

## Construction of Leadership Values through Digital Family Communication: A Study of Santri in Islamic Pesantren

Received: 31-03-2026

Revised: 12-04-2026

Accepted: 21-04-2026

DOI: 10.29240/jdk.v11i1.16582

**Machyudin Agung Harahap\***

UPN Veteran Jakarta

E-mail:

[machyudinagung@gmail.com](mailto:machyudinagung@gmail.com)

**Susri Adeni**

IPB University

[susriadeni@apps.ipb.ac.id](mailto:susriadeni@apps.ipb.ac.id)

### ABSTRACT

**Purpose** – Pesantren are currently facing the dynamics and dilemmas of the development of digital communication technology, which can have various negative impacts on santri. On the other hand, the presence of digital communication technology can also facilitate santri in maintaining communication with their families. Subsequently, a series of rules emerges regarding the use of digital communication technology. This then creates patterns of digital communication and leadership values between santri and their families. The study aims to analyze leadership values through family digital communication among santri.

**Method** – This research employs a fenomenology qualitative approach through structured interviews with eight male santri using a purposive sampling technique. The study also utilizes NVivo 15 and Microsoft Visio 365 to obtain themes, data descriptions, data visualization, and to draw conclusions.

**Findings** – The results show that there are variations in digital communication patterns between santri and their families, such as protective, pluralistic, and laissez-faire. Family digital communication also provides leadership values to santri, including responsibility, cooperation, mutual respect, honesty, optimism, self-confidence, patience, and critical thinking. Furthermore, the leadership values provided develop into practices that are actualized through actions to verify truth and coordination. In this regard, pesantren play a role as mediators that regulate and shape digital communication between santri and their families through ethical rules and limitations on the use of technology.

\*) *Corresponding Author*

Keywords: Family communication, Digital communication, Leadership values, Pesantren, Santri

Cite this article: Harahap, M. A., & Adeni, S. (2026). Construction of Leadership Values through Digital Family Communication: A Study of Santri in Islamic Pesantren. *Jurnal Dakwah Dan Komunikasi*, 11(1), 137–150.  
<https://doi.org/10.29240/jdk.v11i1.16582>

Copyright © 2026 by Authors



This is an open access article under the [Creative Commons Attribution-Non Commercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

## INTRODUCTION

The formation of a child's character is strongly influenced by parental communication patterns. However, children who reside in Islamic boarding schools (*pesantren*) and do not live with their families often face obstacles in interaction (Huda et al., 2022). A child who enters the *pesantren* environment undergoes significant changes in communication patterns with their family, as students (*santri*) have limited time to communicate due to distance factors and institutional regulations (Ainiyah et al., 2026). This situation creates a communication gap that impacts the emotional condition and behavior of *santri* in the boarding school (Saidah & Aminuddin, 2024). Parents experience difficulties in obtaining information about their children's condition due to restrictions imposed by the *pesantren*, resulting in a lack of openness in communication and hindering parents from fulfilling their guiding role (Ainiyah et al., 2026a; Isnaeni, 2024). Therefore, communication between parents and children becomes crucial for families to continuously monitor and understand the child's condition, even when they are in the *pesantren* environment.

Communication through technological devices is utilized by parents and children to remain informed about the child's condition, while also enabling children to share their experiences with their parents. Meanwhile, *pesantren* often enforce strict regulations regarding access to digital communication technologies, as these are perceived to potentially erode traditional boarding school values. However, some *pesantren* do permit their use, provided that they are utilized appropriately (Mahfudhoh & Fatimah, 2019). Thus, the use of digital communication technologies can facilitate *santri* in maintaining communication with their families, particularly through the increasing availability of long-distance communication (Kurniawan, 2024; Setiawan & Khiyaroh, 2022). Thus, the use of digital communication technologies can facilitate *santri* in maintaining communication with their families, particularly through the increasing availability of long-distance communications (Suryani et al., 2025). This indicates that *santri* benefit from the presence and use of digital technology within the *pesantren* environment, as it helps to establish and shape communication patterns between *santri* and their families.

Family communication fosters a sense of mutual understanding and deeper familiarity among its members, thereby enhancing social and emotional relationships (Sobandi & Dewi, 2017). Such interactions subsequently form communication patterns that reflect how family members interact and make decisions. According to Koerner & Fitzpatrick (2002) family communication patterns are categorized into four types: consensual, pluralistic, protective, and laissez-faire. The consensual pattern is characterized by a high level of trust while still maintaining family conformity. The pluralistic pattern emphasizes open discussion and values diverse opinions. In contrast, the protective pattern tends to involve one-way communication, whereas the laissez-faire pattern is marked by low levels of both conformity and conversation. Family communication patterns can provide support, empathy, and continuity in relationships, particularly through the use of WhatsApp as a digital communication platform (Hastasari et al., 2025).

In the context of *santri*, a study by Ainiyah et al. (2026) found that the consensual communication pattern is predominantly used by parents and is more effective in fostering discipline and independence in *pesantren* compared to communication patterns characterized by minimal interaction and one-way communication. Similarly Rumata (2017) found that communication patterns in several families are predominantly dialogic and two-way between parents and children; however, parents retain full control in decision-making processes.

In family communication, values such as leadership, active listening, mutual respect, and the creation of comfort through the exchange of information emerge among family members (Anisti et al., 2023). Leadership is one of the essential values in daily life, both in real-world and digital

contexts. Ansori et al. (2017) menjelaskan bahwa terdapat empat nilai kepemimpinan yaitu saling menghargai (sikap saling menghargai antar satu sama lain), bertanggung jawab (menjalankan dengan baik atas tugas dan keputusan), kerja sama (berkolaborasi), identify four key leadership values: mutual respect (appreciating one another), responsibility (carrying out duties and decisions effectively), cooperation (collaboration), and a sense of family (togetherness and mutual care). In the context of *santri*, leadership is crucial in enabling them to carry out responsibilities effectively within the *pesantren* environment (Yani et al., 2023). Furthermore, leadership among *santri* serves as an important provision in facing dynamic and changing situations, as well as in developing charismatic and well-characterized individuals within society (Fatmawati et al., 2020).

Several previous studies have examined family communication and *santri*. For instance, Huda et al. (2022) found that physical distance hinders communication between *santri* and their families. However, the study does not elaborate on how family communication can still be maintained despite children residing in the *pesantren* environment. Ainiyah dkk. (2026) demonstrate that the consensual communication pattern is more effective in fostering discipline and independence among *santri* compared to one-way communication patterns; however, the study does not address the aspect of leadership capacity development. Saidah & Aminuddin (2024) identify the impact of communication gaps on the emotional condition of *santri*. Furthermore, studies by Kurniawan (2024) dan Setiawan & Khiyaroh (2022) emphasize that digital technology facilitates long-distance communication between *santri* and their families, yet they do not further examine the content of such communication. Suryani et al. (2025) add that the use of technology increases interaction among geographically separated family members, but they do not provide an in-depth analysis of the leadership values that emerge from these interactions.

Based on the foregoing, numerous studies have examined digital communication between *santri* and their families as well as leadership values. However, these aspects have generally been explored separately rather than in an integrated manner. Moreover, there remains a limited number of studies that specifically investigate how family communication shapes the leadership capacity of *santri* in *pesantren* within a digital context. In fact, *santri* are often entrusted with both formal and informal roles that require responsibility and ethical conduct, including in the digital sphere. Therefore, this study aims to gain a deeper understanding and to identify how leadership values are constructed through digital family communication among *santri* in *pesantren*.

## METHOD

This study employs a qualitative phenomenological approach to understand the phenomenon of family communication and digital leadership among *santri* in *pesantren*. The phenomenological approach seeks to understand human experiences as perceived by individuals within the framework of their thoughts and social behaviors (Nasir et al., 2023). This research was conducted at the *Pesantren Penghafal Qur'an (PPQ) Nahwa Nur* in Bojonggede District, Bogor Regency, in December 2025. The study adopts the communication pattern framework proposed by Koerner & Fitzpatrick (2002) which includes: consensual (high levels of communication while maintaining family conformity), pluralistic (open exchange and appreciation of diverse opinions), protective (one-way communication), and laissez-faire (low levels of conversation). In addition, the study also utilizes the leadership values framework proposed by Ansori et al. (2017), which encompasses mutual respect (valuing one another), responsibility (effectively carrying out tasks and decisions), cooperation (collaboration), and a sense of family (togetherness and mutual care).

The subjects of this study were male *santri* from PPQ Nahwa Nur. This site was selected because the *pesantren* is specifically for male students and incorporates teachings on leadership,

including the leadership of the Prophet Muhammad, making it a compelling context for examining leadership alongside the condition of *santri* who live far from their parents. This situation necessitates an exploration of how communication between parents and *santri* contributes to leadership development. The subjects were selected using purposive sampling, a technique that enables researchers to choose informants based on predetermined criteria aligned with the research objectives (Morissan, 2019). The criteria for selecting informants included: being male, being a *santri* at PPQ Nahwa Nur, willingness to participate in the study, aged between 16–18 years, and having experience in leadership roles within formal or informal organizations.

Data collection in this study was conducted using structured interviews based on a predefined interview guide. The data obtained were then analyzed using Miles & Huberman (1994) analytical method, which consists of three main stages: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected and simplified relevant data that had been collected in accordance with the research objectives. The data display stage involved organizing the data into descriptive narratives and visual representations to facilitate understanding. Finally, in the conclusion drawing stage, the researcher interpreted the data and verified the findings.

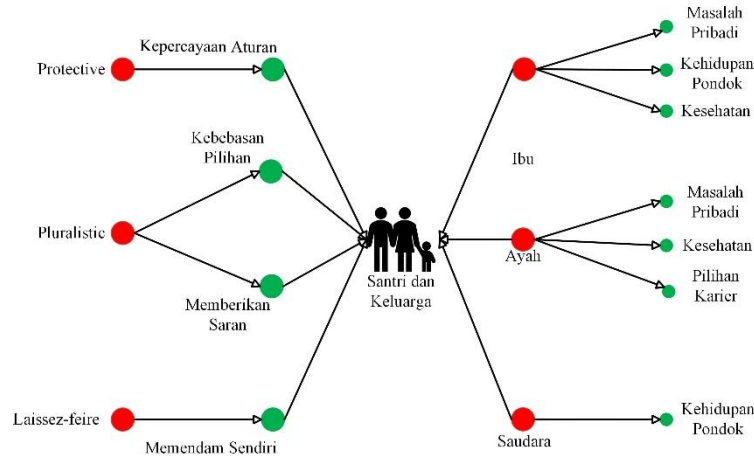
Data processing in this study also utilized NVivo 15 as an analytical tool. NVivo assists researchers by enabling systematic and iterative coding of data from various sources collected for the study (Sagiyanto & Suryani, 2025). In this research, all collected data were processed through coding procedures and case classifications using NVivo 15. Additionally, Microsoft Visio 365 was used to create data visualizations in order to provide a comprehensive overview of the research findings. The use of these two applications supports the researcher in organizing data into thematic categories, developing data descriptions, visualizing findings, and ultimately drawing conclusions regarding the construction of leadership values through digital family communication: a study of *santri* in *pesantren*..

## RESULTS AND DISCUSSION

The study focuses on analyzing leadership values through digital family communication. A total of eight male *santri* participated as informants in this research. In terms of educational level, the *santri* were enrolled in junior high school, senior high school and community service programs. These informants originated from Bogor, Jakarta, and Cirebon Furthermore, the parents of the *santri* had diverse occupations, ranging from formal sectors such as teachers and private employees to informal sectors such as laborers and homemakers. All informants had resided in the *pesantren* for approximately three to seven years, depending on their current level of education.

### 1. Digital Communication Patterns Between Santri and Their Families in the Pesantren Environment

Digital communication patterns between *santri* and their families play an important role in maintaining interaction, particularly while residing in the *pesantren* environment. Through digital media, communication can be conducted over long distances. A distinct pattern emerges from the interactions between *santri* and their families. This pattern becomes a primary means of staying connected despite geographical separation, while also facilitating the development of various topics of conversation, as illustrated in Figure 1 below



**Figure 1. Digital Communication Patterns Between Students and Their Families**

Source: Processed data by the researcher, March 2026

The findings of the study indicate that there are three types of digital communication patterns observed between *santri* and their families: protective, pluralistic, and laissez-faire. Meanwhile, the consensual pattern did not emerge in the results of this study. The communication relationships established by *santri* involve interactions with key family members, including mothers, fathers, and siblings as the primary actors in the communication process.

In the protective pattern, communication tends to be oriented toward rules established by parents. Within this pattern, parents set specific regulations governing the use of social media or the internet, which *santri* are expected to follow and accept. The responses given by *santri* reflect a high level of acceptance, as they tend to trust that these rules will have a positive impact on their personal development.

*"I simply comply with every rule that is given, such as those regarding mobile phone usage. In my opinion, these rules are also beneficial for me."* (MF).

Based on these findings, digital communication is dominated by rules established by parents and tends to be directly accepted by the child. Regulations regarding internet use among adolescents generally function as a form of control and limitation over their digital behavior (Ali et al., 2025). In the context of *santri*, the protective communication pattern serves as a mechanism of control within *pesantren* life, alongside similar institutional rules that are also in place.

In the pluralistic pattern, communication reflects a more open interaction between parents and *santri*. Within this pattern, discussions occur between both parties, indicating that *santri* are given space to express their opinions, make choices, and offer suggestions. This demonstrates that the digital communication established tends to be characterized by openness among family members, particularly between *santri* and their parents.

*“I often communicate with my parents via WhatsApp. My mother frequently asks whether I want to continue staying at the pesantren or not. She also often gives advice on what would be best, but the final decision is left to me.” (H).*

It was found that there is open communication between parents and children, in which parents provide space for discussion and entrust decision-making to the child. This reflects the presence of democratic elements in the interaction.. Liu et al. (2023) explain that open parental communication tends to provide children with greater freedom. Furthermore, open digital communication patterns also contribute to strengthening the closeness of relationships among family members (Farhi et al., 2025).

The laissez-faire pattern is characterized by a very low level of communication involvement between *santri* and their families. In this pattern, *santri* tend to interact infrequently and often choose to internalize their experiences or issues without involving their families. This indicates a low intensity of digital communication between *santri* and their families.

*“I rarely share things with my parents. So, when I have problems or achievements, I don’t talk about them over the phone while I’m at the pesantren. I usually share them only when I’m at home.” (HF).*

Based on these findings, it is evident that the intensity of interaction between parents and children through digital communication varies. In the laissez-faire communication pattern, parents tend to place trust in all family members while exerting minimal influence on the child’s decision-making process (Ramdan, 2022). Furthermore Gandarillas et al. (2024) argue that direct, face-to-face family communication plays a more significant role compared to digital technology-mediated communication.

Furthermore, this study did not find the presence of a consensual family communication pattern. The findings indicate the absence of a combination of strong parental control and openness to discussion between parents and *santri*, whether explicitly or implicitly. This result contrasts with the study by Ainiyah et al. (2026) which revealed that the dominant family communication pattern was consensual compared to others. Penemuan Rumata (2017) found that communication patterns in several families tend to be dialogic and two-way between parents and children; however, parents retain full control in decision-making.

This study also identifies the family members who act as communication partners with *santri*. Communication is predominantly carried out between *santri* and their parents—both fathers and mothers—covering topics such as personal issues, *pesantren* life, health, and career choices. In addition, the study finds that another family actor involved in the digital interactions of *santri* is their siblings.

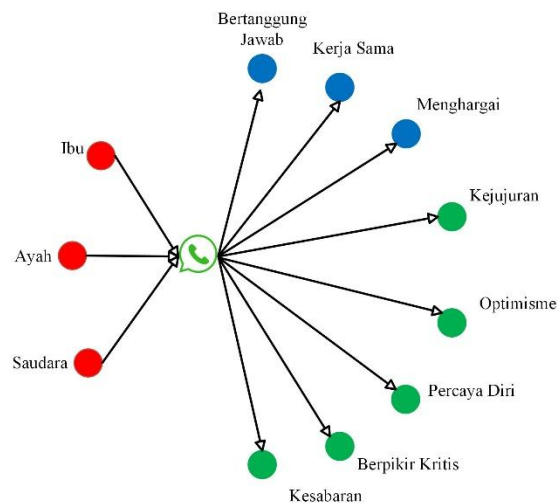
*“I most often talk with my mother and father about personal issues, life in the pesantren, and ask for advice on whether it is better to work or continue my studies.” (MF).*

*“I often communicate with my mother and father, but sometimes we also talk about the enjoyable experiences of living in the pesantren.” (AF).*

The study identifies several key actors involved in digital family communication Cui dkk. (2025) explain that family members play a crucial role in shaping children's behavior. In this context, the family serves as an important source of emotional support while also providing a degree of autonomy to the child.

## 2. Transfer of Leadership Values through Digital Family Communication

The formation of leadership values among *santri* is reflected in the types of values conveyed by families through digital communication. Figure 2 illustrates the digital media used for communication as well as the values instilled in *santri* in navigating life within the *pesantren*. This provides insight and understanding regarding the leadership values that *santri* are expected to practice during their time in the boarding school environment.



**Figure 2. Transfer of Leadership Values through Digital Family Communication**

Source: Processed data by the researcher, March 2026

Figure 2 illustrates that communication among family members involves not only fathers and mothers but also siblings, conducted through digital platforms such as WhatsApp with *santri*. Communication cannot be carried out intensively due to *pesantren* regulations regarding mobile phone usage. When communication does occur, either the family or the *santri* initiates contact at designated times when phone use is permitted. The digital communication process typically begins with greetings, followed by inquiries about one another's condition, and continues with sharing experiences related to life in the *pesantren*, as well as conveying messages in the form of advice. Given the limited duration of communication, the messages delivered are conveyed as effectively as possible.

The findings of the study indicate that digital communication between families and *santri* contributes to the development of leadership values. This process is carried out not only by parents but also by siblings as family members, with digital communication platforms serving as the primary medium of interaction. Based on the analysis, the leadership

values identified do not fully correspond to the four-value framework proposed by Ansori et al. (2017). Of the four proposed values, only three were found to be transmitted by families to *santri*: responsibility, cooperation, and mutual respect. Meanwhile, the value of a sense of family (*kekeluargaan*) was not identified in the interview results. However, the study also reveals additional leadership values transmitted by families, including honesty, optimism, self-confidence, politeness, critical thinking, and patience.

In terms of responsibility, *santri* receive messages through digital communication emphasizing that males carry significant responsibilities. Consequently, messages related to responsibility are conveyed more frequently by families compared to other leadership values. This is particularly emphasized in relation to fulfilling religious roles. Additionally, there are messages highlighting the importance of cooperation, indicating that *santri* should be able to work collaboratively with others. This value is especially relevant given that *santri* live far from their families geographically. As expressed by one of the *santri*:

*My father said, "You are a man and will become an imam; therefore, you must be responsible" (HR). My mother also said, "Since you live far from your parents, if you encounter difficulties, ask for help from your friends or work on things together with them."*

The value of responsibility conveyed by parents through digital communication functions as a normative channel for the transmission of values. According to Martín-Antón et al. (2020), family communication has a significant influence in instilling and shaping a child's sense of responsibility. Furthermore, Suherman dkk. (2025) found that the value of responsibility in leadership plays an important role in effectively shaping students' character in school settings, as well as contributing to the development of collaboration and social responsibility..

Furthermore, the value of mutual respect is also transmitted by families through digital interactions with *santri*. Families convey messages that, as *santri*, they should always prioritize respect and politeness toward others. This applies to all individuals, both within and outside the *pesantren* environment. As expressed by RF, his mother consistently reminds him that in every action he takes, he should maintain politeness toward everyone

*"My mother said, "Do not forget that in everything you do, you must conduct yourself with politeness," (RF).*

The value of mutual respect conveyed by parents to their children serves as a foundation for character development within their environment. Communication between parents and children can instill values of respect, ethics, and morality as a guiding framework (Widiantari, 2025). Thus, in this context, children develop a set of guiding principles through the digital communication that takes place.

The study also identified several additional leadership values beyond the three outlined in the framework proposed by Ansori dkk. (2017). Families emphasize that *santri* should uphold the value of honesty. As *santri*, they are encouraged to practice honesty in their daily lives so that they can be trusted by others and carry out their activities more effectively.

*"My father often says, "You must be honest in both your words and actions; do not lie or engage in*

*wrongdoing*” (MF).

According Ekosiswoyo et al. (2019) the value of honesty is instilled from early childhood as part of behavioral development. Honesty plays a fundamental role in leadership, serving as a core principle that prioritizes truth over other interests (Syafei dkk., 2025). This indicates that family communication consistently reinforces the importance of honesty, with parents continuously reminding their children of this value.

In addition, the study also identified the values of optimism when undertaking or planning an activity, self-confidence in decision-making, and patience in facing various situations. These three values are conveyed by families as they are closely interconnected. These messages are delivered with the expectation that they will positively influence *santri* in navigating life in the *pesantren*, particularly as they live away from their families.

*“Parents always give advice and motivation that when studying at the boarding school, one should be confident and always stay optimistic in completing their education, and also be patient when facing problems.” (IS)*

The three values transferred from parents to children can have a positive effect. explain that the cultivation of values in a digital context fosters children’s optimism in their activities. The communication that is established also contributes to a child’s sense of self-confidence. Furthermore, the value of patience conveyed by the family is usually instilled within the family as the smallest unit in society (Marbun, 2021).

The final value identified in the study that is transferred by the family is critical thinking. Families often express concerns about the wide range of information circulating or about actions that may be taken, so they emphasize not making decisions too quickly. Students are encouraged to think carefully and critically when making decisions.

*“My family teaches me to think twice before doing anything, so I should not act hastily.”*

The value of critical thinking is transferred as a cognitive value related to decision-making. The family serves as a child’s first learning institution in applying critical thinking and integrating it with the consequences of decisions that will be made (Maulida, 2023). The role of parents in fostering critical awareness is essential in a child’s education (Fadhil et al., 2024). This reflects the message that instilling the value of critical thinking in children has significant consequences for their future ability to make decisions when facing various situations.

### **3. Internalization of Values by Students in Leadership Practice**

The process of value transfer from the family to the students then continues to the stage of internalizing leadership values through direct implementation. Values obtained through digital communication are processed and transformed into students’ attitudes and concrete actions. Figure 3 shows that there is a progression from knowledge and understanding to real practice, ultimately forming leadership character.

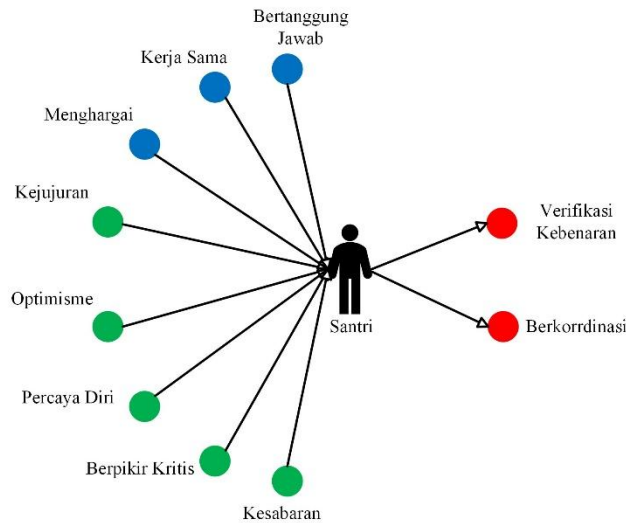


Figure 3. Internalization of Values and Leadership Practice

Source: Processed data by the researcher, March 2026

The study findings show that leadership values acquired by students through digital family communication are not limited to knowledge alone, but also involve a stage of real implementation. This indicates that students have internalized these values, which are manifested through their actions. Digital communication serves as the main medium for transferring these values; although there are distance limitations, they can still be effectively applied by the students.

The study found that the process of internalization is reflected in selective actions when providing information to other students. When receiving information, students first ensure that the information is accurate. This verification of truth is carried out when they see and receive information through social media while using their mobile phones.

*“There is so much information I come across when I am using my phone. However, I always try to verify the truth first before deciding to share it.” (MF).*

There is also coordination with various parties within the Islamic boarding school environment carried out by the students. When there are activities, students often coordinate with other students in carrying out those activities. This is done both through direct meetings and via WhatsApp coordination groups. As a result, activities and information can be effectively conveyed from one *santri* to another.

*“When we are about to have an activity, one of the things we often do is coordinate with other students, including myself. So we take turns sharing information and coordinating with one another.” (HR).*

The process of internalization that then becomes actualization shows the integration of values within the family as the earliest educational institution for children, which can be adapted by the child (Nasukah dkk., 2020). The family plays an important role in shaping a

child's character and behavior through the process of value internalization (Holmarsdottir dkk., 2025). This is reflected in the child's reflective attitude in guiding themselves by truth and considering the consequences of the decisions to be made (Ekosiswoyo dkk., 2019; Maulida, 2023; Nasukah dkk., 2020). Furthermore, these values are also actualized through coordination activities between individuals, which demonstrate the embedded value of cooperation.

## CONCLUSION

This study shows that there are variations in digital communication patterns between students and their families, such as protective, pluralistic, and laissez-faire styles, which differ in terms of control, openness, and communication intensity. Through digital communication, the family also serves as an important means of instilling leadership values in students, including responsibility, cooperation and mutual respect, honesty, optimism, self-confidence, patience, and critical thinking. These transferred leadership values become knowledge and understanding for students as they go through their life in the Islamic boarding school.

These leadership values then develop into practical, real-life applications. There is a process of internalization of leadership values carried out by students, which is actualized through actions such as verifying information and coordinating with others. In this context, the Islamic boarding school plays a mediating role by regulating and shaping digital communication between students and their families through ethical guidelines and restrictions on the use of technology. The boarding school strengthens the integration of family values with santris' daily life in the pesantren..

Based on the findings of this study, there are limitations in the characteristics of the informants, as only male students were included because the research site is an all-male Islamic boarding school. As a result, perspectives from female students were not obtained. Therefore, future research is recommended to include both male and female students in order to gain a broader perspective on leadership values through digital family communication among santri.

## REFERENCES

- Ainiyah, A. N., Saputra, F. T., & Rahayu, R. G. (2026a). Peran Pola Komunikasi Orang Tua dalam Membentuk Karakter Anak: Studi Kasus di Pondok Pesantren Daarul Muqorrobin Kota Tangerang. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 4(1), 43–62. <https://doi.org/10.47861/tuturan.v4i1.2077>
- Ainiyah, A. N., Saputra, F. T., & Rahayu, R. G. (2026b). Peran Pola Komunikasi Orang Tua dalam Membentuk Karakter Anak: Studi Kasus di Pondok Pesantren Daarul Muqorrobin Kota Tangerang. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 4(1), 43–62. <https://doi.org/10.47861/tuturan.v4i1.2077>
- Ali, S., Pasha, S. A., & Youseef, E. (2025). Exploring internet use and parental mediation in Pakistan. *SN Social Sciences*, 5(6). <https://doi.org/10.1007/s43545-024-01043-z>

- Anisti, A., Tambunan, R. M., Sidharta, V., Samean, S., & Syatir, S. (2023). Family Communication Patterns In The Era Digital Technology. *ARRUS Journal of Social Sciences and Humanities*, 3(6), 750–756. <https://doi.org/10.35877/soshum2225>
- Ansori, Y. Z., Hakam, K. A., Nurihsan, J., & Hidayat, M. (2017). Education Leadership Values in Students' Character Building: *2nd International Conference on Sociology Education*, 858–862. <https://doi.org/10.5220/0007107108580862>
- Cui, P., Wang, R., Hu, H., Guo, S., Li, T., Miao, X., & Cheng, C. (2025). Understanding the role of resourcefulness in family functioning: Mediating effects of family coping and social support in caregivers of young and middle-aged lymphoma patients. *BMC Nursing*, 24(1), 610. <https://doi.org/10.1186/s12912-025-03218-2>
- Ekosiswoyo, R., Joko, T., & Suminar, T. (2019). Potensi Keluarga dalam Pendidikan Holistik Berbasis Karakter pada Anak Usia Dini. *Edukasi*, 13(1). <https://doi.org/10.15294/edukasi.v13i1.952>
- Fadhil, D. F., Barokah, U. Z., & Faizah, Y. N. (2024). Peran Pola Asuh Orang Tua dalam Membangun Keterampilan Berpikir Kritis pada Anak. *FASHLUNA*, 5(1), 23–38. <https://doi.org/10.47625/fashluna.v5i1.595>
- Farhi, F., Jeljeli, R., Setoutah, S., Zamoum, K., Boukhenoufa, A., Saidani, S., & Feguir, L. (2025). Social media and intergenerational bonding through young adults' communication with older family members. *Frontiers in Sociology*, 10. <https://doi.org/10.3389/fsoc.2025.1643296>
- Fatmawati, F., Katon, G., Sulistiyono, R. N., & Diany, S. I. (2020). Peran Pesantren Modern Terhadap Pembentukan Karakter Kepemimpinan Santri. *AL-FIKR: Jurnal Pendidikan Islam*, 6(1), 27–33. <https://doi.org/10.32489/alfikr.v6i1.66>
- Gandarillas, M. Á., Elvira-Zorzo, M. N., Pica-Miranda, G. A., & Correa-Concha, B. (2024). The impact of family factors and digital technologies on mental health in university students. *Frontiers in Psychology*, 15. <https://doi.org/10.3389/fpsyg.2024.1433725>
- Hadisi, L., Musthan, Z., Gazali, R., Herman, H., & Zur, S. (2022). Peran Pesantren dalam Pembentukan Karakter Kedisiplinan Santri di Pondok Pesantren Modern Gontor 7 Riyadhatul Mujahidin Kabupaten Konawe Selatan. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01). <https://doi.org/10.30868/ei.v11i01.2955>
- Hastasari, C., Machmiyah, S., Laksana, N. Y., & Widiarti, P. W. (2025). The Role of Family Communication in Shaping the Personal Resilience of Qur'an-Memorizing Students in the Digital Era. *Lektur: Jurnal Ilmu Komunikasi*, 8(4), 1–9. <https://doi.org/10.21831/lektur.v8i4.25514>
- Holmarsdottir, H. B., Seland, I., Zinoveva, L., Barbovschi, M., Bărbuță, A., Parsanoglou, D., & Symeonaki, M. (2025). An integrative review on children's perceived and experienced subjective digital well-being. *Frontiers in Digital Health*, 7.

<https://doi.org/10.3389/fdgth.2025.1410609>

- Huda, S., Aprianti, R., & Astrid, G. (2022). Komunikasi Interpersonal Orang Tua Dalam Keikutsertaan Pembentukan Karakter Positif Pada Anakny Di Pesantren (Studi Pada Pondok Pesantren Al-Falah Sukamaju Babat Supat Musi Banyuasin). *JSIKOM*, 1(01), 38–46.
- Isnaeni, R. (2024). *Penerapan Fungsi Manajemen Dakwah dalam Mencegah Kekerasan Seksual di Pondok Pesantren Al-Utsmani Winong Gejlig Kajen Pekalongan* [Doctoral dissertation]. UIN. KH Abdurrahman Wahid Pekalongan.
- Koerner, A., & Fitzpatrick, M. (2002). Understanding Family Communication Patterns and Family Functioning: The Roles of Conversation Orientation and Conformity Orientation. *Annals of the International Communication Association*, 26, 36–65.  
<https://doi.org/10.1080/23808985.2002.11679010>
- Kurniawan, A. (2024). THE DYNAMICS OF DIGITAL NATIVE COMMUNICATION BEHAVIOUR IN PESANTREN COMMUNITIES IN EAST LOMBOK. *Mawaizh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 15(1), 132–146.  
<https://doi.org/10.32923/maw.v15i1.3999>
- Liu, R., Liu, M., Li, Y., & Wu, L. (2023). Crisis Management Experience from Social Media: Public Response to the Safety Crisis of Imported Aquatic Products in China during the Pandemic. *Foods*, 12(5), 1–14. <https://doi.org/10.3390/foods12051033>
- Mahfudhoh, A., & Fatimah, N. (2019). Strategi Pemanfaatan Gadget pada Santriwati di Pondok Pesantren As Salafy Al-Asror (Studi Kasus pada Santriwati Pelajar di Yayasan Al-Asror). *Solidarity: Journal of Education, Society and Culture*, 8(2), 638–653.  
<https://doi.org/10.15294/solidarity.v8i2.35471>
- Marbun, E. (2021). Menanamkan Nilai Kesabaran di dalam Keluarga pada Masa Pandemi Covid-19. *Immanuel: Jurnal Teologi Dan Pendidikan Kristen*, 2(1), 11–24.  
<https://doi.org/10.46305/im.v2i1.22>
- Martín-Antón, L. J., Carbonero, M. A., Valdivieso, J. A., & Monsalvo, E. (2020). Influence of Some Personal and Family Variables on Social Responsibility Among Primary Education Students. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.01124>
- Maulida, Z. (2023). Menjadi Teladan Bagi Anggota Keluarga Melalui Gaya Kepemimpinan Demokratis. *Chatra: Jurnal Pendidikan Dan Pengajaran*, 1(2), 45–53.  
<https://doi.org/10.62238/chatra.v1i2.74>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. SAGE.
- Morissan. (2019). *Riset Kualitatif*. Prenada Media.
- Nasir, A., Nurjana, N., Shah, K., Sirodj, R. A., & Afgani, M. W. (2023). Pendekatan Fenomenologi Dalam Penelitian Kualitatif. *Innovative: Journal Of Social Science Research*, 3(5), 4445–4451.

- Nasukah, B., Harsoyo, R., & Winarti, E. (2020). Internalisasi Nilai-Nilai Kepemimpinan Profetik di Lembaga Pendidikan Islam. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 6(1), 52–68. <https://doi.org/10.26594/dirasat.v6i1.1966>
- Ramdan, D. (2022). Management Family Communication Patterns of Female Teachers at State Secondary School West Java. *Jurnal Riset Bisnis Dan Manajemen*, 15(2), 142–146. <https://doi.org/10.23969/jrbm.v15i2.9973>
- Rumata, V. M. (2017). Komunikasi Keluarga Masyarakat Kota dan Desa di Era Teknologi Komunikasi. *Jurnal Pekommas*, 2(1), 43–54. <https://doi.org/10.30818/jpkm.2017.2020105>
- Saboor, S., Medina, A., & Marciano, L. (2024). Application of Positive Psychology in Digital Interventions for Children, Adolescents, and Young Adults: Systematic Review and Meta-Analysis of Controlled Trials. *JMIR Mental Health*, 11(1), e56045. <https://doi.org/10.2196/56045>
- Sagiyanto, A., & Suryani, I. (2025). Model Komunikasi Keluarga dalam Membangun Resilensi Anak Korban Perundungan: Studi Kasus pada Siswa Wilayah Jakarta Selatan dan Tangerang Selatan. *Jurnal Public Relations (J-PR)*, 6(2), 32–39. <https://doi.org/10.31294/jpr.v6i2.10304>
- Saidah, I., & Aminuddin, A. (2024). Pola komunikasi orang tua dalam menjaga mental health santri baru di Pondok Pesantren Ngalah. *Trivikrama: Jurnal Ilmu Sosial*, 4(10), 31–40.
- Setiawan, N., & Khiyaroh, A. (2022). Urgensi Dan Strategi Dakwah Santri di Era Digitalisasi. *Jurnal Dakwah Dan Komunikasi*, 7(2), 223–232. <https://doi.org/10.29240/jdk.v7i2.5774>
- Sobandi, O., & Dewi, N. (2017). Urgensi Komunikasi dan Interaksi Dalam Keluarga. *Atthulab: Islamic Religion Teaching and Learning Journal*, 2(1), 51–62. <https://doi.org/10.15575/ath.v2i1.2722>
- Suherman, U., Cipta, E. S., Anwar, S., Kadir, W. A., Fakhurrozi, M. F., Namira, S. H., & Halimatussadiyah, W. (2025). Implementing a Kindness-Based Leadership Strategy in Islamic Elementary Education. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6(1), 281–292. <https://doi.org/10.62775/edukasia.v6i1.1384>
- Suryani, I., Fatiha, P. A., Salsa, N. H., Rizqiah, N., Rahmadani, S., Sari, V., & Hakiki, M. (2025). Dampak Teknologi Komunikasi Terhadap Komunikasi Keluarga. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 5(2), 900–913. <https://doi.org/10.37680/almikraj.v5i2.6852>
- Syafei, Z., Zohriah, A., Kurniawati, E., Suwenti, R., & Masdariah, E. (2025). *Integrasi Nilai-Nilai Profetik dalam Praktik Kepemimpinan Pendidikan Islam di Era Disrupsi: Systematic Literature Review*. 14(2).
- Widiantari, D. (2025). The Urgency of the Value of Islamic Education at the Stage of Parenting Program Planning in Building Parenting Collaboration in Schools and Families. *Eduprof*:

*Islamic Education Journal*, 7(2), 555–573. <https://doi.org/10.47453/eduprof.v7i2.430>

Yani, M. T., Hazin, M., & Wijaya, A. (2023). Pengembangan Kepemimpinan Santri dan Manajemen Organisasi Melalui Pelatihan Bagi Pengurus Pondok Pesantren. *DEDICATE: Journal of Community Engagement in Education*, 2(2), 22–36.