




Interpersonal communication within the family for improving adolescent religiosity

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National education is a conscious and planned effort to help children develop their potential be spiritually strong, religious, intelligent, a strong personality and noble character and noble skills. For this reason, education not only focuses on the aspect of children's knowledge but also on religion and morals aspects. This education begins in the family through communication patterns that are created between parents and children in the form of interpersonal communication that can increase the religiosity of adolescents. Therefore, this article aims to measure the interpersonal communication within the family. The author uses quantitative methods with technical correlation to determine the relationship between two variables, namely interpersonal communication in the family and youth religiosity, and includes 303 adolescents as a sample. The data were collected using a Likert scale and processed using Excel and SPSS 16 programs in order to obtain the results that the application of good interpersonal communication in families will increase adolescent religiosity. This leads to the conclusion 'there is a mutually influential relationship between interpersonal communication in the family and adolescent religiosity'.

Contribution: This article contributes to Christian families in increasing interpersonal communication as a pattern of youth formation, because it can increase their religiosity.

Keywords: interpersonal communication; family; adolescent religiosity; spirituality; education.

Introduction

Family is an educational institution. It is the first institution in the a person gets to know before formal education (Rahmah 2017). Everyone in the family will experience changes and developments according to the colour and pattern of each family. In addition, a family environment is the first and foremost educational environment for children (adolescents), because family is the first place where a child receives education and guidance. This education and guidance mark a large part of the child's life in the family. The family which is referred here is an institution comprising the husband, wife and children – the *immediate* or nuclear family (Browning 2007).

Education is generally understood as 'a way to develop skills, habits and attitudes, which are expected to make a person a good citizen'. The purpose of education is to develop or change a person's cognitive, affective and psychomotor traits (Harianto 2012). According to Yunus (1990),

Education is an effort that is deliberately chosen to be able to influence and help children with the aim of being able to improve knowledge, body and morals so that it can slowly lead children to their highest goals and ideals. (p. 48)

In addition, in the Indonesian context, there is the National Education System Law (*UU Sisdiknas* No. 20 of 2003) (Harianto 2012), which defines education as,

[A] conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have power, religious spirituality, self-control, personality, intelligence, noble character, and skills needed by him and society. (p. 49)

Based on this definition, Christian Religious Education is a conscious and planned effort to highlight the role of Jesus Christ (2 Cor 3:13) in laying the foundation for the growth of Christian faith by creating a learning atmosphere and a learning process so that students actively develop their potential so as to obtain spiritual strength based on self-control, personality, intelligence, noble character and skills needed by himself and society. Since Christians are followers of Christ, Christian religious education puts the foundation of its teaching on the teachings and actions of Jesus (Harianto 2012).