.639	.005	-.011	-.001
Rule Compliance	.675	.008	-.086	-.036
Patient (with Difficulties)	.569	.057	.045	.069
Love with each other	.605	.055	-.101	.004

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).

Hypothesis 2 examines teenagers' perceptions of the dimensions of conversation and conformity in families that are positively related to FRF, this model is tested by the Pearson product-moment Correlation model. There are three parts that discuss this hypothesis. The first part, found a positive correlation between the dimensions of conversation and family religious function ( $r = .088$ ,  $n = 213$ ,  $p = .200$ ). Based on the data, it was concluded that the higher the dimension of conversation perceived by adolescents in the family was related to the increasing FRF, although the relationship was low and insignificant. There are one moral values of religiosity that have a negative relationship with the dimensions of family conversations is faith ( $r = -.034$ ). The second part, found a negative correlation between the dimensions of conformity and FRF ( $r = -.030$ ,  $n = 213$ ,  $p = .667$ ). Based on these data, it was concluded that the higher the dimensions of conformity perceived by

adolescents in the family were related to the decline in family religious function, even though the relationship was not significant. There are five moral values of religiosity that have a negative relationship ; faith ( $r = -.187^*$  \*with strong significance), Honestly-speaking ( $r = -.098$ ), Polite Attitude ( $r = -.011$ ), Rule Compliance ( $r = -.086$ ) and Love with each other ( $r = -.101$ ). Meanwhile, conformity has a significant positive relationship with Tolerance ( $r = .191^*$ ). The third part, if the two dimensions are combined, then there is a positive correlation between the dimensions of conversation and conformity with FRF, but not statistically significant ( $r = .057$ ,  $n = 213$ ,  $p = .407$ ). One moral value that has a strong positive significance is Tolerance ( $r = .145^*$ ). There are four moral values of religiosity having a negative relationship ; faith ( $r = .121$ ), Attitude ( $r = -.001$ ) and Rule Compliance ( $r = -.036$ ) (table1). It can be concluded that the dimensions of conversation and conformity perceived by adolescents in the family relate to improving FRF, although it is not statistically significant. This finding shows that hypothesis 2 is in accordance with the data and is acceptable.

### IV. DISCUSSION

Overall, this study shows that family communication patterns (FCP) perceived by adolescents are related to family religious functions (FRF). Conversational dimensions in family communication perceived by adolescents are independently positively related to family religious function, this finding complements the idea that open and honest conversations in families are associated with stronger religious beliefs [18], while dimensions of conformity in family communication which teenagers perceive to be negatively related to family religious function, this finding sharpens the results of previous studies that the higher the dimensions of conformity, it relates to negative results in family interactions, this is evident in the application of religious functions in the family [15] on what specific moral values are instilled in children and how the process is achieved [17].

In general, the interaction between the dimensions of conversation and conformity is not a significant predictor of religious function in the family, because it is necessary to trace dimensions with moral values of the religious values that each family lives. The pattern of family communication that does not have a positive relationship with faith is a complementary finding that many religious parents and children are still trying to find ways to live according to the faith of those who can advance relationships that are in accordance with the beliefs held. these findings complement the idea that people who are knowledgeable, have good intentions, good education, and kind hearted fundamentally still disagree on standardization about faith and family life [25]. The pattern of family communication that is not positively related to courtesy confirms previous studies that show that family members do not behave politely with one another. Regarding politeness theory, however, it does not assume that the source of the message will always be polite but the sources vary the level of politeness that depends on the conditions and perceived threat [26]. The pattern of family communication that is not related to the rules of obedience also supports previous research that adherence to

the rules perceived by adolescents must be predicted from the articulation of the rules applied [27]. A significant relationship between family communication patterns is found in the context of religious tolerance. This is in line with the idea that religious tolerance can develop through group norms [28] and one of them is family. Through open conversation, tolerance for diversity is an important factor that increases family resilience [29].

#### V. CONCLUSION

It can be concluded that in general, the pattern of family communication perceived by adolescents having a relationship with the function of family religion only on the moral values of a particular religion, cannot be generalized into the concept in general. Family Religious Function is an important role for individuals in the family because it fosters moral values and beliefs that help humans behave well. The process of family communication through conversation and conformity can help family members improve family religious functions, one of the most important is related to increasing tolerance. This can be a guide for parents in the family to be able to provide insight and socialization about diversity and equality. However, the results of this study still have limitations in the form of conversation and conformity, which can then be explored more deeply through different methods, while family types and cultural factors can be considered as other variables that can produce new findings.

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