
RECONFIGURING FAMILY COMMUNICATION ON DIGITAL PLATFORMS: TOWARD A VALUE NEGOTIATION MODEL AMONG URBAN MUSLIM FAMILIES

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ABSTRACT

This research explores the transformation of family communication in the digital era, focusing on value negotiations within urban Muslim families. The rise of digital platforms has altered patterns of interaction, leading to conflicts between digital culture and Islamic values in increasingly interconnected societies like Indonesia. Although previous studies have looked into the influence of digital media on familial relationships, there has been little emphasis on how religious values shape communication practices. Employing an interpretive phenomenological methodology, this study examines five urban Muslim families through comprehensive interviews, observations, and documentation. The data were analyzed using the Miles and Huberman interactive model. The results reveal five distinct models of communication: adaptive-dialogical, relational-situational, restrictive-normative, individual self-regulated, and hybrid-negotiative. Value negotiation is identified as a crucial mechanism that allows families to reconcile religious principles with digital engagements. This study introduces a model of digital family communication based on value negotiation, which enhances theoretical understanding and practical application in the context of platform-driven environments.

Keyword: Digital Family Communication; Value Negotiation; Islamic Communication; Digital Platforms

REKONFIGURASI KOMUNIKASI KELUARGA DI PLATFORM DIGITAL: MENUJU MODEL NEGOSIASI NILAI PADA KELUARGA MUSLIM URBAN

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ABSTRAK

Penelitian ini menganalisis rekonfigurasi komunikasi dalam keluarga di era digital dengan fokus pada proses negosiasi nilai di kalangan keluarga Muslim yang tinggal di daerah perkotaan. Kemajuan dalam platform digital telah mengubah cara interaksi dan menciptakan ketegangan antara budaya digital dan nilai-nilai Islam. Di masyarakat Indonesia yang semakin terdigitalisasi, keluarga dituntut untuk menyesuaikan praktik komunikasi mereka sambil tetap mempertahankan prinsip-prinsip religius. Meskipun beberapa studi sebelumnya telah mengeksplorasi pengaruh media digital terhadap hubungan antar anggota keluarga, penelitian tentang peran nilai-nilai religius dalam komunikasi digital masih terbilang minim. Dengan menerapkan pendekatan kualitatif fenomenologis, pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi, selanjutnya dianalisis menggunakan model Miles dan Huberman. Negosiasi nilai muncul sebagai mekanisme utama untuk mencapai keseimbangan antara prinsip religius dan praktik digital. Proses ini mencerminkan kemampuan adaptif setiap keluarga dalam menghadapi tantangan komunikasi yang muncul dari penggunaan platform digital. Studi ini menghasilkan temuan berupa lima model komunikasi keluarga: adaptif-dialogis, relasional-situasional, restriktif-normatif, individual self-regulated, dan hybrid-negotiative berbasis negosiasi nilai yang dapat berkontribusi secara teoretis dan praktis dalam memahami dinamika komunikasi di era digital yang didominasi oleh platform-platform baru.

Kata kunci: Komunikasi Keluarga Digital; Negosiasi Nilai; Komunikasi Islam; Platform Digital

INTRODUCTION

The swift progression of digital technology has fundamentally altered communication practices across various social spheres, including within families. The prevalent use of smartphones and the growing presence of digital platforms have changed everyday interactions into more adaptable, mediated, and platform-oriented forms of communication. In Indonesia, the rise in digital media usage has greatly impacted how individuals and families connect, transitioning from direct face-to-face interactions to ongoing online engagement. While these advancements create new avenues for sustaining relationships, they also transform the structure, intensity, and emotional dynamics of family communication (Fadila et al., 2025; Nurfajriyah et al., 2025).

The rise of digital communication has been closely linked to the increasing significance of digital platforms in enabling interaction, sharing information, and engaging audiences. These platforms have transformed from mere technological tools into comprehensive communication ecosystems that affect how individuals generate, disseminate, and consume content. Prior research has shown that strategies for digital communication executed through online platforms play a crucial role in determining the effectiveness of communication and participation across various social settings (Eno et al., 2024; Ismed et al., 2025). As more communication activities take place within these platform-based environments, it becomes essential to explore how digital platforms impact daily interactions, the development of identity, and the negotiation of values among family members in order to better understand modern family communication.

Digital platforms have progressively emerged as the central framework for communication within modern families. Tools like WhatsApp, Instagram, YouTube, and TikTok enable ongoing interactions among family members, transcending physical limitations. These platforms function not just as means of communication but also as socio-technical ecosystems that influence information sharing, participation, identity development, and value creation. Research has indicated that digital communication technologies have

revolutionized communication practices in a variety of social settings, including media organizations and educational institutions (Ismed et al., 2025). As communication increasingly relies on these platforms, a comprehensive understanding of family interactions necessitates consideration of both interpersonal dynamics and the impact of digital platforms on communicative behaviors and the processes involved in negotiating values.

As a vital social institution, the family is essential in forming values, norms, and personal identity. In Muslim households, communication serves not just as a medium for exchanging information but also as a method for conveying and internalizing Islamic values. Nonetheless, the growth of digital culture—marked by openness, immediacy, and individual expression—often creates conflicts with religious tenets that prioritize ethics, modesty, and responsibility in communication. Thus, family communication in today's digital landscape requires not only managing interactions but also continuously reconciling religious values with everyday digital practices (Delima, 2024; Campbell & Evolvi, 2020).

Recent research has explored various facets of family communication in this digital age, such as parental mediation and the influence of media on interpersonal relationships as well as social cohesion dynamics within families (Livingstone & Helsper, 2008; Sciacca et al., 2022). Studies featured in *Publipreneur* have explored multiple aspects of digital communication, such as digital marketing communication, interpersonal interactions, and innovations in communication within digital contexts (Ismed et al., 2025; Artur et al., 2024). Nonetheless, there has been insufficient focus on the negotiation of religious values in platform-mediated family communication among urban Muslim households. Although these studies offer valuable insights into how digital technology affects familial interactions, they primarily focus on behavioral and relational outcomes while giving limited attention to how value systems, particularly religious values influence communication habits. Additionally, existing research seldom investigates how Muslim families actively navigate Islamic values within

digitally mediated contexts. Most prior studies remain descriptive without establishing a conceptual framework that explains the mechanics of value negotiation within family communication amid a digital backdrop.

While earlier research has focused on digital communication methods in various settings such as organizations, education, and marketing specifically looking at how digital platforms can improve audience interaction and the effectiveness of communication (Eno et al., 2024) there has been insufficient exploration of the influence of these platforms on family communication practices. Additionally, there is a lack of studies addressing how platform-mediated communication interacts with the negotiation of religious values within Muslim families. To address this gap in understanding, this study aims to analyze the reconfiguration of family communication in the digital era and examine the process through which urban Muslim families in Indonesia negotiate their values. Employing a phenomenological approach, it delves into families' lived experiences regarding managing digital communication practices. Crucially, this research proposes a model based on value negotiation for understanding digital family communication that illustrates how families balance their religious principles with aspects of digital culture. By integrating religious values into conversations about digital family interactions through this framework for value negotiation, this study makes both theoretical contributions—by developing a new model—and practical contributions—by offering insights into effectively managing family communications in an increasingly platform-driven environment.

METHOD

This research utilized a qualitative methodology grounded in an interpretive phenomenological framework to explore how Muslim families in urban settings navigate their values in the context of digital communication. The primary aim was to gain insights into the participants' personal experiences regarding their management of communication in digitally mediated contexts.

The study involved five urban Muslim families in Indonesia, chosen through purposive sampling. The criteria for selection included: (1) regular use of digital media for family communication, (2) active engagement via digital platforms like messaging apps and social media, and (3) a willingness to take part in the research process. These criteria ensured that the participants had pertinent experiences related to the study's focus. The selected families exemplify those living in urban environments where the integration of digital media into daily life is significant.

Data were gathered through comprehensive interviews, observations, and documentation. The interviews utilized a semi-structured guide aimed at uncovering participants' experiences, perceptions, and communication practices within digital settings. Each interview lasted around 45–60 minutes, was audio-recorded with the consent of the participants, and subsequently transcribed for analysis. Observations centered on communication activities occurring on digital platforms like WhatsApp and social media, while documentation comprised relevant records of digital interactions shared by the participants. This methodological triangulation enhanced data richness and fortified the findings.

For data analysis, the Miles and Huberman interactive model was employed, which includes stages of data reduction, display, and conclusion drawing. The analysis commenced with transcribing interview data followed by coding to identify key statements and recurring themes. These themes were then categorized analytically in relation to communication patterns and value negotiation processes. The categorized information was interpreted to foster a conceptual understanding of family communication in digital contexts. Ultimately, these insights were synthesized into a communication model based on value negotiation.

To ensure credibility in the findings, this research implemented data triangulation by cross-referencing information derived from interviews, observations, and documentation. The analytical process was iterative to maintain coherence between data collected and interpretations made. Ongoing review of the data

enabled refinement of emerging themes to ensure their alignment with research objectives. These methodologies bolstered both the validity and reliability of the qualitative outcomes.

RESULTS AND DISCUSSION

The results indicate that communication within urban Muslim families in the digital era is not uniform; rather, it exhibits a variety of patterns influenced by the interplay between digital media and religious principles (Fadila et al., 2025; Campbell & Evolvi, 2020). Through a phenomenological exploration of participants' lived experiences, five unique communication models have been identified: adaptive-dialogical, relational-situational, restrictive-normative, individual self-regulated, and hybrid-negotiative. These models demonstrate how families actively engage in negotiating their values in light of the evolving landscape of digital communication. Instead of merely being passive consumers of technological advancements, families exhibit adaptive approaches to maintain their communication practices and uphold Islamic values, which resonates with broader conversations surrounding digital transformation in familial interactions (Fadila et al., 2025; Nurfajriyah et al., 2025).

For a more comprehensive understanding of these findings, an overview of the communication model typology can be found in Table 1.

Table 1. Typology of Digital Family Communication Models among Urban Muslim Families

No	Model	Key Characteristics
1	Adaptive-Dialogical	Open communication, active dialogue, and use of digital platforms to reinforce Islamic values
2	Relational-Situational	Flexible communication adjusted to relational context and situational dynamics
3	Restrictive-Normative	Strong parental control based on religious norms and structured communication rules
4	Individual Self-Regulated	Emphasis on individual responsibility and internal regulation of digital behavior
5	Hybrid-Negotiative	Active negotiation between Islamic values and digital culture through dialogue and compromise

Source: Developed by the authors (2026)

As illustrated in Table 1, each model outlines a unique strategy employed by families for managing communication within digital contexts. The differences among these models highlight variations in digital literacy, parenting approaches, and the extent of value internalization across family members. This observation corroborates earlier research on the diversity of family communication and the effects of digital media on personal relationships (Danuarta & Christijanto, 2025), while also expanding on it by illustrating how value systems influence communication behaviors in digital environments.

The *adaptive-dialogical model* is defined by its emphasis on open dialogue and the proactive use of digital platforms to foster conversations among family members. Participants indicated that they utilize messaging apps like WhatsApp to disseminate religious reminders and participate in everyday discussions. This finding resonates with previous studies that stress the significance of transparent communication for enhancing family unity (Segrin & Flora, 2025). However, this research further posits that digital platforms serve as venues for reinforcing religious values through interactive dialogue rather than merely functioning as communication channels.

The *relational-situational model* embodies adaptable communication styles that shift according to relational dynamics and contextual circumstances. Families modify their communication tactics based on emotional states, discussion topics, and interpersonal relationships. This insight supports prior research regarding context-sensitive communication while introducing a digital aspect where interactions become more fluid due to the immediacy offered by digital platforms (Livingstone & Helsper, 2008).

The *restrictive-normative model* showcases a form of communication marked by significant parental oversight and strict compliance with religious standards. In this framework, digital interactions are governed by rules and monitoring to limit exposure to inappropriate content. While it shares similarities with parental

mediation concepts, this model places greater emphasis on enforcing religious values. The findings suggest that restrictions within Muslim families serve not only as control mechanisms but also as strategies aimed at upholding moral and ethical principles (Kamila et al., 2025).

The *individual self-regulated model* signifies a transition towards personal accountability in managing digital communications. Family members, particularly younger ones, exercise self-regulation based on internalized values rather than external imposition. This aligns with existing literature concerning digital autonomy and familial functioning (Wu et al., 2026) but adds depth by emphasizing how religious internalization influences self-regulatory practices. Consequently, communication behavior is shaped by both individual awareness and value-driven assessments.

The most dynamic configuration is represented by the *hybrid-negotiative model*, which captures an active negotiation between Islamic principles and contemporary digital culture. Communication within this model features dialogue, compromise, and reinterpretation of values in response to evolving digital practices. Contrary to earlier studies that highlight conflicts between digital media usage and family values, this investigation reveals families' capacity to achieve equilibrium through negotiation. This outcome enriches previous findings regarding the effects of digital media on familial interactions while presenting a more constructive viewpoint (Batubara et al., 2025).

To synthesize these insights, this study proposes a value negotiation-based framework for understanding digital family communication, depicted in Figure 1.

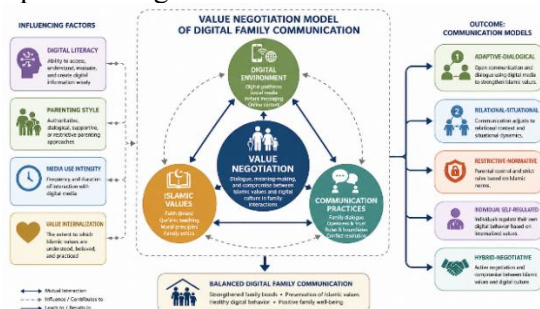


Figure 1. Value Negotiation Model of Digital Family Communication
 Source: Developed by the authors (2026)

Figure 1 illustrates that value negotiation serves as the pivotal mechanism linking digital environments, communication practices, and Islamic values. This model underscores several key influencing factors, such as digital literacy, parenting style, media usage intensity, and the internalization of values. These components interact in a dynamic manner to shape the communication patterns observed within families. The five communication models identified in this research arise from this interactive process. The results also suggest that digital platforms operate as socio-technical spaces where communication methods, religious beliefs, and daily interactions are constantly redefined. As a result, family communication in the digital age ought to be seen as a type of platform-mediated communication instead of just as interpersonal interaction.

From a theoretical standpoint, this model enhances family communication studies by merging perspectives on digital communication with frameworks centered around religious values. Existing theories like family communication patterns theory mainly emphasize conversation and conformity orientations (Segrin & Flora, 2025). This research broadens these viewpoints by positioning value negotiation as an essential aspect for comprehending communication within digitally mediated family contexts. In doing so, it fills a noted research gap and offers a more thorough analytical framework.

Additionally, the results have practical implications for navigating family communication in today's digital landscape. Families exhibiting higher levels of digital literacy paired with robust value internalization are inclined to adopt more adaptive and dialogical communication styles. Conversely, limited digital literacy often results in more restrictive or less effective communication approaches. These findings highlight the significance of enhancing both digital skills and awareness of values within modern family dynamics (Pamungkas & Sumardijati, 2025).

In summary, this study reveals that the transformation of family communication in the digital era is fundamentally influenced by processes of value negotiation. Communication

practices are shaped not only by technological aspects but also through the interplay between cultural and religious values. By proposing a model based on value negotiation, this research offers a unique contribution that connects studies on digital communication with investigations into religiously informed family communication.

CONCLUSION

This research concludes that the dynamics of family communication among urban Muslim households in the digital era undergo a transformation through processes of value negotiation. The results indicate that communication practices are influenced by the interplay between digital platforms and Islamic values, leading to the emergence of five unique communication models. This study demonstrates that digital platforms act not only as communication channels but also as environments that shape value negotiation and family interaction patterns

The primary contribution of this research is the creation of a model for digital family communication based on value negotiation, which encompasses technological, cultural, and religious aspects. This model fills a gap in existing literature that has not adequately addressed the influence of religious values on digital communication behaviors.

From a practical perspective, the findings underscore the necessity of enhancing digital literacy and fostering the internalization of values to promote effective family communication. It is suggested that future studies should evaluate the proposed model using quantitative or mixed-method approaches and investigate broader socio-cultural frameworks.

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