

# **The Meaning of Parental Religious Communication Among Muslim Adolescent (A Qualitative Study Using a Symbolic Interactionism Perspective in Cimareme Village)**

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**Abstract.** Religious communication within the family plays a crucial role in the transmission of religious values to Muslim adolescents. However, parental religious messages are not always interpreted uniformly, as adolescents actively engage in meaning-making processes shaped by everyday interactions. This study aims to explore how Muslim adolescents interpret and negotiate parental religious communication within daily family life. This research adopts a descriptive qualitative approach grounded in the perspective of symbolic interactionism. Informants were selected through purposive sampling, with Muslim adolescents aged 13–18 positioned as primary participants and parents serving as supporting informants. Data were collected through semi-structured in-depth interviews and participant observation, and subsequently analyzed using thematic analysis. The findings reveal that adolescents perceive parental religious communication as expressions of affection, moral guidance, and normative expectations, the meanings of which are continuously negotiated through routine interactions. These findings underscore that adolescents are not passive recipients of religious messages, but active agents who construct and interpret the meanings of religious symbols within the family context.

**Keywords:** *religious communication, family communication, Muslim adolescents.*

## A. Introduction

Family based religious communication plays a central role in the transmission of religious values to Muslim adolescents. Adolescence is a critical developmental stage marked by identity exploration, increased reflexivity, and reinterpretation of values previously internalized during childhood (Asna et al., 2024). Within this phase, parental communication becomes an important medium through which religious norms, moral expectations, and spiritual meanings are conveyed and negotiated. However, religious messages delivered by parents are not always received or interpreted uniformly by adolescents, indicating a gap between message transmission and meaning construction (Misrida Pascasarjana UIN Ar-Raniry Banda Aceh et al., 2025).

Recent social dynamics have intensified this issue. Changes in family interaction patterns, the growing influence of digital media, and shifts in parental authority have altered how adolescents engage with religious values in everyday life. In communities that are culturally and structurally religious, such as predominantly Muslim villages, adolescents' religious participation does not always correspond with the intensity of adult religious practices. Preliminary observations in Cimareme Village, West Bandung Regency, show that while religious activities such as mosque-based programs and Qur'anic recitations are actively maintained, adolescents' involvement tends to fluctuate. This phenomenon suggests that the presence of a religious environment alone does not guarantee the internalization of religious values among adolescents (*Persentase Penduduk Menurut Kecamatan Dan Agama Yang Dianut*, 2020, n.d.).

Previous studies have highlighted the importance of parental roles in shaping adolescents' religiosity through communication and role modeling. Research on family communication indicates that interpersonal interaction within the household significantly influences adolescents' moral and religious development (Arham Syarif et al., n.d.). Nevertheless, much of the existing literature focuses on parental strategies or normative expectations, while limited attention has been given to adolescents' subjective interpretations of parental religious communication. As a result, how adolescents construct meaning from religious messages in family interactions remains underexplored (Nalar Rizky, n.d.).

This study employs symbolic interactionism as a theoretical framework to understand religious communication within the family (*Interaksi Simbolik Suatu Pengantar*, n.d.). From this perspective, meaning is not inherent in symbols such as religious advice or reminders but is produced through continuous social interaction (Siregar, 2016). Adolescents are viewed as active agents who interpret religious symbols based on interactional experiences, emotional relationships, and situational contexts (Rahmadhania, 2023). This framework is relevant for explaining why similar religious messages may generate different meanings among adolescents within the same family setting.

Based on this background, the research problem of this study concerns how Muslim adolescents interpret parental religious communication in everyday family interactions. Accordingly, this study aims to explore the meanings constructed by Muslim adolescents regarding verbal and nonverbal religious symbols conveyed by parents and to identify interactional factors that influence this meaning-making process (Setiawati et al., 2024). By focusing on adolescents as primary participants, this study seeks to provide a more comprehensive understanding of family religious communication from the perspective of meaning construction.

The findings of this study are expected to contribute theoretically to studies of family communication and religious socialization by emphasizing adolescents' agency in interpreting religious messages. Practically, this research offers insights for parents, educators, and religious practitioners in developing dialogical and emotionally responsive approaches to religious communication that align with adolescents' developmental needs. The novelty of this study lies in its focus on adolescents' interpretive processes within a religious family context, rather than on prescriptive communication models alone (Nova Amelia Putri et al., 2024).

## B. Method

This study employed a descriptive qualitative research design using a symbolic interactionism perspective to explore how Muslim adolescents interpret parental religious communication within everyday family interactions (Siti & Siregar, n.d.). A qualitative approach was selected because it enables an in-depth understanding of meanings, experiences, and interpretations constructed by research participants rather than measuring variables statistically (Novalita Fransisca Tungka et al., n.d.).

Data were collected through semi-structured in-depth interviews and non-participant observation. In-depth interviews were used to obtain detailed narratives regarding adolescents' experiences and interpretations of parental religious communication, including religious advice, worship reminders, and parental role modeling (Longhurst, 2009). The primary participants consisted of five Muslim adolescents aged 13–18 years who lived with their parents in Cimoreme Village RW 07, West Bandung Regency. Participants were selected using purposive sampling with the following criteria: Muslim identity, adolescent age range, co-residence with parents, and direct experience of parental religious communication in daily life.

To strengthen data credibility and contextual understanding, five parents were included as supporting informants. Observation was conducted to capture interactional contexts, nonverbal expressions, and situational dynamics related to religious communication within the family. Observational data were recorded in field notes (Hasanah, n.d.). Data processing began with verbatim transcription of interview recordings to preserve the original meanings expressed by participants (Rachmawati, n.d.). The transcribed data were then reduced by selecting information relevant to the research objectives. Subsequently, the data were coded and grouped into thematic categories, particularly those related to the meaning of religious symbols, emotional relationships, and adolescents' religious attitudes (*Qualitative-Data-Analysis*, n.d.).

Data analysis was conducted using thematic analysis guided by symbolic interactionism (Nur, 2024). This approach was used to examine how meanings of religious communication were constructed, negotiated, and interpreted through repeated interactions between parents and adolescents. The analysis focused on identifying recurring patterns and variations in meaning across participants. To ensure data validity, source triangulation and method triangulation were applied. Data saturation was achieved when no new significant themes emerged.

The stages of the research consisted of research planning, data collection, data transcription, data reduction, coding and thematic analysis, interpretation of findings, and conclusion drawing. These stages were conducted systematically to ensure coherence between research objectives, data collection, and analysis outcomes. The research process was designed to provide a clear and structured understanding of adolescents' meaning-making processes in family religious communication (Pendidikan et al., 2025).

### C. Result and Discussion

This section presents the key findings of the research derived from the data collection and analysis processes. The presentation of results is organized thematically to reflect the stages of data processing, including data transcription, reduction, coding, and interpretation. The findings are discussed to illustrate how meanings of parental religious communication are constructed and interpreted by Muslim adolescents within everyday family interactions. Subsections are used to clarify the main themes emerging from the data and to facilitate a coherent understanding of the research results in relation to the research objectives.

#### Initial Findings

The first major finding relates to how Muslim adolescents interpret religious symbols conveyed by parents in daily family communication. Religious symbols identified in this study include both verbal and nonverbal forms, such as advice regarding worship, reminders to perform prayers, invitations to recite the Qur'an, and parents' consistency in practicing religious rituals. These symbols were frequently encountered by adolescents and constituted a significant part of their everyday interactions with parents.

The findings indicate that adolescents do not interpret religious symbols in a uniform manner. Several adolescents perceived parental religious advice and reminders as expressions of care and concern, particularly when these messages were delivered in a calm tone and within a dialogical atmosphere. In such situations, adolescents described feeling acknowledged and guided rather than controlled. Religious communication in this form was interpreted as moral guidance that encouraged personal reflection on religious obligations and values.

However, the results also show that similar religious messages may be interpreted differently depending on the interactional context. When religious advice was delivered in emotionally tense situations, such as during conflicts or with raised voices, adolescents tended to interpret these messages as pressure or normative demands. Although adolescents generally recognized that parents'

intentions were positive, the manner of delivery influenced how the message was received. This finding illustrates that the meaning of religious symbols is closely tied to the emotional and situational context in which communication occurs.

Another important finding concerns the role of parental role modeling as a form of nonverbal religious communication. Adolescents consistently emphasized that parents' daily religious practices, such as performing prayers on time or engaging in Qur'anic recitation, conveyed strong religious messages without the need for verbal instruction. This form of communication was often perceived as more effective and acceptable than direct advice.

**Table 1.** Adolescents Interpretation of Religious Symbols in Family Communication

| Aspects                     | Description                                                                                                                                                                               |
|-----------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Types of Religious Symbols  | Verbal symbols such as religious advice, prayer reminders, and invitations to recite the Qur'an, as well as nonverbal symbols such as parental religious practices.                       |
| Interactional Context       | Meanings are shaped by the tone of communication, situational conditions, and the presence or absence of dialogue during interaction                                                      |
| Adolescents' Interpretation | Religious messages are interpreted as expressions of care and moral guidance when delivered dialogically, but may be perceived as pressure when conveyed in emotionally tense situations. |
| Meaning Outcome             | The same religious symbols generate varied meanings depending on how they are communicated and experienced by adolescents.                                                                |

Source: Processed Primary Data, 2025-2026.

Adolescents reported that observing parents' consistency in religious practice prompted feelings of self-reflection and moral responsibility, especially when they themselves neglected religious duties. Unlike verbal reminders, role modeling was not perceived as coercive or pressuring. Instead, it functioned as a subtle yet powerful symbol that influenced adolescents' attitudes toward religious practice. This finding highlights the importance of nonverbal communication in shaping adolescents' religious meaning-making processes

The second major finding reveals that emotional relationships between parents and adolescents play a crucial role in shaping how religious communication is interpreted. Adolescents who described having warm, supportive, and open relationships with their parents tended to interpret religious messages as forms of guidance and emotional support. In these relationships, religious communication was often accompanied by dialogue, mutual understanding, and opportunities for adolescents to express their perspectives.

In contrast, adolescents who experienced emotional distance or limited communication with parents reported greater difficulty internalizing the meaning of religious messages. In such cases, religious communication was more frequently interpreted as an obligation or formal requirement rather than a personally meaningful practice. Although adolescents acknowledged the importance of religious teachings, the lack of emotional closeness hindered their ability to engage deeply with the messages conveyed.

**Table 2.** The Role of Emotional Relationships in Adolescents Meaning-Making Process

| Aspects                        | Description                                                                                                                                                                          |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Emotional Relationship Pattern | Warm, open, and supportive relationships versus distant or minimally dialogical relationships between parents and adolescents.                                                       |
| Influence on Communication     | Emotional closeness facilitates openness and dialogue, while emotional distance limits adolescents' engagement with religious messages.                                              |
| Adolescents' Response          | Adolescents in supportive relationships tend to accept religious messages positively, whereas those in distant relationships experience difficulty internalizing religious meanings. |
| Meaning Construction           | Emotional relationships function as a medium that enables or constrains the negotiation of religious meaning within family interactions.                                             |

Source: Processed Primary Data, 2025-2026.

These findings suggest that emotional relationships function as a medium through which religious meanings are exchanged and interpreted. The quality of the parent-adolescent relationship significantly influences whether religious communication is experienced as supportive or restrictive.

The third finding relates to the implications of adolescents' interpretations of parental religious communication for their religious attitudes and practices. Adolescents who interpreted religious communication positively tended to demonstrate reflective religious attitudes. Their engagement in religious practices was motivated by internal awareness rather than external supervision. These adolescents expressed an understanding of the spiritual and moral reasons underlying religious obligations, indicating a deeper level of internalization.

**Table 3.** Implications of Meaning-Makning for Adolescents Religious Attitudes

| Aspects                   | Description                                                                                                               |
|---------------------------|---------------------------------------------------------------------------------------------------------------------------|
| Positive Interpretation   | Religious communication interpreted as support leads to reflective and internally motivated religious attitudes.          |
| Negative Interpretation   | Religious communication interpreted as pressure results in situational and formalistic religious practices.               |
| Behavioral Orientation    | Religious practices may be driven by internal awareness or external compliance depending on adolescents' interpretations. |
| Developmental Implication | Adolescents' religious attitudes remain dynamic and may evolve over time as part of an ongoing meaning-making process     |

Source: Processed Primary Data, 2025-2026.

Conversely, adolescents who interpreted religious communication as pressure were more likely to exhibit situational and formalistic religious behavior. Religious practices were performed primarily to comply with parental expectations or family norms, rather than as expressions of personal conviction. Despite this, several adolescents noted that these experiences contributed to an ongoing process of religious meaning-making that could change over time as they matured.

Overall, the results show that parental religious communication does not produce a single, fixed outcome. Instead, adolescents' religious attitudes emerge through a dynamic process shaped by interactional context, emotional relationships, and personal interpretation.

## Analysis and Discussion

Ensure that you write down all research results in a coherent manner so that readers will easily understand them. The research results and discussion sections usually have the most pages or words compared to other sections.

This section presents and discusses the research findings in a coherent and integrated manner to facilitate readers' understanding of how Muslim adolescents interpret parental religious communication within everyday family interactions. In line with the research objectives, the discussion focuses on the meaning-making process, the interactional factors influencing interpretation, and the implications of these meanings for adolescents' religious attitudes. The results and discussion are organized thematically to reflect the progression of findings derived from data processing and analysis.

The findings indicate that Muslim adolescents do not interpret parental religious communication in a uniform or fixed manner. Religious symbols conveyed by parents, including verbal symbols such as advice on worship, reminders to perform prayers, and invitations to recite the Qur'an, as well as nonverbal symbols such as parents' religious practices, are interpreted through adolescents' subjective experiences and interactional contexts. This finding demonstrates that religious communication within the family functions not merely as the transmission of religious norms but as a dynamic process of meaning construction.

Adolescents reported that religious advice delivered in a calm and dialogical manner was generally interpreted as an expression of care and moral guidance. In such interactions, adolescents felt acknowledged as individuals and were more open to reflecting on the substance of the religious message. Religious communication in this form supported adolescents' personal engagement with religious values and encouraged internal reflection rather than compliance based on external pressure. This suggests that the manner of communication plays a decisive role in shaping how religious symbols are understood.

However, the study also reveals that the same religious symbols may produce different meanings when conveyed in emotionally tense situations. When parents delivered religious messages using raised voices or during moments of conflict, adolescents tended to interpret these messages as

pressure or normative demands. Although most adolescents recognized the positive intentions underlying their parents' messages, the emotional tone of communication influenced how the message was received and processed. This ambivalence highlights that religious symbols can simultaneously function as moral guidance and sources of emotional tension, depending on the interactional context.

Beyond verbal communication, parental role modeling emerged as a significant nonverbal form of religious communication. Adolescents consistently emphasized that parents' consistency in performing religious practices, such as praying regularly or engaging in Qur'anic recitation, conveyed powerful religious messages without the need for verbal instruction. This form of communication was often perceived as more effective and less confrontational than direct advice.

Observing parents' religious practices prompted adolescents to engage in self-reflection, particularly when they themselves failed to perform religious obligations. Feelings of moral responsibility and self-awareness emerged not because of explicit reminders but through the implicit messages conveyed by parents' behavior. This finding indicates that nonverbal religious symbols tend to produce more stable and less contested meanings, as they are embedded in everyday practices rather than directive speech. Consequently, parental role modeling plays a crucial role in shaping adolescents' religious understanding and attitudes.

Another important finding concerns the influence of emotional relationships between parents and adolescents on the interpretation of religious communication. Adolescents who described having warm, supportive, and open relationships with their parents tended to interpret religious messages positively. In these relationships, religious communication was often accompanied by dialogue, mutual respect, and opportunities for adolescents to express their thoughts and questions. As a result, religious messages were perceived as supportive guidance rather than obligations imposed by authority.

In contrast, adolescents who experienced emotional distance or limited communication with parents reported greater difficulty internalizing the meaning of religious messages. In such cases, religious communication was more frequently interpreted as a formal requirement or external demand. Although adolescents still acknowledged the importance of religious teachings, the lack of emotional closeness constrained their ability to engage meaningfully with these messages. This finding underscores that emotional relationships function as a critical medium through which religious meanings are exchanged and negotiated within the family.

The findings further demonstrate that adolescents' interpretations of parental religious communication have direct implications for their religious attitudes and practices. Adolescents who interpreted religious communication as supportive and meaningful tended to exhibit reflective religious attitudes. Their engagement in religious practices was driven by internal awareness and personal understanding rather than parental supervision. These adolescents expressed a growing ability to articulate the moral and spiritual significance underlying religious obligations, indicating deeper internalization of religious values.

Conversely, adolescents who interpreted religious communication as pressure were more likely to display situational and formalistic religious behavior. Religious practices were performed primarily to comply with parental expectations or family norms, rather than as expressions of personal conviction. Despite this, several adolescents acknowledged that such experiences formed part of an ongoing process of religious development. Over time, and with increasing maturity, these experiences could be reinterpreted and potentially lead to new understandings of religious meaning.

Overall, the results and discussion reveal that parental religious communication operates as a complex and layered process of symbolic interaction. Religious meanings are not transmitted linearly from parents to adolescents but are continuously negotiated through interaction, emotional relationships, and personal interpretation. Adolescents emerge as active agents in constructing religious meaning, rather than passive recipients of parental messages.

These findings emphasize the importance of dialogical communication and consistent role modeling in fostering sustainable religious meaning-making processes within the family context. Dialogical communication allows adolescents to actively engage with religious ideas through questioning, reflection, and emotional expression, rather than passively receiving normative instructions. At the same time, consistent parental role modeling provides concrete examples of how religious values are embodied in everyday behavior, reinforcing the credibility of the messages being conveyed.

By recognizing adolescents' agency and emotional needs, parents can move beyond authority-based communication toward more relational and empathetic interactions. Such communication

environments encourage adolescents to negotiate, reinterpret, and internalize religious values in ways that are personally meaningful and developmentally appropriate. Over time, this process supports not only deeper internalization of religious values but also the formation of reflective religious attitudes that are resilient, self-motivated, and responsive to real-life challenges.

#### **D. Conclusion**

This study concludes that Muslim adolescents interpret parental religious communication through a dynamic and context-dependent process of meaning-making shaped by everyday family interactions. Religious messages conveyed by parents, both verbal and nonverbal, are not received uniformly but are understood through adolescents' interpretations of interactional context, emotional tone, and personal experiences within the family. This finding confirms that religious communication cannot be viewed merely as the transmission of normative messages, but rather as a socially constructed process that evolves through continuous interaction.

The findings further demonstrate that dialogical communication and consistent parental role modeling play a crucial role in fostering positive interpretations of religious messages. When religious communication is delivered within emotionally supportive and open relationships, adolescents are more likely to internalize religious values reflectively and develop a sense of personal responsibility toward religious practices. Conversely, religious communication conveyed in emotionally tense or authoritarian situations tends to produce formalistic or situational religious behavior, where practices are performed primarily to comply with external expectations rather than internal conviction.

Overall, parental religious communication functions as a form of symbolic interaction in which adolescents act as active agents in constructing religious meaning. Adolescents are not passive recipients of religious instruction but participate actively in interpreting, negotiating, and redefining the meanings of religious symbols based on their relational and emotional experiences. This finding highlights the importance of emotionally responsive, dialogical, and example-based approaches in developing sustainable and meaningful religious understanding among adolescents within the family context.

Future studies are encouraged to explore adolescents' religious meaning-making processes in broader social contexts, including peer groups, educational institutions, and digital environments that increasingly shape adolescents' everyday interactions. Longitudinal research designs are also recommended to provide deeper insights into how interpretations of religious communication and religious meanings evolve across different stages of adolescence and into early adulthood.

#### **Acknowledgement**

Gratitude is expressed to the adolescent and parent participants who willingly contributed their time, openness, and personal experiences to this research, providing rich and meaningful insights into the dynamics of family religious communication. Appreciation is also extended to the academic institution, supervisors, and academic staff for their guidance, methodological support, and administrative assistance throughout the research process, particularly in facilitating academic direction, research ethics, and access to scholarly resources. The researcher also wishes to acknowledge the support of parents and close family members, whose continuous encouragement, patience, and understanding played an important role during the stages of data collection, analysis, and manuscript preparation. In addition, gratitude is conveyed to relatives and individuals who offered informal support, constructive feedback, and moral encouragement throughout the research process. This study was conducted as part of an academic research activity and did not receive specific grants or external funding, with all research activities carried out independently to fulfill scholarly and academic objectives.

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