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RESEARCH ARTICLE

Development of a Muslim Family Communication Model Based on the Madani Society Framework

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ARTICLE INFO	ABSTRACT
	The integration of digital technologies and social media tools into the daily lives of Muslim families has led to a significant shift in traditional communication patterns. These emerging communication channels, such as WhatsApp, Instagram, and TikTok, have transformed the way parents and children interact and share information. However, this technological revolution also brings its own set of challenges, particularly in enhancing the social well-being of families within the framework of Madani society principles. While these digital platforms have enabled families to maintain connections across geographical distances, the reduced face-to-face interaction they facilitate has the potential to negatively impact the quality of communication and interpersonal relationships within the family unit. To address these challenges, this study aims to develop a Muslim Family Communication Model based on the insights and expertise of a panel of professionals in the fields of Family Communication, Women's and Family Studies, and Islamic Communication. The study employs the Fuzzy Delphi approach, which involves the use of a questionnaire to collect data on the key constructs of Muslim family communication. The study's results, based on expert consensus, show the accuracy of the triangular fuzzy values and the defuzzification process. Findings indicate that the expert panel agreed and accepted the elements of the Muslim family communication construct with consensus percentages exceeding 75 percent with a threshold value (d)<0.2. The findings of this study, based on the expert consensus, indicate that the proposed elements of the Muslim Family Communication Model were successfully validated, with the expert panel agreeing and accepting the elements with a high level of consensus. The model is expected to serve as a valuable resource for Muslim parents and family institutions in Malaysia, providing them with a framework to navigate the complexities of digital technology and social media in a manner that aligns with Madani society principles and the Sustainable Development Goals (SDG3) which emphasize well-being and good health.
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INTRODUCTION

Family communication patterns that emphasize elements of love, empathy, and mutual understanding not only help children feel valued and loved but also build their self-confidence and ability to interact with the outside world. The communication patterns practiced in the family can influence how children interact with society and face life's challenges. Children raised in a positive communication environment are more likely to adapt easily, have good social skills, and build healthy relationships with others. Therefore, it is important for parents to practice open, empathetic, and consistent communication patterns in educating their children (Nuzulul Lestari and Artha, 2021). However, the development of digital technology and social media has changed the way families interact, reducing face-to-face communication and affecting family relationships. These changes pose significant challenges, especially for Muslim families striving to maintain traditional and religious values. According to Kalibová (2016), technological changes have complex implications for Muslim households as they need to balance the benefits of digital connectivity with the need to preserve cultural and religious traditions. Although some families have successfully integrated technology into daily life without sacrificing their values, many also face difficulties with these new challenges. These difficulties can lead to conflicts and widen the generational gap (Iqbal et al., 2021; Kalibová, 2016). Ramlan et al. (2018) also highlight issues related to technology. Besides providing many benefits, technology also contributes to reduced interaction between family members. This can lead to increased social problems in society. Communication between parents and children has a significant impact on children's behavior and attitudes.

Similarly, Abbas et al. (2019) point out that Muslim families often face difficulties in integrating Islamic values into their daily communication, reflecting a lack of understanding and practical application of etiquette in speaking and mutual respect. Therefore, many Muslim families in Malaysia still face challenges in educating their children in line with Islamic teachings. Among the common issues are the decline in effective communication between parents and children and the lack of understanding among parents about their roles as role models and spiritual guides for their children (Alvarez, 2021; Moneva Bago & Ychong, 2020). Sivricova and Moiseeva (2018) state that differences in understanding and values between generations can create significant communication gaps, where the older generation may hold firmly to traditional values while the younger generation tends towards modern and technological values. Gender imbalances in communication also play a significant role, often leaving women with less space and opportunity to voice their opinions within the family or society. Furthermore, differences in understanding Islamic values within the family context can lead to conflicts and misunderstandings, especially when family members have differing views on how Islamic teachings should be practiced in daily life. Therefore, to address these issues effectively, a comprehensive and inclusive approach is needed that encompasses intergenerational dialogue, the promotion of gender equality in communication, as well as clear education and explanations about relevant and contextual Islamic values.

The generational gap, representing differences in views and lifestyles between young and old generations, can create conflicts within families. The younger generations, more exposed to external influences, may have different perspectives from the traditional values held by the older generation, leading to differences in how they communicate and understand issues. According to Strom & Strom (2014), young generations more exposed to technology may see the world differently from their parents, leading to a gap in understanding and less effective communication. Therefore, to overcome these challenges, it is important for every family member to develop awareness of the pros and cons of digital technology and social media. Education about balanced and wise use of technology can help avoid addiction and excessive use. Promoting face-to-face communication is also important to gain quality time without technological distractions, helping to strengthen family bonds.

Additionally, integrating Islamic values into family communication is a crucial step to ensure harmony. Values such as respect, patience, and love need to be applied in every conversation and interaction. Therefore, Muslim families face various communication issues that reflect the challenges of the modern era. One of the main issues is the lack of understanding and integration of Islamic values in daily communication. This includes aspects such as etiquette in speaking, mutual respect among family members, and the importance of honesty and openness. The widespread influence of technology and social media also presents a significant challenge as it can affect direct communication between family members, replacing face-to-face interactions with electronic devices, which in turn weakens family relationships. Busy daily routines and work commitments reduce the time family members spend together, decreasing opportunities to educate and instill Islamic values in children.

Similarly, the influence of Western ideologies, which easily penetrate the minds and lifestyles of society in the era of globalization, poses another challenge. Aris Fathil and Sapri (2023) believe that in the context of Madani society, integrated education emphasizing monotheism and moral values can produce individuals who excel intellectually but also possess strong inner strength. Education emphasizing monotheism ensures that individuals are always aware of their relationship with Allah and their responsibilities as His servants, helping them evaluate every action and decision based on religious guidance. Therefore, a materialistic and consumerist lifestyle can obscure society's view of spiritual and ethical values, while the separation between religion and daily life can weaken the appreciation of religious values in society.

To address these challenges, there is a need to develop a comprehensive and practical Muslim family communication model that can serve as a reference for parents. This model should encompass aspects such as the role of parents, communication methods, and the application of Islamic values in family interactions (Aziz et al., 2024). Parents can strengthen their relationships and interactions with their children, facilitating the process of instilling morals, values, and Islamic practices in their children. According to Ramlan et al. (2018), educating children according to Islamic values in a modern and globalized environment is a significant challenge for Muslim parents. This is due to the increased use of technology, which reduces communication and interaction within families. However, in Muslim family communication in Malaysia, there is no model that incorporates family communication elements related to religious life. Therefore, there is a need to develop a communication model that can integrate Islamic values and use technology wisely. By developing a communication model that integrates Islamic values and the wise use of technology, Muslim families can overcome the challenges posed by digital technology and social media. Thus, this communication model can help Muslim families maintain well-being and harmony in the digital era while strengthening the foundations of civil society. This discussion aims to develop a Muslim family communication model that highlights Islamic messages and values and Madani society principles to maintain the well-being of Muslim families, making them more resilient in facing technological and social changes.

LITERATURE REVIEW

The role of parents in family communication

In the context of family communication, parents play a crucial role as primary communicators influencing the emotional, social, and moral development of their children. From the perspective of family communication theory, the family is seen as the smallest social group consisting of parents and children, where each member has their roles (Alvarez, 2021; Ticusan, 2015). According to Alvarez (2021), parents play an essential role in conveying various messages to their children through appropriate approaches and channels. Interpersonal communication within the family is the primary medium where parents can provide guidance, education, and love. Through effective communication, parents can build strong relationships with their children, which in turn helps in

their emotional and social development. A friendly and loving approach in communication can positively affect children's behavior and thinking, building trust and respect between both parties. Additionally, by using appropriate communication channels such as daily conversations, advice, and role modeling, parents can ensure that the messages conveyed are clear and understood by their children. Therefore, effective interpersonal communication within the family not only strengthens family bonds but also plays a vital role in shaping better and more competitive children in life.

Quality communication from parents positively impacts children's Islamic communication ethics. In this context, effective communication from parents plays a crucial role in instilling values such as honesty and politeness, acting as a shield against bad behavior. The effectiveness of family communication depends heavily on parents' credibility, their charm, their power in disciplining and directing their children, and their ability to manage and convey messages effectively. Quality communication from parents not only provides guidance but also directly influences children's Islamic communication ethics, helping them grow with positive values that will shape their morals throughout their lives. Therefore, parents should be aware of the importance of their role and strive to improve their communication skills to build a generation with strong ethics and morals.

Meanwhile, Nuzulul et al. (2021) discuss the communication patterns between parents and children in the formation of social-emotional development in early childhood. Good communication between parents and children will create harmonious relationships within the family. The communication patterns practiced will influence the social, emotional, and psychological development of children. This shows that the interaction and way parents communicate with their children are crucial foundations in building children's emotional and social well-being, which in turn can influence their development in the long term. Good communication patterns also help in managing children's emotions. By providing space for children to express their feelings and opinions, parents can help children develop better emotional management skills. This is important in helping children cope with stress, anxiety, and challenges they may face in daily life.

According to Schrodt et al. (2009), family communication patterns can mediate communication competence in the parent-child relationship. Zhang (2020) believes that high-quality communication involving support and understanding from parents can help improve children's academic performance. Conversely, the frequency of communication does not necessarily provide the same benefits and may interfere with teenagers' need for autonomy. In a high-quality communication environment, parents encourage their children's views and provide a structure with decisions that are tolerant of differing opinions. Zhang (2020) suggests that parents need to pay more attention to the quality of their communication with their children rather than the quantity of communication to enhance their children's academic performance. Zhang (2020) emphasizes the need to control family background factors such as parents' educational achievements and family types in analysis, as these factors may influence how parents communicate with their children.

Zapf et al. (2023) argue from a clinical psychology perspective regarding the measurement of communication between parents and children. Parent-child communication influences various psychosocial outcomes, including social competence, academic performance, self-development, resilience, and mental health. Meanwhile, Khan (2021) emphasizes the influence of technology and social media such as Facebook, Instagram, and WhatsApp, which change the dynamics of communication within the family. Although modern technology facilitates long-distance communication, it often reduces face-to-face interactions essential for building strong and meaningful family relationships. Therefore, it is crucial for parents to find a balance between using technology and direct interactions to ensure strong and high-quality family relationships. Through a high-quality communication approach, parents can create a positive environment that supports their children's overall development.

Zapf et al. (2023) emphasize the importance of measuring parent-child communication in understanding and improving various aspects of children's and teenagers' psychosocial development. Good communication relationships between parents and children play a crucial role in supporting children's individual development, including their social, emotional, and cognitive skills. Additionally, effective communication can help address behavioral and emotional problems that may arise among children and teenagers, thereby building a solid foundation for healthy relationships in the future. Measuring communication is also essential in determining the effectiveness of family interactions and identifying areas needing improvement. By understanding the dynamics of family communication, more precise and effective interventions can be planned to enhance the overall well-being of families. Therefore, assessing and improving the quality of parent-child communication is a critical step in ensuring optimal psychosocial development for children and teenagers and family well-being.

In Islam, the concept of communication between parents and children is clearly illustrated in the story of Prophet Ibrahim and Prophet Ismail. In this story, the communication between the two is interactive. This demonstrates the importance of two-way communication in family relationships. Prophet Ibrahim, as a father, communicated with Prophet Ismail with love and respect, giving Prophet Ismail the opportunity to voice his opinions. This attitude not only shows Prophet Ibrahim's maturity and wisdom in educating his child but also highlights the importance of dialogue and interaction in building balanced relationships between parents and children (Ismail et al., 2019). Thus, using appropriate communication approaches and channels, Muslim parents can play a crucial role as communicators in conveying various messages to their children.

Challenges in family communication for muslims

In Malaysia's diverse cultural and religious society, the role of Muslim families becomes very important in building and maintaining socio-religious harmony. As the center of education and socialization for the younger generation, the family plays a key role in shaping children's character and values. Through the social interaction that occurs within the family, children can learn to appreciate and practice Islamic teachings well (Khan & Samuri, 2022). According to Karimullah (2022), good family communication is essential for enhancing understanding, trust, and support among family members. Families that communicate less are likely to cause children to experience emotional problems such as anxiety, depression, and aggressive behavior. The lack of interaction and communication can make them feel isolated and difficult to express their emotions and feelings. Karimullah (2022) associates the discussion about the role of Muslim families in building good communication. Parents need to implement effective communication strategies such as active listening, understanding children's feelings and needs, and providing emotional support.

With good communication, children will feel more comfortable and open to communicating with their parents, thereby forming healthy and supportive family relationships. Muslim parents' communication approach towards teenagers is an important aspect that needs attention in educating the younger generation according to Islamic teachings. Parents need to create honest and open communication with their children. This can be done by listening with full interest, respecting their views, and avoiding undue pressure (Ismail et al., 2024). Ismail et al. (2024) also believe that parents need to set a good example in their behavior and communication. Teenagers tend to imitate their parents' behavior, so it is crucial for parents to show a calm, polite, and loving attitude. Parents also need to create a safe space for their children, free from physical and emotional violence, and provide protection from any form of violence. Implementing Sharia principles in education is also important, where parents educate their children based on values of friendship, love, forgiveness, patience, and generosity.

Positive communication is associated with positive outcomes in children's social, academic, and emotional well-being, while coercive parental control can lead to negative effects such as decreased

well-being and increased substance abuse. However, educating children according to Islamic values in a modern and globalized environment is a challenge. Communication and family interactions decrease due to the increased use of technology. Studies show that family institutions also contribute to increasing social problems in society (Ramlan et al., 2018). According to Hendra, Kholil & Zulkarnain (2017), communication within the family influences Islamic communication ethics. Communication within the family plays a crucial role in shaping Islamic communication ethics in children. The ethics instilled in children, such as honesty and politeness, act as a strong shield against bad behavior. The effectiveness of family communication depends on parents' credibility, charm, power, and ability to manage and convey messages.

One of the main concerns raised by Kalibová (2016) is the difficulty parents face in monitoring their children's online activities, which can potentially cause intergenerational conflicts. Additionally, the younger family members' tendency to prioritize digital interactions with their friends over face-to-face family meetings raises concerns about the impact on the strength of family bonds and the transmission of traditional values. Iqbal et al. (2021) and Kalibová (2016) emphasize that excessive digital interaction can reduce quality family time, which is crucial for maintaining emotional bonds and transmitting traditional values. Therefore, it is important for parents to find a balance in using technology by ensuring effective supervision of their children's online activities and encouraging face-to-face interactions within the family. This can help maintain the strength of family bonds and ensure that traditional values are respected and practiced. Additionally, excessive use of technology such as smartphones and computers reduces direct interactions between parents and children, affecting the quality of communication. These obstacles show that good educational status does not guarantee effective communication between parents and children. Although these parents have high educational backgrounds, they still need to address these issues to ensure effective communication and build strong relationships with their children. This emphasizes the importance of balancing career and family life, as well as wise use of technology to avoid negative impacts on family communication.

According to Hanh (2023), differences in views and lifestyles between the younger and older generations often lead to conflicts within families. The younger generation, more exposed to external influences, may find it difficult to balance the traditional values upheld by the older generation. Additionally, Rahman (2018) emphasizes that different levels of education and religious understanding among family members add to the complexity of communication. These differences often lead to misunderstandings and tension, as the older generation tends to uphold traditional values and strict religious teachings, while the younger generation may be more open to modern ideas and lifestyles. This situation requires a wise approach to managing these differences by encouraging open and respectful dialogue so that both generations can achieve a better understanding and maintain harmony within the family. Meanwhile, Zainal (2019) argues that the lack of education on effective communication skills is another major challenge within families. Without adequate knowledge and communication skills, family members often struggle to convey and receive messages positively and constructively. This difficulty can result in misunderstandings, tension, and conflicts within the family. Effective communication requires understanding how to convey opinions clearly and listen with empathy, which can enhance harmony and understanding within the family. Therefore, it is important to introduce education on effective communication as part of efforts to strengthen family relationships and reduce conflicts.

MADANI SOCIETY FRAMEWORK

Madani society refers to a form of society with high ethical values, strong commitment, and deep empathy to help fellow human beings. This concept is elevated as Malaysia's ethos through the announcement of a new national policy framework known as the Malaysia Madani vision (Jaafar & Aziz, 2023). Malaysia MADANI is a vision introduced by the Prime Minister of Malaysia in 2023,

aiming to bring the country towards progress and well-being. This framework is built on six main pillars that form the foundation for these goals:

1. Sustainability: Emphasizing continuous and sustainable development, protecting the environment, and ensuring natural resources are used wisely for the well-being of future generations.
2. Well-being: Creating a society that is physically, mentally, and emotionally well, providing quality healthcare services, good education, and fair and equitable job opportunities.
3. Creativity: Encouraging innovation and creativity in all fields, including technology, arts, and culture, to enhance the nation's competitiveness globally.
4. Respect: Promoting mutual respect within society, appreciating the diversity of cultures, religions, and ethnicities that are Malaysia's strength.
5. Confidence: Instilling confidence in society towards the government system and national institutions, fostering patriotism and love for the country.
6. Benevolence: Practicing benevolence in every action and decision, ensuring social and economic justice, and defending the less fortunate.

Figure 1: Six Core Values of Malaysia MADANI

Source: JPM (2023)

By practicing these principles, Malaysia MADANI aims to build a nation that is not only economically advanced but also socially prosperous, with a society living in harmony, fairness, and mutual respect. This vision hopes to maintain Malaysia's unique identity as a multi-ethnic and cultural nation while moving towards a better future. Malaysia MADANI aims to build a nation that is not only economically advanced but also socially prosperous. By practicing these principles, Malaysia MADANI strives to create a society living in harmony, fairness, and mutual respect. These principles encompass sustainability, well-being, creativity, respect, confidence, and benevolence. By applying these principles, Malaysia is hoped to maintain its unique identity as a multi-ethnic and cultural nation while moving towards a better future. This vision not only emphasizes economic development but also focuses on social well-being, ensuring that every segment of society can enjoy a balanced and harmonious life.

Jaafar and Aziz (2023) highlight the differences between the terms "Madani society" from the Islamic world and "civil society" rooted in the Western world. Western civil society tends to emphasize individual freedom and human rights, while civil society in the Islamic context focuses more on collective values and common welfare. This terminology difference has been debated by al-Attas (1978), who argues that the terms civil society and Madani society have different starting points and goals and cannot be equated directly. According to al-Attas, civil society is based on Islamic moral and ethical principles, where religion plays an essential role in shaping societal behavior and life guidance. Conversely, Western civil society emphasizes individual freedom, human rights, and democracy. This concept evolves from Western history and philosophy, which are more secular and individualistic, where religion and moral values are not necessarily the primary basis in forming

society. Al-Attas (1978) argues that the Western worldview tends to see humans as the center of everything, even considering humans as gods in creation. Al-Attas (1978) also emphasizes that the clash between civil society and Madani society is a clash of civilizations and worldviews. In the Islamic world, this worldview is based on the fact that humans need religion to provide guidance on the meaning and purpose of life. Conversely, the Western worldview is more secular and materialistic.

Azman and Rahman (2023) discuss the concept of Malaysia Madani as a framework with the potential to bring positive and transformative changes in Malaysia's public policy landscape. Malaysia Madani, which encompasses values of justice, moderation, and openness, aims to create a harmonious and inclusive society. By integrating these principles into public policy, the country can promote balanced development based on strong moral values. This approach not only targets improvements in economic and social aspects but also strengthens integrity and public trust in government institutions. In this context, Malaysia Madani serves as a roadmap providing guidance to build a more just and prosperous society, ensuring that the policies implemented align with the people's aspirations to achieve holistic progress. Meanwhile, according to Aziz (2024), the concept of harmony in a multi-religious and ethnic society in Malaysia through the Malaysia Madani framework is a comprehensive approach emphasizing the importance of unity and social well-being in the country. The Malaysia Madani framework aims to build a civilized society by emphasizing values such as brotherhood, justice, and good morals. Through this approach, it is hoped to create a peaceful and prosperous society where unity and harmony are the foundation of national development. These values are crucial in ensuring social stability and shaping a strong national identity amid Malaysia's diversity.

METHODOLOGY

The Fuzzy Delphi method is applied to construct and domain the model. The research instrument used is a set of questionnaires containing a 7-point Likert scale distributed to expert panels. This instrument is developed based on the Madani Society Framework (2023). Through this questionnaire, expert panels are asked to determine the necessary elements to form the Muslim family communication model. The experts state their level of agreement on each item provided. After all experts mark their respective agreements, they are given the opportunity to provide views and comments on each stated item.

Data from the Likert scale obtained are then translated into fuzzy number data. In this study, the data collection and analysis process using the Fuzzy Delphi technique is conducted after all Likert scale data obtained from experts are analyzed using Excel programs. This approach allows researchers to obtain more precise and comprehensive consensus views from experts in forming an appropriate and effective Muslim family communication model.

Data obtained are analyzed using the Fuzzy Delphi technique (FDM), referring to the workflow proposed by Mohd Ridhuan et al. (2017). This process involves the following steps:
1. Measurement Criteria for Seven-Point Likert Scale Variables: The seven-point Likert scale is used, where the higher the number on the scale, the more accurate and precise the data obtained. This means a higher scale reflects a greater level of agreement or importance from the experts.
2. Converting Variables to Triangular Fuzzy Numbers: Likert scale data obtained from the questionnaire are converted into Triangular Fuzzy Numbers. This process involves converting linguistic data into fuzzy numbers to allow further analysis.
3. Group Consensus Percentage Exceeding 75%: In Fuzzy Delphi analysis, an important criterion is achieving consensus among experts. This process ensures that at least 75% of experts agree with the items or elements determined in the questionnaire.

4. Aggregate Fuzzy Evaluation: Evaluations from all experts are aggregated and evaluated using the fuzzy method. This involves combining expert views into a single fuzzy value representing overall consensus.
5. Defuzzification: The final step in the analysis process is defuzzification, where the fuzzy values obtained from the aggregate evaluation are converted back into regular numbers. This process produces values that can be more easily interpreted and used to make more accurate decisions.

Through these steps, the Fuzzy Delphi technique allows researchers to obtain more accurate and meaningful consensus from experts and form a more effective and relevant Muslim family communication model.

Experts

The study involves 10 experts to form the core constructs in the Muslim family communication model. According to Adler and Ziglio (1996), the minimum sample size for expert selection in a Fuzzy Delphi study is between ten to fifteen people. They state that this number is sufficient to obtain high agreement and consensus if the selected expert panel consists of competent and experienced individuals in the relevant field of study. Based on this argument, many researchers using the Fuzzy Delphi method have followed this view in determining their expert sample. For example, a study by Yusoff et al. (2021) shows that selecting an expert sample size within the range suggested by Adler and Ziglio can produce strong and relevant findings. Therefore, this study involving 10 experts is consistent with the suggested guidelines and is expected to provide accurate and meaningful results in forming the core constructs of the Muslim family communication model. The strategic and experienced selection of experts in the suggested number ensures that the consensus obtained is the result of in-depth and comprehensive views..

Experts are asked to state their level of agreement on each stated item. Appointed experts are those who meet the following criteria:
1. Knowledgeable in the field studied.
2. Experienced in the field for at least five years.
3. Fully committed until the completion of the study.
4. Unbiased and without personal interest.

Table 1: Number of experts involved in the fuzzy delphi application process

Expert	Workplace	Position	Expertise	Experience
P1	Public University	Professor	Family Law	>20 years
P2	Public University	Professor	Islamic Communication	>20 years
P3	Public University	Assoc. Prof.	Family Well-being	>10 years
P4	Public University	Assoc. Prof.	Women and Muslim Family	>7 years
P5	Private University	Assoc. Prof.	Communication	>10 years
P6	Industry	Founder	Parenting Development	>10 years
P7	Industry	Senior Fellow	Family	>5 years
P8	Government Agency	Director	Family Development	>10 years
P9	Government Agency	Senior Asst. Director	Family Development	>10 years
P10	Government Agency	Psychological Officer	Family Counselling	>5 years

The Fuzzy Delphi process begins with collecting consensus views from the expert panel through the questionnaire instrument. The answers obtained from this questionnaire are processed using a fuzzy set to handle uncertainty and variation in the experts' answers. Each answer is given a fuzzy score reflecting the level of confidence and importance given by each expert on the specified items. In developing the Muslim family communication model design, the Fuzzy Delphi method is used to identify the essential elements that should exist in an effective family communication model aligned with Islamic principles. By involving experts in Women's Well-being and Family Development, Family Law, Parenting and Character Development, Family Counseling, and Islamic Communication, researchers can gather diverse and comprehensive views. Views from various fields are crucial as they provide a broad and in-depth perspective on issues related to communication in Muslim families. Involving experts from various disciplines ensures that the developed model is not only theoretical but also practical and applicable in real-life Muslim family situations.

The Fuzzy Delphi process allows researchers to address uncertainty and obtain more precise consensus among experts. In this way, the essential elements identified in the Muslim family communication model are based on solid and supported views by experienced experts. This ensures that the developed model is relevant, implementable, and aligned with Islamic values and principles. Thus, this model is expected to provide useful and practical guidance to enhance communication and well-being in Muslim families.

RESULTS AND DISCUSSION

The study found that the threshold values for the elements of the Muslim family communication constructs are as follows; sender (0.064), message (0.064), channel (0.098), approach (0.098), receiver (0.098), feedback (0.101), and noise (0.128), with a threshold value (d)<0.2. The overall percentage of expert consensus exceeds 75 percent. This analysis indicates that the study meets the expert consensus criteria for the specified items. The defuzzification values also exceed 0.5, indicating that the seven constructs of Muslim family communication have gained expert consensus in this study.

Table 2: Fuzzy delphi method analysis for muslim family communication constructs

Experts	Elements						
	Sender	Message	Channel	Approach	Receiver	Feedback	Noise
P1	0.107	0.107	0.324	0.324	0.324	0.295	0.270
P2	0.046	0.046	0.069	0.069	s0.069	0.099	0.123
P3	0.046	0.046	0.069	0.069	0.069	0.099	0.123
P4	0.107	0.107	0.086	0.086	0.086	0.056	0.041
P5	0.046	0.046	0.069	0.069	0.069	0.056	0.041
P6	0.046	0.0460	0.069	0.069	0.069	0.099	0.123
P7	0.046	0.046	0.069	0.069	0.069	0.099	0.123
P8	0.046	0.046	0.069	0.069	0.069	0.099	0.123
P9	0.046	0.046	0.069	0.069	0.069	0.056	0.270
P10	0.107	0.107	0.086	0.086	0.086	0.056	0.041
Threshold Value (d) for each item	0.064	0.064	0.098	0.098	0.098	0.101	0.128

Threshold (d) Construct	0.093						
Item Percentage %	100	100	90	90	90	100	100
Consensus Percentage %	96%						
Defuzzication Value	0.937	0.937	0.920	0.920	0.920	0.900	0.883
Ranking	1	3	4	2	4	6	6
Status	Accepted						

The analysis also shows that the elements "Sender" and "Message" hold important positions in the communication model with 100% consensus from the expert group. Both elements recorded the highest fuzzy scores with defuzzification values of 0.937, indicating full acceptance by the experts. This shows that the sender and message are crucial components in the family communication process, ensuring the message is conveyed clearly and accurately to children as recipients. On the other hand, the elements "Channel" and "Approach" received 90% consensus from the experts. Both elements also have the same defuzzification score of 0.920. This shows that although important, there is slight variation in the experts' views on the importance of the channel and approach in communication. The "Receiver" element also received 90% expert consensus and a defuzzification score of 0.920, indicating that the understanding and acceptance of the message by the receiver are critical factors in communication effectiveness. The "Feedback" element, meanwhile, has 100% expert consensus and a defuzzification score of 0.900. This underscores the importance of feedback in ensuring the message is understood and to measure communication effectiveness.

The study findings indicate that the "Sender" element, i.e., the parents, plays a crucial role in driving effective communication with children as the recipients. This has been discussed by Alvarez (2021), who associates effective family communication with parents using various communication approaches, including verbal communication such as daily dialogues, role modeling, and direct advice. Non-verbal communication also plays an important role, where body language and facial expressions help convey the desired message. Schrodt et al. (2009) state that the family socialization process continues into adulthood and that the communication competence of growing children is influenced by their parents' communication competence through family communication patterns. This study emphasizes the importance of parents as models in shaping the Muslim family communication schema, ultimately affecting the development of children's communication competence. Meanwhile, the "Noise" element received 100% expert consensus with a defuzzification score of 0.883. This indicates that noise is considered a factor that needs to be minimized to ensure effective communication. According to Samfira (2022), the main obstacles often faced by parents include lack of time, work pressure, and excessive use of technology, which affect the communication process and reduce quality time with children.

Table 3: Elements of muslim family communication

Bil.	Item	Threshold Value (d<0.2)	Group Consensus Percentage (>75%)	Fuzzy Score (A>0.5)	Item Priority	Expert Consensus
1.	Sender (Parents)	0.064	100%	0.937	1	Accepted

2.	Approach	0.098	90%	0.920	2	Accepted
3.	Message	0.064	100%	0.937	3	Accepted
4.	Channel	0.098	90%	0.920	4	Accepted
5.	Receiver	0.098	90%	0.920	4	Accepted
6.	Response	0.101	100%	0.900	6	Accepted
7.	Noise	0.0128	100%	0.883	6	Accepted

Table 3 shows the prioritization of elements for Muslim family communication based on expert consensus, with the 'Sender' element receiving the highest value. This indicates that in the context of Muslim family communication, the person delivering the message is the most critical factor. An effective presenter can clearly convey the message and influence the reception and understanding of family members towards the message. The findings of this study show that parents play an important role as senders who can enhance the communication process with their children. This has been discussed by Nuzulul et al. (2021), emphasizing the importance of effective communication patterns between parents and children in forming a strong foundation for children's social and emotional well-being, which will ultimately affect their long-term development.

Good communication between parents and children not only helps in addressing daily problems but also builds strong bonds and trust. This proves that presenters, especially parents, have a significant responsibility in ensuring that the message delivered is well-received and understood, thus shaping a more balanced and resilient generation. In the context of civil society, effective communication in Muslim families plays an important role in forming an inclusive and harmonious society. One of the main pillars of Madani society is social well-being, where the family functions as the basic unit in building strong moral and ethical values.

Parents who act as effective presenters can educate their children with values such as respect, benevolence, and creativity, which are part of the six main principles of Madani society. By ensuring good communication within the family, parents can help children understand and practice these values in their daily lives, thus contributing to the formation of a more harmonious and responsible society. Therefore, the 'Sender' element in family communication is not only important for the well-being of the family itself but also for the development of a prosperous and resilient Madani society.
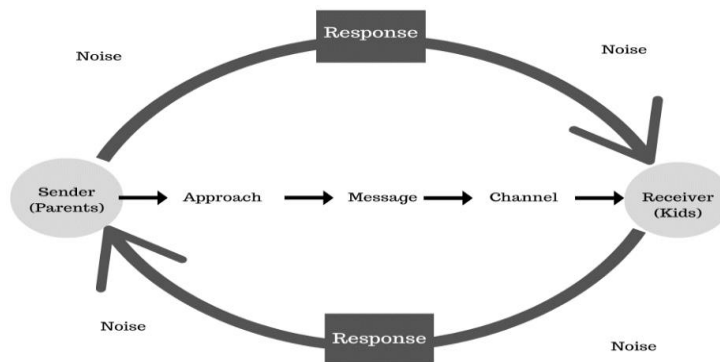
4o

Figure 2: Muslim family communication model

The diagram of the Muslim family communication model shows the interaction process between parents as senders and children as recipients. The process begins with the sender (parents) using a specific approach to convey a message to the child through appropriate communication channels. After the message is delivered, the recipient (child) will receive and process the message, which can then produce feedback sent back to the sender. The approach used by parents in conveying the message is also important. An appropriate and effective approach can help ensure the message is well-received by the child. This includes, as argued by Hendra et al. (2017), using easily understood language, being empathetic, and ensuring the communication channel used is suitable for the context and needs of the child. Feedback provided by the child to the parents is also a crucial component of this model. This feedback helps parents understand how their message is received and allows them to adjust their approach if necessary. It also opens space for constructive two-way dialogue, strengthening family relationships and communication.

The Muslim Family Communication Model also emphasizes the noise element that can occur throughout the communication process, which can hinder or disrupt the effectiveness of message delivery. Noise can occur at any stage, from the sender to the receiver and vice versa, and can affect how the message is received and understood. Therefore, it is important for both the sender and receiver to identify and reduce this noise to ensure more effective communication. Additionally, noise in communication, such as technological distractions or miscommunication, needs to be wisely addressed. Muslim parents need to be aware of these noises and strive to minimize them, including setting specific times for family conversations without technological distractions. By integrating these elements, Muslim parents can enhance their communication effectiveness with their children, helping to shape well-mannered and faithful children while strengthening family bonds and building a harmonious family in line with Islamic principles.

Overall, this family communication model emphasizes the importance of effective interaction between parents and children while considering noise factors that can affect the communication process. By understanding and applying this model, families can achieve better and more meaningful communication, strengthening family bonds and building more harmonious relationships. The family communication model discussed is very relevant in the context of Muslim parents' communication because it emphasizes the importance of a gentle and loving approach in educating children as taught in Islam. According to Ismail et al. (2024), Muslim parents are encouraged to educate their children with wisdom, using easily understood language and providing good advice. In this model, conveying clear and consistent messages in line with Islamic values is crucial to helping children understand and practice Islamic teachings better. The communication channel used should also be chosen based on the comfort and needs of the children while ensuring that Islamic values remain the main guide.

Muslim families often face the dilemma of maintaining traditional values and embracing modern values, which can lead to intergenerational conflicts (Ramlan et al., 2018). In the civil society framework, society appreciates cultural and religious heritage while being open to innovation and progress. Not all family members have the same understanding of Islamic values that should be practiced in daily communication, which can cause misunderstandings and conflicts. In the Madani society framework, continuous education about communication etiquette in Islam, such as speaking well, not backbiting, and being empathetic, is important for building a harmonious family. Practicing these principles can help create a more peaceful and respectful atmosphere within the family. Thus, according to Khan (2021), with the development of digital technology and social media, communication in Muslim families is facing significant changes. The use of smartphones and social media can lead to less face-to-face communication, affecting family relationships. In the civil society framework, it is important to balance digital communication with societal values such as trust, respect, and face-to-face interaction, which are fundamental in Madani society. Technology should be used wisely to strengthen, not weaken, family relationships.

CONCLUSION

The findings highlight the crucial role parents play as primary role models and senders in shaping their children's personalities and social skills. Parents who actively engage in open and positive communication with their children can significantly enhance their self-confidence and communication abilities. Additionally, the research underscores the vital influence of a supportive and loving family environment in cultivating positive attitudes and behaviors among children. Conversely, a less communicative or negative family environment can lead to children lacking confidence and facing difficulties in social interactions. This study, therefore, emphasizes the imperative need for continuous efforts to equip parents with the necessary knowledge and skills to effectively communicate with their children. By using social media and digital technology to share messages, parents should understand the right processes to enhance communication effectively and prepare for good approaches to their kids.

This research underscores the pivotal role of parental communication in shaping children's personalities, social skills, and overall well-being. The findings emphasize that parents who cultivate an environment of open and positive communication with their children can foster their self-confidence and communication abilities. A supportive and nurturing family setting plays a crucial part in developing positive attitudes and behaviors among children. By developing a model of Muslim family communication, Muslim parents can prepare a good process of communication by utilizing appropriate approaches, messages, and channels with their kids. Despite the numerous challenges in maintaining good communication between parents and children, such as generational gaps, digital technology, and communication breakdowns, it is crucial to address these issues, which can be affected by reciprocal responses.

Consequently, this study highlights the urgent need to prioritize the development of effective communication models within Muslim families, as it is essential for ensuring children's social well-being and cultivating a healthier and more prosperous generation, upholding the principles of a Madani Society.

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