

Interpersonal Communication Patterns of Muhammadiyah Families in Realized Political Participation in The 2024 Election

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ABSTRACT

The younger generation of Muhammadiyah was once sluggish in political participation. However, Muhammadiyah, as a large mass organisation, firmly gave its members the freedom to affiliate with certain party institutions and also helped pave the way for social mobility towards political power. Thus, Muhammadiyah's position is one of active neutrality, as evidenced by the opinion of Haidar Nashir (General Chairman) ahead of Muhammadiyah's grand event in 2024. Muhammadiyah must be more active in voicing political civility by utilising various media and forums, including digital platforms. The younger generation of Muhammadiyah needs to receive support from their families to encourage their political participation in the 2024 election, so as not to be trapped in abstention and apathy. This study aims to describe the communication patterns of Muhammadiyah families in their involvement in the 2024 Election. This type of research is descriptive qualitative, with data collection in the form of in-depth interviews with six pairs of parents and children of Muhammadiyah activist families. Democratic, circular, and star-shaped patterns characterise the communication patterns developed by activist informants. An open attitude between parents and children characterises democracy. The goal of politics in Muhammadiyah is *amar ma'ruf nahi munkar*, which is implemented in several ways such as: a) Muhammadiyah members must choose candidates, may not abstain from voting, b) not forcing their choices on children or other family members, c) leading to Muhammadiyah values, d) using the behavior of the Prophet Muhammad SAW as a reference in politics, e) developing responsible freedom, f) freeing expression in politics g) mutually respecting differences of opinion, and h) developing discussions in reaching agreement. Several factors influencing the implementation of activist communication patterns with families include internalisation of organisational values in Muhammadiyah, organisational commitment, political awareness as citizens, the example of the Prophet Muhammad, the concept of *muamalah* in Islam, and the concept of the *sakinah* family declared by Aisyah (an autonomous women's organisation under the Muhammadiyah organisation). Muhammadiyah has proven successful in socialising democratic values in the context of modern Muslim families, where religious traditions and democratic practices can coexist harmoniously.

Keywords: Muhammadiyah, respecting differences, organisational commitment, harmonious family, freedom of expression

INTRODUCTION

Politics is a natural part of social life. The younger generation, who will guide civilisation in the years to come, must master and understand the world of politics and all its forms. Djawamaku (1985) said that "The human person is the basic empirical unit of political analysis." Politics is also always present in human daily life, because in essence, we are social beings who need the role of others in achieving the welfare goals that we have previously set.

The congregation must address political realities wisely. This can be achieved by remaining involved in the current political process while striving to make improvements wherever possible. The Muhammadiyah organisation seeks to raise awareness among its congregation that politics is vital to engage with, rather than being naive and trying to distance itself from it (Media Indonesia, 2023). A Muhammadiyah elite must be able

to play a significant role within a political system through charismatic leaders with unique characteristics (Khoirotunnisa, 2015).

On the other hand, political participation among Muhammadiyah members is declining. The Indonesian Survey Institute (Indopos.co.id, 2023) reported that, in 2004, more than 50 per cent of Muhammadiyah members identified themselves as part of the National Mandate Party (PAN). However, currently, those who stated they were part of that party have decreased to 17.5 per cent. The remainder are spread across various other parties. This demonstrates that Muhammadiyah members' political party orientation is starting to appear apathetic, and it can even be suspected that many of them are abstaining from voting.

Within Muhammadiyah families, the role of parents in guiding their children's political participation is crucial. They are obligated to provide political socialisation, especially to first-time voters. Sulisyaning (2014) found that parents serve as centres of education and culture. Meanwhile, Muhammadiyah allows its members the freedom to affiliate with certain political parties, paving the way for social mobility toward political power. As Haidar Nashir (Chairman) stated, Muhammadiyah should not be shy about playing a role in politics. Muhammadiyah must be more active in promoting political civility by utilising various media, including digital platforms. This activity can also be referred to as "civilized political propagation." (Indonesian media, 2023).

Meanwhile, Winarni (2005) stated that the role of family members in mobilizing political participation is determined by the level of intensity of Communication carried out, the chosen communication pattern, the level of persistence, and the age of the voter, because of the level of family attraction for a child. Likewise, Saragih (2018) found that children's sense of comfort is influenced by their trust in the family. Sukarno (2022) highlighted the relationship between several variables in political participation. Family background and political participation are strongly correlated, as are political socialization within the family and political participation among first-time voters.

Picture 1: The symbol of the Muhammadiyah mass organization in Indonesia



In developing countries like Indonesia, many teenagers (and even adults) have not yet reached full psychological maturity (Rusydi, 2016). Muhammadiyah's political breakthroughs underscore the significance of public participation in politics for achieving a democratic government system (Mujani, 2007). However, now Muhammadiyah members are free to choose their political party and president without feeling pressured. Based on the above background, the problem can be formulated as follows: How is the interpersonal communication pattern of Muhammadiyah families in realising political participation in the 2024 election? The purpose of this study is to describe in detail the communication patterns of Muhammadiyah families during the 2024 election and the factors that influence them. The urgency of the research includes providing input and evaluation for the Muhammadiyah Central Leadership regarding the role of Muhammadiyah family members in political participation in 2024.

LITERATURE REVIEW

Interpersonal Communication.

Interpersonal Communication refers to Communication that occurs face-to-face between two or more people, in an unorganised manner (Wiryanto, 2004). According to Mulyana (2016), two characteristics inherent in

interpersonal Communication are that the communicating parties are in proximity. The communicating parties send and receive messages simultaneously and spontaneously, both verbally and nonverbally. The simplest form of communication that first occurs is interpersonal Communication; this Communication, which can take place between parents and their children, teachers and students, between friends, and so on. According to Sari (2017), interpersonal Communication can occur through the following process stages:

Contact

At this stage, each person gives their first assessment, which can be seen through body language and good language.

Introduction

A good impression will encourage others to open up and introduce themselves to each other.

Friendship

A good friendship is formed over a specific period of time and allows the participants to get to know each other more intimately.

Conflict

A common challenge in relationships is conflict. Conflict can arise from egotism or misunderstandings between partners.

Split

Conflicts that escalate and cannot be resolved effectively will lead to a breakdown. The parties in a relationship will choose to separate or cease Communication.

According to Kumar (in Wiryanto, 2004), the effectiveness of interpersonal Communication has five characteristics, namely:

Openness is the willingness to respond openly without any coercion regarding information received by the interlocutor.

Empathy is having the same feelings about what other people experience.

Supportiveness is an open situation to support effective Communication.

Positiveness is a person who must have positive feelings about himself, encourage others to participate more actively, and create a communication situation conducive to more effective interactions.

Equality is a tacit acknowledgement that both parties value each other, are helpful, and have something important to contribute.

The context of interpersonal Communication encompasses parent-child relationships, friendships, in-laws, daughters-in-law, and extended family relationships. Therefore, this communication context is important as a foundation for developing effective Communication within the family

Based on the fourth pattern of communication, which is used in process communication, the pattern of communication can be detected that is implemented in the work environment, Work Family Communication Patterns. Patterns communication family (Family Communication Pattern /FCP) first developed by Chaffee (1971), McLeod and Atkin who develop two main dimensions to produce a pattern type communication in family then, that is socio-oriented Where on pattern This Communication emphasizes more on the rigid relationship between children and parents, because children must submit to parental authority to avoid from conflicts with their parents. Furthermore, the family environment is a concept-oriented type where parents openly encourage

children's ideas, allowing children to be actively involved in the family. Rogers & O. Lawrence Kincaid stated that "Communication is a relationship that occurs between two or more people where they build and exchange information between individuals, and ultimately will understand and comprehend each other (Rahmawati, 2018). A family can be harmonious if all members feel happiness and reduced tension within the family, and there is a feeling of satisfaction with relationships with others through the intimacy they have established. Each participant feels that their existence, both physically, mentally, emotionally, and socially, is a reflection of their self-esteem. A harmonious family has characteristics that include mutual respect among family members, togetherness among family members, and open Communication (Pembangunan et al., 2010).

The primary role of every family is as an intermediary between its members and the larger society, as a personal link between individuals and the larger social structure. As the smallest structure of a society, the family contributes to the continuity of society by taking on several tasks in guiding its members to a larger place. A large society will not be able to survive if its various needs are not met, for example, regeneration, production processes, food distribution, child protection, legal equality, and the development of the younger generation in social life (Goode, 2007).

In its development, the pattern communication family can also be identified into three patterns, namely:

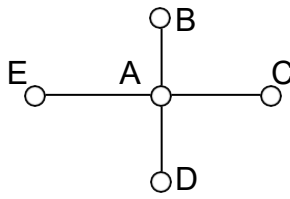
- (1) The communication pattern is liberating/permissive, which is characterised by the existence of unlimited freedom for children to act and behave according to the child's wishes. Communication patterns. This is also known as a communication pattern that allows everything, because parents are submissive, comply with all wishes, protect and provide, or fulfill all the child's wishes excessively.
- (2) Communication patterns are authoritarian, where parents actually forbid their children at the expense of the child's autonomy. In pattern communication, the reception person's attitude towards children is very low. However, control is high, requiring children to do something without compromise, behave rigidly and harshly, and tend to be emotional, so they often punish children.
- (3) Pattern Communication democratic, characterised by an open attitude between parents and children. In this pattern, both parents and children make some rules that are agreed upon together, and older people also try to value able children directly.

Meanwhile, according to Friedman (2020), family communication patterns can be categorised into two types: functional and dysfunctional communication patterns. Functional communication patterns are considered the foundation for the success of a healthy family, where the sending and receiving of messages, both in terms of content and instructions, are carried out clearly, and there is a match between the level of instruction and the content. The sender and receiver actively exchange information, are open with each other, and provide feedback. Well-established interpersonal communication will influence behaviour, personality development, children's emotions, and emotional intelligence in adolescents (Isfahani, 2010). Dysfunctional communication patterns can create an uncomfortable family atmosphere and lead to low-income family communication relationships. In this second pattern, children fail to achieve a positive self-identity, so they will lose self-control over negative environmental influences and fall into various delinquent behaviours (Santrok, 2010).

Other opinions about communication patterns in the family include: Communication as action, when Communication flows in one direction only; Communication as interaction, when Communication flows in two directions (each person is a participant in the process), and Communication as a transaction occurs. When involving other communicants in interactions so that Communication runs dynamically (Retnowati, 2021).

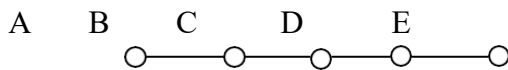
Widjaja developed a pattern model of Communication, which becomes 4 (four), namely:

a. Pattern wheel



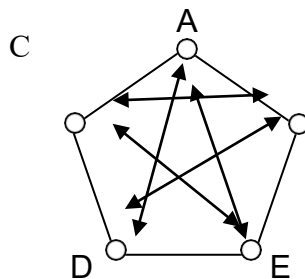
The wheel communication pattern occurs when a person communicates with many people, namely B, C, D, and E. This Communication tends to be one-way without any reciprocal reaction. The wheel pattern is a form of information exchange that is centralized on someone or a group.

b. Pattern chain



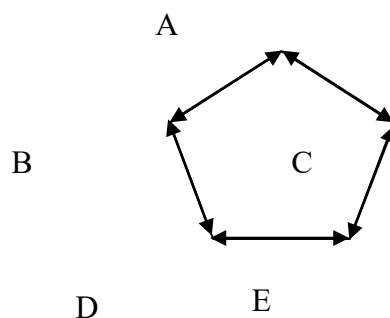
This pattern occurs when someone A only communicates with another person B, and so on. Between B, C, and D, there is no two-way communication.

Star pattern



All members communicate with members. This Communication has a reciprocity reaction from all interlocutors.

Pattern circle



This pattern is almost the same as the chain pattern, but the last person is E communicating in the first person. This pattern is one-way.

Cangara explains communication patterns in several categories, namely: primary communication patterns, secondary communication patterns, linear communication, and circular communication patterns. Patterned communication is primarily a process of delivering thoughts by communication participants using verbal and non-verbal symbols as media or channels. Pattern communication secondary is the process of delivering a message by participants using a tool or means as media, second after the use of symbol communication, which

is often in place or in large numbers. A linear communication pattern means the journey from one point to another point in a straight line, where the delivery of messages occurs between participants as terminal points. Pattern communication circular feedback occurs, or the bait comes back. Communication continues with the presence of back-channel communication participants (Cangara, 1998).

RESEARCH METHODS

A research method is a general strategy adopted for collecting and analyzing data to address a specific problem. Another view holds that a research method is a scientific way to obtain valid data from a specific body of knowledge, which can then be discovered, proven, and developed, allowing it to be used to understand, solve, and anticipate problems in the academic field (Sugiyono, 2016).

The approach in this research is a qualitative research approach with a descriptive qualitative type. Qualitative research itself is research that aims to describe and analyze phenomena, social activities, events, attitudes, beliefs, perceptions, and thoughts of people both individually and in groups (Sukmadinata, 2018). 2007). Qualitative research aims to explain phenomena through in-depth data collection. (Hariwijaya, 2007). The descriptive method describes certain conditions or events based on visible facts and is then accompanied by an attempt to draw conclusions based on these facts (Nawawi & Martini, 1994). Data collection is a systematic process to obtain data needed in research (Nazir, 2014). The data collection process can be done with several methods, including interviews, observations, questionnaires, testing, archives, and documents (Suwartono, 2014). The data collection in this study used the interview method. Interviews are a way to gather information through direct verbal interaction and allow the interviewer to enter the mind of the source and obtain deeper information personally, be it feelings, thoughts, experiences, opinions, and other things that cannot be observed (Suwartono, 2014). The researcher used in-depth interviews between Muhammadiyah activists and their family members. The purpose of the interview was to obtain detailed data and information and understand the background, attitudes, and views of the source (Sujarweni, 2014). It is hoped that the data from the interviews conducted by researchers will align with the research objectives. In conducting in-depth interviews, there are general steps (Indrawan & Yaniawati, 2014), namely:

- a) Determine the sample purposively and identify the sources to be interviewed
- b) Make a plan to meet or make an appointment with the source regarding the time and things that will be discussed in the interview.
- c) determine the type of interview that is in line with the problems and circumstances of the source
- d) using time and techniques that are efficient and flexible
- e) stop the interview when you have obtained enough information/data

The determination of informants in this study used a purposive sampling technique, namely a sample determination technique with certain considerations (Sugiyono, 2016). The data selected in this study are as follows: parents are Muhammadiyah family members, live in the same house as the child, one of the parents or child is a Muhammadiyah administrator at the sub-branch, branch, or regional level, and the child informant already has the right to vote in the 2024 presidential election.

Data analysis techniques use qualitative analysis. Qualitative data analysis is an effort carried out by working with data, organizing, sorting it into manageable data units, synthesizing it, searching for and finding patterns, what can be learned, and deciding what can be conveyed to others (Moleong, 2018). Activities in analyzing data, according to Miles and Huberman (Sugiyono, 2016), include data collection, data reduction, data presentation, as well as drawing conclusions and verification.

DISCUSSION

Based on the results of interviews with six pairs of informants, data were obtained regarding the communication patterns of Muhammadiyah members' families regarding political participation, as listed in Table 1:

Table 1: Table of interview results with activist couples and families:

Informant couple	AF-AT	IS-SA	FD-HN
Information			
Views on Muhammadiyah politics	<p>-Every Muhammadiyah member must be involved in politics, both practical and non-practical.</p> <p>-Politics will determine policies, both local and national.</p> <p>-You may be involved in politics as long as you do not stray from Muhammadiyah ideology.</p> <p>-Muhammadiyah does not side with any political party</p>	<p>-Muhammadiyah members must understand politics.</p> <p>-By entering politics, you can carry out the preaching of amar ma'ruh nahi munkar</p> <p>-Joining political/non-political organisations from an early age is a positive thing.</p>	<p>-Politics is integrated into people's lives.</p> <p>-Muhammadiyah members must understand politics; they must not be allergic.</p> <p>-All decisions of the General Election Commission regarding presidential candidates must be accepted sincerely</p> <p>-Think politically, not only for worldly purposes but also for the afterlife, don't justify any means.</p>
Quantity and quality of openness	<p>-The intensity of discussions was carried out 2 months before the election</p> <p>-Criticise the atmosphere of the presidential and vice presidential debate without having to reveal the shortcomings of the candidate pairs</p> <p>-election fraud</p> <p>-Children feel close to PAN and the Ummah party, so they choose 01 (Anies Baswedan)</p>	<p>-discuss 2 months before voting.</p> <p>-requires children to choose leaders who are pious, trustworthy, and intelligent.</p> <p>-will support the presidential candidate supported by the clerics.</p> <p>-do not let your child not vote</p> <p>-children choose candidate pair 01</p>	<p>-discussed since December, a month before the election.</p> <p>-The choice of political party and presidential candidate is up to the child.</p> <p>-Children are not allowed to abstain from voting.</p> <p>-There are seven criteria for selecting leaders in Muhammadiyah.</p>
Positive attitude	<p>Respect each other's differences in choices.</p>	<p>-Parents do not intervene and respect different choices.</p>	<p>Parents do not lecture their children; instead, they discuss everything together.</p>

Equality	-learn from experiences as a child	conflicting opinions at the beginning, but ended with a discussion understanding the differences	Even though they initially disagreed, in the end, they did not intervene in the child's decision.
Empathy	-Respect the child's choices without feeling any objection	-Take responsibility for your choices.	-Give children the freedom to determine their choice of presidential or legislative candidates.
Non-verbal Communication	Eye contact during discussion, gestures, and intonation	Intonation, gesture, eye contact	Mimic, gesture, nod, laugh.
Informant couple	HZ-HA	FH-FA	SP-GA
Information			
Views on Muhammadiyah politics	<p>-Political awareness is a transaction in Islam</p> <p>-The Prophet is a concrete example of Islamic politics</p> <p>-It is very necessary to provide political education to Muhammadiyah members.</p> <p>-Need to build a system so that whoever becomes a leader will be in accordance with the system</p>	<p>-Muhammadiyah members are obliged to be involved in politics because Islam also regulates it; there is no need to be allergic.</p> <p>-active role in the form of ensuring the success of Muhammadiyah members' candidacy in legislative institutions.</p> <p>-The aim of politics is none other than amar ma'ruf nahi munkar</p>	<p>-Islam and politics cannot be separated</p> <p>-Involvement in politics will have a positive impact on society, for example, by upholding Islamic law in schools.</p> <p>-It is important to instil democratic values from childhood.</p>
Quantity and of quality openness	<p>-conduct discussions 2 months before voting</p> <p>-Arguing politics with children is commonplace</p> <p>-Children listen and ask more questions.</p> <p>-easily bored when talking about politics, because it is easy to predict.</p> <p>-political reality among students.</p>	<p>-limited to 4 contacts before the election (telephone and video call)</p> <p>-debating the issue of which presidential and vice-presidential candidates to choose, but ending with a discussion.</p> <p>-accept all decisions that have been mutually agreed upon.</p> <p>-Children still like to throw tantrums if their opinions are</p>	<p>-discussion 1 month before voting</p> <p>Principle: the basis of politics is worship, the political line is Islam, and Muhammadiyah is the spirit of politics.</p> <p>-democracy must be upheld</p> <p>-Families rarely discuss political issues due to a lack of political</p>

		not responded to well.	knowledge.
Positive attitude	-Freedom is the foundation of democracy -Do not change the topic of conversation -enforcement of democratic values -Don't engage in "money politics" before voting.	-Be a good listener, don't interrupt, avoid hate speech, be humble, don't badmouth the candidate pair.	Respecting the political stance of each individual
Equality	-not preaching but listening carefully to the child's opinion.	-Respect opinions, convey arguments carefully.	-do not criticise the child's decisions
Empathy	-willing to accept the differences that exist, so that we can connect and be happy. -free to choose but still in accordance with Islamic values.	- Do not judge based on SARA, but based on the mindset of the candidate pair.	Share political information with all family members
Non-verbal Communication	Smile, gesture, facial expression.	Voice intonation, eye contact, head nods, and voice volume	Gestures, eye contact

Based on the results of interviews with six pairs of Muhammadiyah activists and their families, an analysis was carried out to determine the family communication patterns formed in the six pairs of research informants, including:

Democratic Communication Patterns

Based on an analysis of six couples, there is a strong tendency toward democratic communication patterns in family political discussions. This is evidenced by several key indicators: first, openness in discussing political choices; second, respect for differences of opinion; and third, the absence of coercive parental intervention in children's choices. This pattern aligns with the concept-oriented approach, which emphasises children's active involvement in family discussions and the freedom to express their ideas (Retnowati, 2021).

This can be seen in the AF-AT, IS-SA, and FD-HN couples who explicitly stated a stance of "respecting differences in choices" and "not interfering in children's decisions." This indicates that parents create a space for equal dialogue, where children are not only objects of political socialisation but also active subjects in decision-making. Friedman (2020) categorises this pattern as functional Communication, where messages are sent and received clearly, openly, and accompanied by constructive feedback.

Rules and freedom will mark the democratisation of family communication. This will teach children that they must be responsible for all their actions. Therefore, to achieve positive emotional growth, individuals must have an environment that offers freedom, be accustomed to living independently, and develop habits that adhere to the order of social life.

Democratic communication patterns also uphold cooperation, recognition of others' opinions, and openness. Children are given freedom, but they must exercise it responsibly. This is evidenced by the existence of

discussion forums between children and parents. Children and parents work well together and appreciate each other. Children are also given freedom of speech and expression.

Parents who use a democratic communication approach value their children as independent individuals with fundamental rights and a sense of belonging that does not require complete parental control. This communication method allows children the freedom to choose the treatment and approach they prefer. This method involves a way of communicating within the family that monitors children without restricting their rights and opinions; they listen and consider what is comfortable and what is burdensome for them. In a democratic communication model, the common good is more important than individual interests. Parents do not exert excessive control over their children.

This type of communication pattern is considered the most effective of all existing communication patterns. This is because this type always prioritises collective interests above individual interests. This is a parenting style that does not exert much control over children. Some of the characteristics of a democratic communication pattern are as follows: 1) In the process of educating children, the starting point is always human opinion. 2) Parents always align personal interests and goals with the interests of their children. 3) Parents are happy to receive suggestions, opinions, and even criticism from children. 4) Tolerate when children make mistakes and provide education to children so that they don't make mistakes without reducing their creativity and initiative. 5) More emphasis on cooperation in achieving goals, and 6) Parents always try to make their children more successful than they are (Baumrind, D., 2005).

Democratic communication patterns encourage children to share tasks, learn to be leaders, and maintain healthy family relationships. This communication style can make children feel comfortable and productive, even though it may seem disorganised (Djamarah, 2014). Parents are happy to accept suggestions, opinions, and criticism from their children and tolerate differences without stifling their children's creativity and initiative. These characteristics are clearly seen in the statements "parents do not intervene and respect different choices" (IS-SA), "parents do not lecture children, but everything is discussed together" (FD-HN), and "do not lecture but listen carefully to children's opinions" (HZ-HA). Although they are still supervised by parents, they are taught to be independent. One of the main features of this communication pattern is the existence of equal conversations between children and parents. Children are still given freedom of expression. They are still supervised but are given the trust to be independent. A characteristic of this communication style is also the presence of debate between children and parents in discussions (Ruzea, 2023).

People will accept influence when the recommended behavior aligns with their value system. We accept the ideas, thoughts, or suggestions of others because they help solve problems, show direction, or are required by our value system (Rakhmat, 2007). The concept of accepting influence based on conformity with the value system aligns with Kelman's (1958) theory, which posits three processes of social influence: compliance, identification, and internalization. Kelman explained that internalisation occurs when an individual accepts influence because the content conveyed is intrinsically in accordance with their value system. This acceptance is the most stable and long-lasting because it is integrated with the individual's personal value structure.

Star Pattern as an Interaction Model

Using Widjaja's (2002) typology, the communication patterns within these families tend to follow a star pattern, where all family members communicate with one another with reciprocal feedback. There is no centralisation of authority, as in the wheel pattern, where Communication is centred on either the parents or the children. Instead, political discussions within these families are interactive, dialogic, and participatory. For example, the HZ-HA couple indicated that "debating politics with their children is commonplace," and that their children "listen and ask questions more," indicating a two-way exchange of information. Similarly, the FH-FA couple "debated the presidential and vice-presidential candidates" but "ended with a discussion," indicating that conflict of opinion is not avoided but managed through open Communication.

The star pattern, characterised by multidirectional and reciprocal Communication, not only reflects a more egalitarian communication structure but also indicates an epistemological shift in how political knowledge is constructed within the family. Unlike the wheel pattern, which positions parents as the sole gatekeepers of

information and authority, the star pattern allows each family member to be an active contributor to the formation of collective political opinion.

HZ-HA's statement that "it's normal to debate politics with children" signals the normalisation of intellectual conflict as a healthy part of family communication. This contrasts sharply with traditional communication cultures that avoid confrontation and prioritise a false sense of harmony. DeVito (2004) explains that in a balanced communication pattern, conflict is not perceived as a threat but as a natural part of long-term relationships that reflect differences in values and understandings. In this context, political debate becomes a learning arena where children do not simply passively receive knowledge transfer but actively test, question, and construct their own political understanding. The case of FH-FA, who "debated the presidential and vice-presidential candidates" but "ended with a discussion," reveals an elegant mechanism for conflict transformation. A potentially destructive debate can be transformed into a constructive discussion through shared commitment. This demonstrates that the star pattern does not eliminate differences of opinion, but rather provides a communicative infrastructure that allows them to be expressed, negotiated, and managed without threatening family cohesion. The child in the FH-FA case "still likes to throw tantrums if his opinion is not responded to well," indicates that even though the communication structure is democratic, the process of learning mature political Communication is still ongoing, which is evidence that democratic communication patterns are a process that continues to develop.

Circular Communication and Feedback

In line with Cangara's (1998) concept of circular communication patterns, almost all couples demonstrated a continuous feedback loop. Communication did not stop with the parents' presentation of their views, but continued with the children's responses, further discussion, and mutual agreement to disagree. SP-GA couples who "shared political information with all family members" demonstrated an even, non-hierarchical circulation of information. The intensity of discussions held 1-2 months before the election allowed for repeated circular Communication, in which each family member had the opportunity to express, respond to, and change their views. Schramm (1954) emphasised through his communication model that communicators and recipients have overlapping fields of experience, and through the repeated encoding-decoding-feedback process, this overlap broadens. In the context of this research, this means that parents and children are increasingly able to understand each other's political frames of reference. SP-GA's statement about "sharing political information with all family members" reveals the fundamental principle of information democratisation in circular Communication. Unlike the linear model that positions parents as sources and children as receivers, the circular model recognises that every family member, including children, has valid information and perspectives and contributes to collective understanding. DeVito (2004) also explains that in effective interpersonal Communication, feedback is not merely an acknowledgement but a genuine response that demonstrates in-depth processing of the message received. Cases such as IS-SA, where "oppositions initially arise but end with discussion," demonstrate that negative feedback or disagreement does not stop the circulation of Communication, but instead triggers a deeper round of discussion until mutual understanding or respectful disagreement is achieved.

Using Verbal and Nonverbal Symbols

The data also demonstrates the importance of nonverbal Communication in strengthening democratic communication patterns. All couples used elements such as eye contact, gestures, vocal intonation, head nods, and smiles. According to Cangara (1998), these nonverbal symbols are part of the primary communication pattern that reinforces the meaning of verbal messages. This creates a psychological atmosphere that supports openness and trust between children and parents. Consistent eye contact from all couples signals a willingness to engage authentically with the child's perspective, rather than merely performing a perfunctory listening. Mehrabian (1971) found in his classic study that nonverbal communication accounts for 93% of all effective communication, language 55% and tone of voice 38%, while verbal words account for only 7%. This finding explains why, despite "debates" or "differences of opinion" in cases like IS-SA and FH-FA, conflict can be managed constructively: positive nonverbal Communication (smiles, nods, warm intonation) communicates the meta-message "despite our differences, our relationship remains secure, and you are still valued." Gestures and head nods serve as back-channel feedback that provides positive reinforcement for children's participation in discussions. The absence of negative nonverbal Communication, such as eye-rolling, dismissive facial

expressions, or dismissive gestures, demonstrates a parent's authentic commitment to the principle of equality in democratic communication patterns, not just verbal rhetoric about "respecting children's opinions." The use of nonverbal Communication allows people to conclude a variety of feelings, including happiness, sadness, hate, affection, longing, love, and various other feelings. In the business world, nonverbal Communication can help communicators further strengthen their messages and understand the recipient's reactions when receiving them (Kusumawati, 2016).

Internalization of Muhammadiyah Ideology

The uniqueness of this finding lies in the inseparable connection between the inclusion of democratic values in family communication and Muhammadiyah's theological-political perspective, which emphasises "amar ma'ruf nahi munkar" and political involvement as "muamalah in Islam." All couples agreed that "Muhammadiyah members must understand politics" and "must not be allergic." This reflects a conceptual orientation (concept-oriented) where understanding and discussion of ideas are prioritised.

Koerner and Fitzpatrick (2002), in their theory of Family Communication Patterns, explain that a conceptual orientation, characterized by an emphasis on discussing ideas, exchanging perspectives, and making joint decisions, is a characteristic manifested in these Muhammadiyah families. The view that politics is "muamalah in Islam" (HZ-HA) and "Islam and politics cannot be separated" (SP-GA) transforms political discussion from a public domain to a sacred one. IS-SA's statement that "by entering politics, one can carry out da'wah amar ma'ruf nahi munkar" reveals a reframing of politics from a dirty arena to be avoided into a da'wah field that must be entered. This epistemological transformation is important because it eliminates the cognitive dissonance that conservative Muslim parents may experience between religious values (which emphasise obedience and hierarchy) and democratic communication practices (which emphasise equality and autonomy).

Vangelisti (2013) explains that families with a high conceptual orientation encourage their members to develop independent views on social and political issues, in contrast to conformity-oriented families that emphasise obedience to parental authority. The data shows that these Muhammadiyah families have a very high conceptual orientation, as evidenced by the significant intensity of discussions (1-2 months before the election), the depth of topics discussed (from party ideology to candidate integrity), and the freedom of children to make decisions that differ from those of their parents. Interestingly, however, this conceptual orientation still involves parental guidance. IS-SA "requires children to choose leaders who are pious, trustworthy, and intelligent," and FD-HN emphasises "7 criteria in choosing leaders in Muhammadiyah," indicating that children's freedom of thought remains framed within the framework of Islamic values. This reflects what Baumrind (1991) calls authoritative parenting, namely a combination of responsiveness (respecting children's autonomy) and demandingness (setting clear standards and expectations). Muhammadiyah's ideology provides these normative standards: leaders must be pious, politics must be for amar ma'ruf nahi munkar, and the decision-making process must be democratic.

The process of socialization involves the transmission of various norms, including religious, moral, social, and ethical norms, from parents to children (Papila, 2008). In the interaction between activists and their families, political education is implemented as an effort to make children democratically literate. The norms or values in Muhammadiyah ideology are instilled so that children remain within the Muhammadiyah corridor, for example, the criteria for choosing a leader, freely choosing according to the example of the Prophet, always participating in politics, and avoiding abstention. During children's adolescence (in this case, college students), they will strive to gain freedom and develop their feelings, while at the same time, they also need strong support from both parents, family, and peers. The closest people will help their sons and daughters in developing their identity, creating a conducive atmosphere so that teenagers can discuss topics they want to discuss, especially sensitive issues that arise during their time (Fatimah, 2006). For effective Communication between parents and children, parents should strive to understand their children's desires as much as possible. That way, children will feel that their parents really want to hear their complaints (Steede, 2007). Being a good parent requires more than just intellectualism, but also touches the personality dimension and involves emotions (Gottman & De Claire, 1998).

Emotional openness can be defined as an effort to be aware of children's feelings, be able to empathise, comfort, and guide them. This treatment is known as affirmative love, a form of love that is manifested in situations beneficial for children's emotional development and supports them in ways that are clearly recognised by the

child. This love is not only expressed through praise, hugs, or kisses, but also involves actively engaging with the child's emotional life (Gottman, J., & DeClaire, J., 1997). Based on Gottman's opinion, the emotional involvement of activists with their children is evident in their behaviour, including respecting different opinions (FH), learning from their children's experiences (AF), refraining from intervening (IS), and discussing political material with other family members (SP).

In the FH-FA couple, parents need to respond appropriately, as their child is still prone to tantrums. Parents also strive to be good listeners to avoid misunderstandings, convey arguments carefully to avoid offense, and refrain from creating racial and ethnic tensions in social interactions. All of these efforts are intended to guide children's adaptation through emotional management.

This is emphasised by Salovey and Mayer that the area of emotional intelligence is a person's ability to interpret their feelings and actions. According to Salovey and Mayer (Shapiro, 1997), emotional intelligence is: "a subset of social intelligence that involves the ability to monitor feelings and emotions, both in one's own domain and in others, to sort and use this information to guide thoughts and actions. The emotional intelligence in question is characterized by several qualities, such as: 1) empathy; 2) the ability to express and understand feelings; 3) the ability to control anger; 4) independence; 5) the ability to adapt; 6) being liked by others; 7) the ability to solve interpersonal problems; 8) perseverance; 9) solidarity; 10) friendliness; and 11) respect. Both parents and children in this case have applied a number of the above qualities such as: being willing to accept existing differences, so they can connect and be happy, being a good listener (empathy), being free to choose but still in accordance with religious values, not interrupting conversations (adapting), avoiding hate speech, being humble (liked by others), not badmouthing candidates, being a good listener (respectful attitude).

Families can have effective Communication if the above criteria are met. One of the requirements is as follows: (a) Listening to what is said and reading what is not said by looking at facial expressions. (b) Asking the right questions to gather information. (c) Conveying one's own problems well. (d) Finding the right time to get together. (e) Seeking information about the problems faced by close friends of the husband or children (Rahmawati and Gazali, 2018). Points a to e have been done by the majority of informants. They expressed a willingness to listen to each other and respect the opinions or decisions of family members.

Political education in Muhammadiyah

Muhammadiyah uses two approaches to its political activities: high politics and allocative politics. The first approach is oriented toward noble, graceful moral goals, in accordance with the dignity and worth of faithful human beings. Meanwhile, allocative politics means politically allocating Islamic values in the political life of the state (Jurdi, 2010). Internally within Muhammadiyah, guidance on the importance of the family's existence in education in a pluralistic society can be referenced in the 1956 Muhammadiyah Khittah (Palembang Khittah) at the 33rd congress in 1956 in Palembang. This Khittah embodies a strong determination to establish a happy household in accordance with Islam and to foster good relationships between its members. It regulates the lives and livelihoods of household members and their neighbors from birth, marriage, and death, ultimately aiming to establish a truly Islamic society (Muhammadiyah, 2012).

The public believes that Muhammadiyah is consistent in its practical practices, focusing on its founding purpose: non-political da'wah education and religious social work. Within Muhammadiyah's political communication culture, the psychological aspects of the political system are prioritized, encompassing the attitudes, beliefs, and symbols held by individuals and their roles in society, as well as their expectations. Likewise, political culture is related to behaviour, thus producing potential Muhammadiyah cadres capable of acting in the public sphere with sound and conscious reasoning. Muhammadiyah is consistently at the forefront in advocating for and fighting for justice, regardless of differences in ethnicity, race, culture, and religion (Nurhayati, 2021). This aligns with the opinions of several activist informants (AF, IS, SP) that the participation of Muhammadiyah members must be optimal because it will influence government policy. All members must understand politics, and participation does not have to be through practical politics but can be through individual roles.

Employee commitment to the organization is part of human resource management, which must be built as much as possible. In case studies, employees who are highly dedicated to their organizations are more likely to make

additional contributions, such as creativity and innovation, which will only improve organizational performance (Bennett and Durkin, 2000). There's no doubt that the activist informants are committed. They not only uphold the organization's principles, but they also instill these values in their families, including in politics.

Porter and Mowdat et.al (in Kuntjoro, 2002) define organizational commitment as the relative strength of an individual in identifying his involvement in an organization. This can be characterized by three things, namely, acceptance of the values and goals of the organization and the desire to maintain membership in the organization (becoming part of the organization). The organizational commitment of Muhammadiyah activists is seen in the form of behavior such as continuing to participate in politics both practical and non-practical because this will determine policies both local/national, may be political as long as it does not deviate from Muhammadiyah ideology, Muhammadiyah does not side with any political party so that citizens are free to choose, and the criteria for choosing leaders are in accordance with the criteria in Muhammadiyah.

Even in the concept of the Sakinah family, promoted by Aisiyah (Muhammadiyah's autonomous women's organization), it is clearly stated that several provisions have been included in the tarjih decree, reflecting a family of activists who are persistent in preaching, fighting, and empowering the community. This can be seen from at least three perspectives: the function, purpose, and development of the Sakinah Family. First, seen from its function, the family is not only a vehicle for the success of children and the family, but also has a social function and fosters cadre formation and preaching (suaraaisiyah.id, 2024).

In their communal role, Aisiyah family activists are committed to making the family a vehicle for developing social values, so that families can live harmoniously and actively participate in broader social life. In this regard, it is necessary to re-educate family cadres, namely the sons and daughters of the Muhammadiyah Aisyah extended family through Zawil Qurba. Zawil Qurba is implemented through informal participation of family members in Aisiyah activities or formal participation in special training for family cadres. Unofficial cadres will be actively involved in "Aisyah and Ortom Putri" activities according to their roles and functions.

Second, the Sakinah family's purpose is twofold: humanitarian and social. Both objectives serve to realize the mission of creating a pious community and a progressive society. The social bias within the Sakinah family's purpose indicates that the ideal family is a proactive one that cares about the interests of the wider community.

The family is the smallest unit of society and truly reflects the ideal society: a society that is progressive, vibrant, and happy both physically and mentally. In this way, a progressive, empowered, and happy society will emerge from the Sakinah family. As the embodiment of a true Islamic society envisioned by Muhammadiyah organizations, including Aisyah, Aisyah family activists are committed to creating a society that is advanced, confident, and happy from within and without. In the message of the Al-Quran in Surah Ali Imran [3]: 110 and al-Baqarah [2]: 143, the ideal Islamic society is the embodiment of the Qayra Ummah (supreme Ummah).

Third, regarding the development of a harmonious family, the social, legal, and political aspects, as well as the spiritual (religious) aspects, education, health, environment, and economy are five factors in the development of a harmonious family, which is one of the pillars. The five aspects mentioned here are actually basic human needs. In this case, basic human needs cannot be fully satisfied if the social, legal, and political aspects that represent the shared needs of the entire community and nation are not met. Fulfilling these social needs is part of human nature, and as social beings, we cannot be separated from other people and community life. To create conditions for social life and harmonious interactions among humans, Islam establishes basic principles for relationships between humans and their neighbors, visitors, and life in society and the nation.

As a basic principle of human interaction, nine principles must be upheld in social life (muamalah): namely, tolerance, peace, keeping promises, respecting human dignity, unity, equality and brotherhood of mankind, upholding the values of virtue, compassion, and avoiding harm, upholding the values of justice, and maintaining freedom. These nine general principles will be realized in the commitment of the activist family, through social interaction and living together, by carrying out the following: First, participating in thinking and paying attention to the good and bad of society. Second, willingly and sincerely contributing one's energy, thoughts, and possessions within the limits outlined by sharia to realize shared ideals. Third, striving to prosper and enliven mosques, prayer rooms, Islamic boarding schools, and other places of study. Fourth, following the applicable

regulations because regulations and laws are essentially tools to regulate the life of a society. Points 1, 2, and 4 are reflected in the results of interviews with activist informants, including the importance of system improvement, internalization of organizational values, organizational commitment, and not abstaining from voting when election day. Activists are involved in community organization activities, especially Muhammadiyah-'Aisiyah and the Persyarikatan organization as a tool of da'wah to realize the ideal vision of upholding Islamic teachings and the realization of a truly Islamic society (Nashir, H, 2015).

The activist family feels obliged to follow the words of the Prophet Muhammad, SAW and rely on brotherhood and a spirit of family in social life. This means that all Muslims are brothers and sisters to one another. This statement is supported by the Word of God in the Qur'an, Surah al-Maida [5]: 2 (meaning): "Help one another in goodness and piety, but never in sin and enmity." Fulfilling these social needs is part of human nature, and as social beings, we cannot be separated from social life.

Based on the results of the analysis above, a model of interpersonal communication patterns in Muhammadiyah families can be created for the 6 couples as follows:

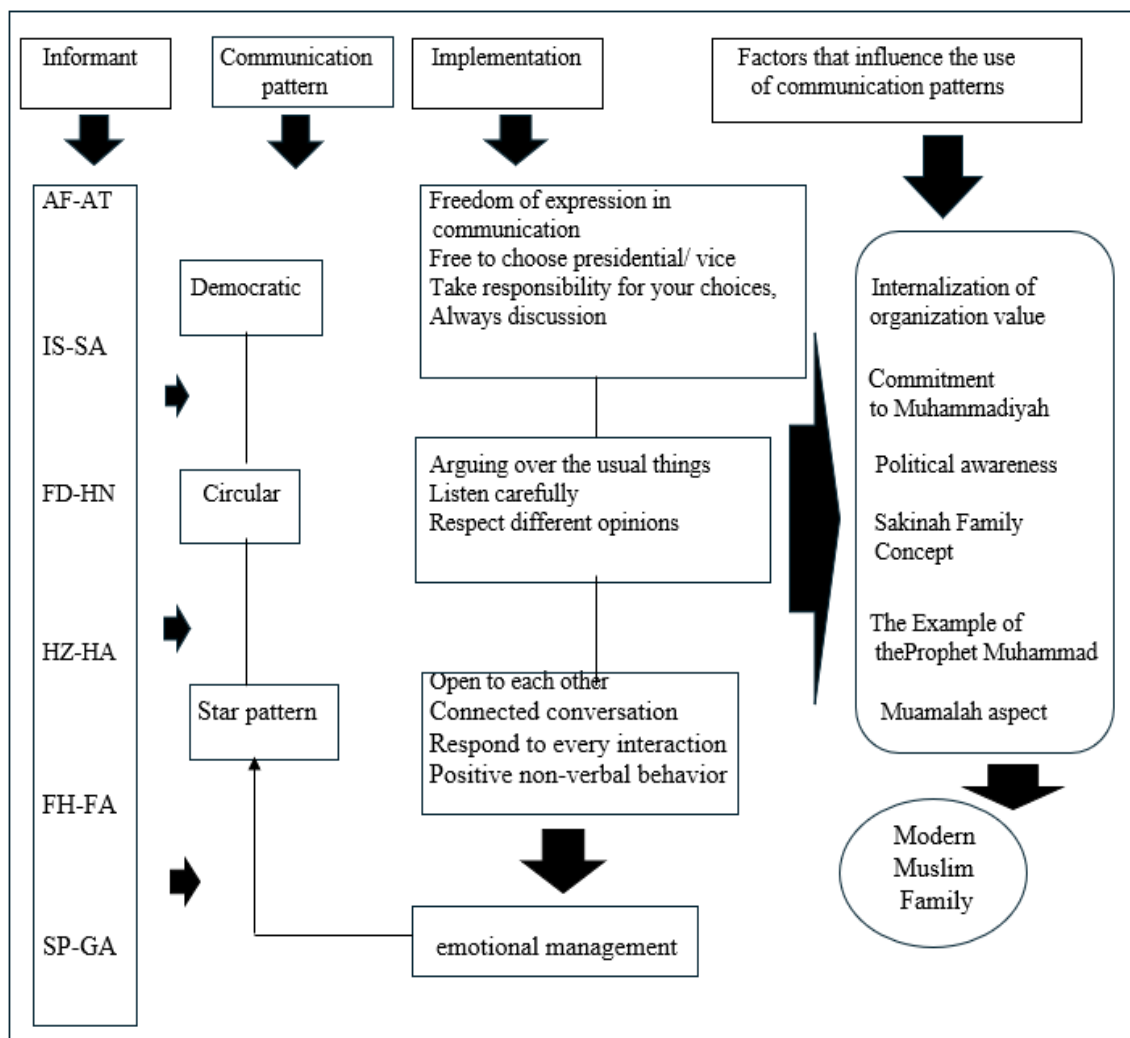


Chart 1: Muhammadiyah Family Communication Patterns in the 2024 Election

The chart above illustrates that all pairs of informants adopted a democratic pattern, encompassing freedom of expression, responsible presidential and vice-presidential candidates, and ongoing discussions. The circular pattern, star pattern, and positive nonverbal behaviors contribute to healthy emotional management. Several factors influencing the use of this communication pattern include the integration of spiritual life with the family's socio-political practices.

CONCLUSION

As Muhammadiyah members with a strong commitment to the organization, several activist informants have adopted the principle that Muhammadiyah members are obligated to participate in politics because Islam also regulates it, and there's no need to be allergic. Members can actively participate by supporting the success of Muhammadiyah members' candidacies in legislative institutions. The goal of politics is none other than amar ma'ruf nahi munkar (enjoining good and forbidding evil). This is implemented in several ways, such as:

- a. Muhammadiyah members must vote; they are not allowed to abstain from voting.
- b. Do not force your choices on your children or other family members, but still guide them towards Muhammadiyah values.
- c. Using references to Rasulullah SAW when doing politics
- d. Developing responsible freedom
- e. Freedom of expression in politics
- f. Respecting differences of opinion
- g. Developing discussions to reach an agreement

The communication patterns developed by activist informants are democratic, star-shaped, and circular. communication democratic, characterized by an open attitude between parents and children. In this pattern, both parents and children make some kind of rules that they agree on together, and older people also try to value able children directly.

Circular and functional communication patterns demonstrate the success of healthy families, where messages, both content and instructions, are clearly sent and received, and there is a match between the level of instruction and content. All couples demonstrate a continuous feedback process. Communication does not stop at conveying the parent's perspective, but continues with the child's response, further discussion, and mutual agreement or agreement to disagree. Communication also uses nonverbal symbols, resulting in effective Communication in family relationships between children and parents, despite differing preferences.

Several factors that influence the implementation of activist communication patterns with families include the internalization of organizational values in Muhammadiyah, organizational commitment, political awareness as citizens, the example of the Prophet Muhammad, the concept of muamalah in Islam, and the concept of a peaceful family as described by Aisyah. The collaboration between democratic communication patterns with concept-oriented characteristics, following the star and circular models, and supported by positive verbal and nonverbal Communication, indicates that Muhammadiyah has attempted to socialize democratic values in the context of modern Muslim families, where religious traditions and democratic practices can run side by side harmoniously.

RECOMMENDATION

For the Muhammadiyah Central Leadership, the concept of a harmonious family has been expanded to include family communication patterns in various areas of life, namely politics, economics, social, and cultural, so that it can become a guide in implementing the behavior of Muhammadiyah families in interacting with family members.

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