Navigating Family Relationships to Political Choice: The Role of the Head of Muslim Household as Agency

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Abstract

In the context of family law, fathers play an essential role as the head of the family and the decision-maker who directs the family in various aspects, including decisions related to social and political interests. This study aims to describe the role of household heads as active agents in influencing family political choices. This research uses mixed methods to analyze the role of Muslim household heads in making political choices in the Luwu Raya region, South Sulawesi Province, Indonesia. Data were collected from 30 informants in the Luwu Raya regions using purposive sampling. Data in the form of interview documents, coded in several categories and then reduced according to the needs of the problem formulation. In addition to qualitative data, quantitative data percentages were also used to map political preferences, which were presented as diagrams. Finally, the data was narrated and interpreted to reach the right conclusion. The results show that the head of the family plays a role in shaping the political preferences of his family members by conducting more intense communication and persuasion. On the other hand, some family members have different political preferences due to their education and political experience.

Keywords: head of family; navigation; political choices

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Dalam konteks hukum keluarga, ayah memainkan peran penting sebagai kepala keluarga dan pengambil keputusan yang mengarahkan keluarga dalam berbagai aspek, termasuk keputusan yang berkaitan dengan kepentingan sosial dan politik. Tujuan penelitian ini adalah untuk mendeskripsikan peran kepala rumah tangga sebagai agen aktif dalam memengaruhi pilihan politik keluarga. Penelitian ini menggunakan metode campuran untuk menganalisis peran kepala keluarga Muslim dalam menentukan pilihan politik di wilayah Luwu Raya, Provinsi Sulawesi Selatan, Indonesia. Data dikumpulkan dari 30 informan di masing-masing wilayah Luwu Raya dengan menggunakan *purposive sampling*. Data dalam bentuk dokumen wawancara, dikodekan dalam beberapa kategori kemudian direduksi sesuai kebutuhan rumusan masalah. Selain data kualitatif, juga menggunakan persentase data kuantitatif untuk memetakan preferensi politik yang disajikan dalam bentuk diagram. Terakhir, data dinarasikan dan diinterpretasi sehingga mendapatkan kesimpulan yang tepat. Hasil penelitian menunjukkan bahwa kepala keluarga berperan dalam membentuk preferensi politik anggota keluarganya dengan melakukan komunikasi dan persuasi yang lebih intens. di sisi lain, beberapa anggota keluarga memiliki preferensi politik yang berbeda karena tingkat pendidikan dan pengalaman politik mereka.

Kata Kunci: kepala keluarga; navigasi; pilihan politik

Introduction

Politics is an effort to achieve a good and just life, and this is the goal of political activities themselves.[1] The problem of political choices in the family can be a complicated and sensitive discussion that can trigger disputes and even divisions in family relationships.[2] The political choices of family members refer to the preferences and political views held by individuals in the family. Related to various political issues, political parties, candidates, or public policies.[3] Each family member has different thoughts and attitudes towards political issues based on their personal values, beliefs, and experiences.[4]

In the context of political choices, family members will choose or formulate their attitudes toward various things.[5] Such as: *first,* election candidates: family members may have different preferences regarding the candidates they support in the general election. Some family members may be attracted to the vision and programs of a candidate, while others may be more supportive of

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[1] Maimunah Maimunah, "Politik Islam Perspektif Maqashid Syariah," *el-Mashlahah* 8, no. 1 (2019): 16–29, https://doi.org/10.23971/el-mas.v8i1.1093; Zainuddin Zainuddin et al., "Siyāsah Shar'iyyah and the Politicization of Religion in the 2019 Indonesian Presidential Election," *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022): 357–84, https://journal.uinjkt.ac.id/index.php/ahkam/article/view/28165; Syariful Alam, Sholahuddin Al-Fatih, and Merve Ozkan Borsa, "Islamism and the Challenge of Democratization in Indonesia," *De Jure: Jurnal Hukum dan Syar'iah* 15, no. 2 (2023): 198–213, https://doi.org/10.18860/j-fsh.v15i2.23398.

[2] Susan Adcox, "When Families Disagree About Politics," Better Conflict Bulletin, 2022, https://www.betterconflictbulletin.org/p/better-conflict-bulletin-2.

[3] Erol Turan and Ozlem Tıras, "Family's Impact on Individual's Political Attitude and Behaviors," *International Journal of Psycho-Educational Sciences* 6, no. 2 (2017): 103–10, https://eric.ed.gov/?id=EJ1254813.

[4] Hailey Reissman, "What Do Our Ancestral Family Ties Say about Our Political Beliefs? A New Study Finds that the Stronger Your Ancestral Family Ties, the More Likely You Are to Hold Right-Wing Cultural Policy Preferences," Annenberg School for Communication, 2023, https://www.asc.upenn.edu/news-events/news/what-do-our-ancestral-family-ties-say-about-our-political-beliefs; Kenzie Holbrook, "How Family and Religion Influence Young Adult Political Views," the Daily Universee, 2020, https://universe.byu.edu/2020/10/30/how-family-and-religion-influence-young-adult-political-views/.

[5] Alan Cooperman, "Most U.S. Parents Pass along Their Religion and Politics to Their Children," Pew Research Center, 2023, https://www.pewresearch.org/short-reads/2023/05/10/most-us-parents-pass-along-their-religion-and-politics-to-their-children/; Belinda Luscombe, "Fighting With a Family Member Over Politics? Try These 4 Steps," Time, 2021, https://time.com/5937398/how-to-talk-to-family-members-about-politics/; Tovia Smith, "'Dude, I'm Done': When Politics Tears Families and Friendships Apart," NPR Network, 2020, https://www.npr.org/2020/10/27/928209548/dude-i-m-done-when-politics-tears-families-and-friendships-apart.

other candidates. *Second,* political parties: each family member may have an affiliation or support for a particular political party.[6] Some family members may be more inclined to support a party with a platform that is in line with their values. *Third*, political issues: family members' political choices also include their views on certain political issues, such as the environment, economy, education, health, and social rights. Family members may have varying views on how these issues should be addressed by the government. *Fourth*, active participation: some family members may be more inclined to engage in active political activities such as campaigning, protesting, or volunteering for a particular political party or candidate. It is important to respect these differences as part of the diversity within the family, just as Muslims are not allowed to discriminate against their siblings who have different beliefs.[7]

Political participation is part of an attitude of caring and awareness of the importance of community aspirations in the democratization process and towards a society with high political literacy.[8] The central role of the head of the family in shaping an individual's political personality lies in his role as the main source and locus of fulfilling all basic needs.[9] In many cultures, the father is often considered the head of the family, who plays an important role in making decisions and providing direction for family members. This role not only covers economic aspects but can also influence various aspects of life, including the political choices of family members. As the head of the family, the father has the potential to play a significant role in shaping the political views of family

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[6] JM Muslimin, "Islamic Law in the Pancasila State," *Ahkam: Jurnal Ilmu Syariah* 12, no. 1 (2012): 15–26, https://doi.org/10.15408/ajis.v12i1.976.

[7] Ahmad Mukri Aji and Nur Rohim Yunus, "Identity Politics in Cultural and Structural Islam in Indonesia," *Ahkam: Jurnal Ilmu Syariah* 19, no. 1 (2019): 127–40, https://doi.org/10.15408/ajis.v19i1.10860; Iskandar A. Gani et al., "The Constitutional Court's Protection and Fulfilment of the Citizens' Rights: Constitutional and Islamic Law Perspectives," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 1 (2024): 317–38, https://doi.org/10.22373/sjhk.v8i1.22215.

[8] Muh Fathoni Hasyim, "Literasi Politik Komunitas Samin Di Bojonegoro Dalam Pemilu Perspektif Fiqih Siyasah," *al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (2020): 225–38, https://doi.org/10.24090/mnh.v14i2.3933; Abdul Kahar Maranjaya, "A Mechanism for Filling Regional Heads Positions in a Democratic Manner according to Pancasila Democracy's Principle after the 1945 Constitution Amendments," *Syariah: Jurnal Hukum dan Pemikiran* 21, no. 2 (2021): 227–49, https://jurnal.uin-antasari.ac.id/index.php/syariah/article/view/4870.

[9] James C. Davies, "The Family's Role in Political Socialization," *The Annals of the American Academy of Political and Social Science* 361, no. 1 (1965): 10–19, https://doi.org/10.1177/000271626536100102.

members. The leadership held by the father can have a strong influence on the political attitudes adopted by other family members. The father's political views, which are often respected and considered authoritative, can influence the political views and preferences adopted by the spouse and children.

Fathers' influence on family political choices can occur through communication and discussions that occur at home. Fathers, as figures who have influence and insight, can bring political issues to the family discussion table, share their views, and stimulate debate on important issues. Such discussions can shape a shared understanding of politics and influence the family's views as a whole. In addition, the political values and beliefs instilled by fathers in family members also have long-term impacts. Children often absorb their parents' views as part of the socialization process, and a father's political views can be the basis for shaping children's views on politics. For example, a father who holds conservative political views may transmit the values and arguments that support these views to his children. However, it is important to note that the father's influence on the family's political choices is not always monolithic. Family members have individual identities and thoughts that can influence how they respond to the father's views. Children, especially as they reach adulthood, may have different or evolving views based on their own experiences and research. In this context, the role of the father as the head of the family has great potential to shape the political views of family members. Although the father can provide direction and influence, family dynamics also involve dialogue, openness, and respect for diverse views in carrying out the political decision-making process.

Herbert Hymant, in his book entitled *Political Socialization,* states that the family is the main agent of political socialization; parents and immediate family members influence political orientation, including party affiliation and attitudes towards political parties. Hemant has a strong reason for this concept: Parents have the responsibility to care for and meet the basic needs of family members, so the hierarchical power structure in some families emphasizes parental authority and obedience to the rules set by parents. The closeness of the emotional relationship that exists between family members influences children to adopt attitudes and behaviors that can please their parents or, conversely, rebel against them.[10]

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[10] Herbert Hiram Hyman, *Political Socialization: A Study in the Psychology of Political Behavior* (New York: Free Press, 1959), 92.

Parents can guide family members, especially their children, about government, political choices, and political issues, but this is rarely done. This affects the development of political values and ideas that occur in the family environment. The family is the most successful agent of political socialization in instilling political values.[11] The home environment can support or hinder the involvement of the younger generation in political affairs, especially political choices. The younger generation who are educated and raised in a family environment like this often start political discussions and encourage parents to get involved in political choices.[12] As in the Kennedy family environment, which succeeded in producing many activists, including President John F. Kennedy and Senator Ted. Kennedy, who had a strong political family background.[13]

However, there are limitations in the effectiveness of the family as an agent of socialization, Politics, and Political Education; most families are not like the Kennedy family; for many families, especially in Indonesia, politics is not a priority in the family, and most families are more concerned with everyday life issues. Only a small number of parents are role models for the political choices of their family members; most of the parents' political activities are carried out outside the home.[14]

In addition, the results of research conducted by Dalton show that several indicators used to measure political socialization from parents to children are not always reliable because there is a variety of variability in individuals in assessing parents, such as selective memory factors and subjective interpretations.[15] Although unreliability was found in several indicators, Dalton's research still provides strong evidence of transferring values and

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[11] Jack Dennis and Diana Owen, "The Partisanship Puzzle: Identification and Attitudes of Generation X," in *After the Boom*, ed. Stephen C. Craig and Stephen Earl Bennet (Lanham: Rowman & Littlefield, 1997), 43–62.

[12] Melissa Nichols Saphir and Steven H. Chaffee, "Adolescents' Contributions to Family Communication Patterns," *Human Communication Research* 28, no. 1 (2002): 86–108, https://doi.org/10.1111/j.1468-2958.2002.tb00799.x.

[13] M. Gamma Fajar Pradana, "Kebijakan Pemerintahan John F. Kennedy Di Amerika Serikat Pada Tahun 1961-1963," [Undergraduate Thesis] (Universitas Negeri Yogyakarta, 2014), 26–29.

[14] Richard M. Merelman, "The Family and Political Socialization: Toward a Theory of Exchange," *The Journal of Politics* 42, no. 2 (1980): 461–86, https://doi.org/10.2307/2130469.

[15] Russel J. Dalton, "The Pathways of Parental Socialization," *American Politics Quarterly* 10, no. 2 (1982): 139–57, https://doi.org/10.1177/004478082010002001.

political orientations from parents to children. The political orientation of parents tends to continue in their children, and this shows the transfer of generations in political attitudes and behavior; the political situation in the family environment can strengthen or weaken the transfer of political values; a family that actively discusses political issues tends to have a strong transfer of political values compared to a family that rarely discusses or talks about politics.

It is important to remember that the concept of the father as head of the family has evolved with social change and shifting values in society. Many modern families adopt a more egalitarian approach to sharing responsibilities and decision-making between husband and wife. In some situations, the role of head of the family can also be assumed by the mother or even shared collaboratively between the father and mother. In conclusion, the concept of the father as head of the family has a central role in decision-making, providing direction, protecting, and providing for the family. However, this concept must also be seen in the context of ongoing social evolution, which may change the dynamics of roles in the family according to evolving values and norms.

The role of the family in political socialization as research conducted by Glory Natalia Saragih is known the role of the family is to provide information, consideration, and motivation to new voters; ignorance and lack of experience regarding general elections have an impact on new voters in this case children are hesitant in their political choices and hesitate to use their voting rights.[16] The results of this study have not analyzed shared values and beliefs in the family environment that can influence the role of parents in the political choices of family members, as analyzed in the Family System theory in this study.

The same study was also conducted by Fadhil et al. showed the role of religious figures in Building Political participation, namely by building public trust through preaching and utilizing the media as a means of preaching.[17] The

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[16] Glory Natalia Saragih, "Peran Keluarga dalam Sosialisasi Politik (Studi Deskriptif tentang Sosialisasi Pilihan pada Pilkada Simalungun Tahun 2016 pada Pemilih Pemula Batak Toba di Desa Nagori Bandar Kecamatan Bandar Kabupaten Simalungun)," [Undergraduate Thesis] (Universitas Sumatera Utara, 2018), 27.

[17] Rahmad Fadhil, Ubaidullah Ubaidullah, and Iqbal Ahmady, "Peran Tokoh Agama dalam Membangun Partisipasi Politik Masyarakat Kabupaten Aceh Barat Daya pada Pemilu 2019," *Jurnal Ilmiah Mahasiswa (JIM) FISIP Universitas Syiah Kuala* 7, no. 1 (2022), https://jim.usk.ac.id/FISIP/article/view/18411.

study's results only focused on the role of religious figures in providing political socialization to the community, which influenced the social and spiritual life of the community, and had not analyzed the influence of family structure and dynamics on political participation. This study provides insight into how political values are maintained or changed between generations.

The implications of this study enrich the literature on the relationship between family and political behavior, especially in the context of Muslim societies. In previous studies, the dynamics of power and influence in families are often viewed from a sociological or psychological perspective, but this study emphasizes the importance of understanding the role of the head of the household as an active agent in influencing the family's political choices. Thus, these findings can deepen the theory of family systems, as well as link it to religious values and norms. This study also provides insight into how family leadership is understood and implemented based on Islamic principles, especially the concept of *qawwāmah* (leadership), which places the head of the household in an important position in guiding and protecting the family. For the government, this study provides a basis for developing family-based political education policies. The government and civil society organizations can consider integrating political education into family empowerment programs, especially among Muslim communities. This policy can encourage more inclusive political participation, where the family is seen as an important social unit in shaping the political awareness of the community. In addition, policies involving families in the public consultation process can help create policies that are more responsive to the needs of the Muslim community.

This research uses family system theory with mixed method, qualitative and quantitative approach. At the same time, the data collection techniques are carried out by observation and in-depth interviews to get a picture of family dynamics in the political decision-making process and to examine the relevance of the role of the family head as an agent in the context of political choice. The interviews were conducted using purposive sampling techniques because the interviewees were directly involved in political decision-making activities in their families.[18] Data were collected from 30 informants in each Luwu Raya

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[18] John W Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: SAGE Pubications, Inc., 2014), 215.

region using purposive sampling. The data were then analyzed using data analysis techniques from Miles and Huberment, namely data display, data reduction, and drawing a conclusion.[19] In addition to qualitative data, it uses percentage quantitative data to map political preferences presented in diagrams. Finally, the data will be narrated and interpreted to reach the right conclusion.[20]

Navigating Family Relationships to Political Choice

Theories used in reviewing research include the theory of political socialization and the theory of family systems. The theory of political socialization[21] divides three classifications of performance assessment of political socialization agents, namely: intensity of socialization (*exposure*), quality of delivery (*communication*), and understanding of socialization targets (*receptivity*), while the theory of family systems is a framework used in *the study* of families and interpersonal relationships to understand how individuals in families interact and influence each other. There are at least four variables in the context of navigating family relationships toward political choices: family interaction and influence, communication, shared values and beliefs, and role patterns.[22] By using the theory of family systems, this research studied in depth how interaction, communication, values, and family roles contribute to forming individual political views in the family environment. It can help us understand that family relationships can influence the political choices of its members.

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[19] Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Jakarta: UI-Press, 2014), 69.

[20] R. Dale Wilson and John W. Creswell, "Research Design: Qualitative and Quantitative Approaches," *Journal of Marketing Research* 33, no. 2 (1996): 252–55, https://doi.org/10.2307/3152153.

[21] Paul Allen Beck and M. Kent Jennings, "Pathways to Participation," *American Political Science Review* 76, no. 1 (1982): 94–108, https://doi.org/10.2307/1960445.

[22] Joyce Baptist and Raeann R. Hamon, "Family Systems Theory," in *Sourcebook of Family Theories and Methodologies* (Cham: Springer International Publishing, 2022), 209–26, https://doi.org/10.1007/978-3-030-92002-9_14; Samantha Jakimowicz, Lin Perry, and Joanne Lewis, "Bowen Family Systems Theory: Mapping a Framework to Support Critical Care Nurses' Well-being and Care Quality," *Nursing Philosophy* 22, no. 2 (2021), https://doi.org/10.1111/nup.12320.

Family Interaction and Influence

Family systems theory examines family members interacting with and influencing each other.[23] In a political context, family interactions can influence family members' political understanding. Research findings show that political discussions within the family significantly influence the political understanding of family members. Family members who are actively involved in political discussions tend to have a better understanding of politics. The findings of this study are reinforced by *a longitudinal study* of families in the United States conducted by Conover and Searing, which concluded that political communication built in the family environment, especially between fathers and children, can shape children's political preferences from an early age, fathers who are active in political discussions with their children tend to have a greater influence on their children's political views.[24] In addition, Conover and Searing also found that the father's influence is stronger on boys than girls, which shows traditional gender roles in the family.[25]

Socially, the importance of political education in the family, especially in Muslim families who are strongly influenced by religious teachings in carrying out daily life. The head of the household has the responsibility to provide guidance not only in religious matters but also in social and political matters. This implication is especially relevant in the context of an increasingly politically polarized society, where family members often have different views on political issues. By involving family members in deliberations, the head of the household can help create an inclusive and open environment in political decision-making while reducing the potential for internal conflict. It also supports creating a more solid and united family that faces various political and social challenges in society.

Furthermore, factors such as the frequency of discussions, the types of topics discussed, and the way the discussions are conducted play an important

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[23] Kartika Sari Dewi and Adriana Soekandar Ginanjar, "Peranan Faktor-faktor Interaksional dalam Perspektif Teori Sistem Keluarga terhadap Kesejahteraan Keluarga," *Jurnal Psikologi* 18, no. 2 (2019): 245–63, https://doi.org/10.14710/jp.18.2.245-263.

[24] Pamela Johnston Conover and Donald D. Searing, "A Politics Socialization Perspective," in *Rediscovering the Democratic Purposes of Education*, ed. Lorraine McDonnell, P. Michael Timpane, and Roger W. Benjamin (Lawrence: University Press of Kansas, 2000), 91–124.

[25] Conover and Searing.

role in shaping the political understanding of family members. Some respondents who have open interactions and dialogues and receive healthy exchanges of opinions tend to have family members with better political understanding; however, differences in individual characteristics, education level, political experience, closeness of family relationships, and interaction with the environment can affect an individual's political understanding. In addition, political culture and cultural barriers also play an important role in the formation of the political system.[26] Therefore, families that respect diverse political views have family members who are more diverse in their political understanding.
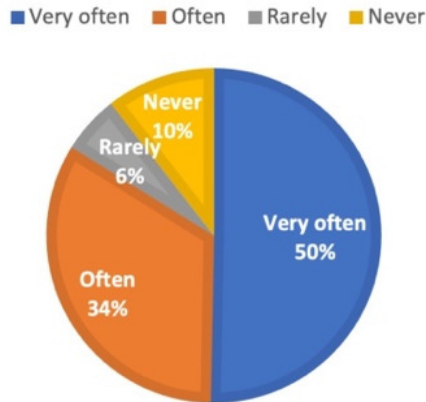
The political situation of government that gave more dominant family influence occurred during the Umayyad Dynasty in 661-750 AD, namely when Hasan ibn Ali ibn Abi Thalib stepped down from his position as caliph and was given to Mu'awiyah (founder of the Umayyad dynasty), the government system during the Umayyad Dynasty was no longer based on the principle of deliberation, but on a monarchical government, namely, power was inherited from generation to generation, starting from Mu'awiyah bin Abu Sufyan, Yazid I bin Muawiyah, the caliph chose his son as his successor. In 750 AD, the Umayyad dynasty collapsed and was replaced by the Bani Abbasid dynasty.[27] The family-based political pattern in Islamic history is contradictory, on the one hand it can maintain government stability, on the other hand it is contrary to the values of justice and deliberation taught in Islam.

Figure 1 shows that communication between the Bugis family head and family members regarding political choices is rare. It is because the family head gives each family member the freedom to determine the political choices of their respective family members.

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[26] Muhamad Nastain et al., "Cultural Barrier in the Regeneration Process of Islamic Political Party in Indonesia," *Jurnal Ilmiah Peuradeun* 12, no. 2 (2024): 717–40, https://doi.org/10.26811/peuradeun.v12i2.1104; M. Haikel Afandi, Jumni Nelli, and Mohd. Yunus, "An Examination of Islamic Family Law in Kampar Regency, Riau: Focusing on the Causes and Prevalence of Divorce in the Community," *el-Usrah: Jurnal Hukum Keluarga* 6, no. 2 (December 30, 2023): 298, https://doi.org/10.22373/ujhk.v6i2.19089.

[27] Munawir Haris, "Situasi Politik Pemerintahan Dinasti Umayyah dan Abbasiyah," *Tasamuh: Jurnal Studi Islam* 10, no. 2 (2018): 391–406, https://doi.org/10.47945/tasamuh.v10i2.79.

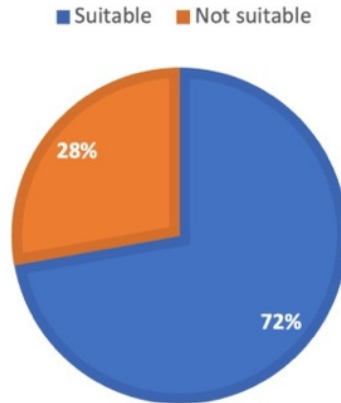Figure 1
Political Choice Communication

Source: Research analysis data, 2024.

Based on the research data, 72% of informants stated that the political choices of family members were not based on the direction of the head of the family (see Figure 2). Several factors influence this, including education level, political experience, and closeness of family relationships. A higher level of education allows family members to have a deeper understanding of political issues so that family members can make decisions independently. Political experience also plays an important role, as family members active in political activities tend to have their views and preferences. In addition, the closeness of family relationships can affect the extent to which the head of the family can influence the political choices of other members; closer relationships can allow for more open discussions and diverse perspectives.

Sorauf and Beck analyzed the role of fathers as figures who provide authority in traditional families and the influence of their political views on family members, especially children.[28]

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[28] Frank Joseph Sorauf and Paul Allen Beck, *Party Politics in America* (Northbrook: Scott Foresman, 1988), 393.

Figure 2
Alignment of Political Choice with Head of Household

Source: Research analysis data, 2024.

Fathers are often considered the main authority figure, thus providing significant influence in various aspects of family life, including political orientation. Children usually follow their father's political views to identify and align themselves with family norms. Families with strong traditional structures show greater influence from fathers, but in the context of social and cultural change, the dominant role of fathers in political socialization is somewhat reduced, especially in families that adopt egalitarian and democratic values in decision-making in the family.[29]

In the tradition of Islamic society, there is a unique communication system, especially communication patterns within the family. Children of an Islamic family have been taught since childhood to obey their parents, both father and mother. The doctrine of obeying parents is an understanding developed from the source of the text of the Qur'an and hadith. In the Qur'an, it is given direction always to maintain the safety of the family (QS. al-Taḥrīm: 6). While in the

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[29] Rudy Catur Rohman Kusmayadi, "Proses Pengambilan Keputusan dalam Keluarga," *Gender Equality: International Journal of Child and Gender Studies* 3, no. 1 (2017): 1–10, https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/1943.

hadith, the Prophet advised to always do the best for his family (*khairukum khairukum li ālī*).

Several Islamic psychology experts provide several explanations that can be used as a concept of family navigation in Islamic society. Zakiyah Daradjat stated that the family is the main container of education in various aspects of life and that there are four aspects of education that must be applied integrally in the family, namely education, namely faith, morals, religion, and social.[30] Meanwhile, Mufidah describes the family institution as an institution that has various functions, including education, protection, socialization, and so on.[31]

Navigation of the head of the family in Islam, especially the father has an important role in various decision-making. As long as the direction of the head of the family is not a matter that violates the monotheism of Allah, then family members are ordered to obey the direction of their parents, especially the father. The system of obedience to parents in Islam is very strong and solid in Islamic tradition.

Communication

Political communication, which is seen from the perspective of the Koran or Islamic views, is found in QS. al-Nisā': 59: "*O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.*"[32]

The Qur'an, as a primary source of law, regulates humans in interacting with each other; in communicating requires regulation, where humans have the power to understand the value of power. Power, as stated by Laswell and Kaplan, is the ability of the actor to influence behavior so that the actor's behavior is in accordance with the wishes of the actor who has power.[33] Political

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[30] Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2008), 49–59.

[31] Mufidah Cholil, *Psikologi Keluarga Islam Berwawasan Gender* (Malang: UIN Maliki Press, 2008), 159–61.

[32] "The Noble Quran: Translation - Saheeh International," n.d., al-Nisā': 59, https://quran.com.

[33] Hery Purwosusanto, "Komunikasi Politik dalam Tafsir (Kajian atas 'Tafhīm al-Qur'ān' Karya Abū al-A'lā Mawdūdī)," *Tajdid: Jurnal Ilmu Ushuluddin* 16, no. 1 (2017): 55–70, https://doi.org/10.30631/tjd.v16i1.53.

communication is an action carried out by political actors, politicians, and non-political political actors, which in practice must not conflict with religious values; therefore, in designing political messages based on universal values that the audience can accept.[34]

Political activities can be communicated effectively, but on the other hand, it becomes a challenge,[35] because the process of political information delivered and received in the family can affect the way family members form their political views. Research findings from several respondents show that political communication in the family affects their understanding and political choices because open and constructive political discussions tend to enrich political knowledge, ultimately influencing other family members' political choices.

Some respondents also reported that excessive political communication can lead to conflict within the family, the excessive communication process tends to be more confusing and makes people hesitate in determining their political choices. This can lead to uncertainty and even disengagement in the political process. Furthermore, some respondents indicated that family members who have authoritative roles or knowledge in politics, such as parents or older siblings, tend to have a greater influence in shaping the political views of other family members.

The conclusion is that political communication in the family can influence the political choices of other family members, both positively and negatively. It is important to encourage healthy political dialogue in the family to provide a better understanding of politics and avoid unproductive conflicts. The working scheme of political communication can be seen Figure 3.

Based on the research results, several important findings were obtained regarding the communication patterns of the head of the family with his family members. Where the communication pattern between the head of the family and family members is very often done discussing daily life (see Figure 4).
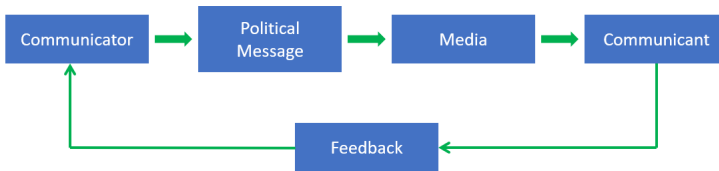
Discussion and appreciation of each family member's views are key to maintaining healthy family relationships, where politics can be a topic that

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[34] Turhamun Turhamun, "Desain Pesan Komunikasi Politik Perspektif Islam di Era 4.0," *Jurnal Penelitian Agama* 23, no. 2 (2022): 281–95, https://doi.org/10.24090/jpa.v23i2.2022.pp281-295.

[35] Nuning Indah Pratiwi et al., "Political Communication and Capital Toward Swing Voter Cause in Regional Head Elections 2020 in Karangasem Regency, Bali," *Jurnal Komunikasi: Malaysian Journal of Communication* 40, no. 2 (2024): 380–94, https://doi.org/10.17576/JKMJC-2024-4002-22.

enriches our conversations and understanding of each other. Family members have a significant impact on each other when it comes to political views. Discussing, modeling, and exchanging views can shape a shared understanding of complex political issues. The family is where its members learn, grow, and develop together; it is no surprise that political views are shaped, and even reshaped, by interactions with the people they love.
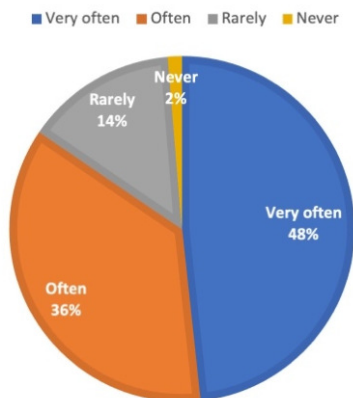
Figure 3

Political Communication Work Scheme

Note:

- Communicator: Participant who conveys political information
- Political Message: Information, facts, opinions, political beliefs
- Media: The medium used to convey a message (e.g., speeches, press conferences, television, internet, etc.)
- Communicant: Participants who are given political information by the communicator.
- *Feedback*: Response from the communicator to political information provided by the communicator.

Figure 4

Communication Intensity of the Head of Family

Source: Research analysis data, 2024.

Shared Values and Beliefs

Family systems theory also reflects how families can form shared values and beliefs. Family relationships are certainly related to people's political behavior in elections.[36] This can include certain political values that are passed down from one generation to the next. Political values are the foundation of a person's understanding of how power should be used, how society should be organized, and what is considered important in political policy and action. These shared values and beliefs shape political decisions within the family. Political decisions refer to actions or choices made by individuals, groups, or governments regarding political issues involving policy making, regulation, or actions that impact society and the country.

Based on the research findings, family values are strongly influenced because most respondents stated that the values and beliefs they learned from their families strongly influence their political choices. For example, social justice values taught in the family tend to influence support for parties or candidates that promote those values. For some respondents, religious beliefs instilled in the family also play an important role in shaping the political views of family members. Moral values associated with religion often influence family members' approach to political issues.

Several respondents also stated that political discussions within the family can strengthen or influence shared beliefs. Open and constructive discussions can be a means of deepening political understanding based on shared values and beliefs. Political discussions carried out by the head of the family and his family members before making political choices in the context of *fiqh siyāsah* are also part of implementing the principle of *shura* or deliberation.[37] QS. Āli 'Imrān:159 is used as the textual basis for the principle of *shūrā* (discussion). "*So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him]*."[38]

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[36] Hanifa Triyuli Amanda, Irzal Anderson, and Kuswanto Kuswanto, "Analisis Hubungan Kekeluargaan dalam Perilaku Politik Masyarakat pada Pemilihan Kepala Desa Aro Tahun 2022," *Academy of Education Journal* 15, no. 1 (2024): 365–72, https://doi.org/10.47200/aoej.v15i1.2199.

[37] Hasyim, "Literasi Politik Komunitas Samin di Bojonegoro dalam Pemilu Perspektif Fiqih Siyasah."

[38] "The Noble Quran: Translation - Saheeh International," 'Āli 'Imrān: 159.

In essence, the results of this study indicate that shared values and beliefs in the family significantly influence the political choices of other family members. This approach can deepen an individual's political understanding based on the foundation of values and beliefs built in the family. Therefore, values and beliefs in the family are important factors in the process of forming political views.

Role Pattern

This study examines the influence of role patterns in the family on the political choices of other family members. The family is the initial foundation for a child to learn about political life. It is also the first political socialization agent that is very strategic, especially for the formation of basic personality and social attitudes of children that will later influence the political life of the child. [39] Based on the results of the study, it can be concluded that *the first* is the influence of the role of the head of the family. Several respondents stated that the role of parents in the family can influence the political choices of other family members. Parents who are active in politics often influence their children to follow similar political views. In his role as "interaction navigation," the head of the family helps maintain balance and direct and manage dynamics in the family. As a responsible family leader in religious and political matters, the head of the household can be empowered through political education programs that focus on their roles. Religious institutions, for example, can use these findings to design educational programs that emphasize the importance of choosing political leaders who are fair, honest, and obedient to Islamic values. In addition, this program can teach the importance of consultation or shura in the family, where each family member is given space to express their opinions. Another practical implication is the potential to develop platforms or media that facilitate family-based political discussions, where the head of the household can act as a facilitator.

Second, regarding gender influence, several respondents highlighted gender roles in the family and how they affect political understanding. For example, women who are expected to be caregivers may have political views that focus on social issues and welfare—furthermore, the role of grandparents in some respondents' families. Grandparents also play an important role in shaping the

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[39] Sukmawati Martani, "Pengaruh Keluarga terhadap Partisipasi Politik Pemilih Pemula Kelurahan Bugel Kabupaten Kulon Progo," *E-Civics* 11, no. 2 (2022): 225–35.

political views of the younger generation. Political values and experiences passed down from generation to generation can influence the political choices of family members.

The Islamic political system gives every citizen the right to be involved in running state affairs, expressing their beliefs, thoughts, and opinions in peaceful ways, and opposing oppression in an effort to open up a better democratic space. Therefore, people have the right to express their respective political opinions and attitudes based on their conscience. Freedom of speech, freedom of criticism, and action are rights that must be fulfilled by the state. In the Islamic tradition as the majority society in Indonesia itself, the pattern of the role of the family in directing political choices is deeply rooted, not only in directing political choices but also in the development and construction of family politics. Islamic law has also mentioned the limitations of individual political rights, including the right to vote (*ḥaqq al-intikhāb*) and the right to deliberation (*ḥaqq al-mushāwarah*).[40]

Religiously, the role patterns in the family towards the political choices of other family members strengthen the concept of *shura* as a basic principle in decision-making, including political decisions, in Muslim families. The head of the household is expected not only to act as an authoritative leader but also as a facilitator who practices Islamic values in leading his family towards political choices that are in line with Islamic teachings. By reviving the concept of *shūrā* and Islamic values in family politics, this study has the potential to provide long-term impacts on political and social developments among Muslims, both at the local and national levels.

Role patterns are mainly determined by parents' lineage, both as fathers and mothers. Education and the establishment of figures in a family determine the direction of political choices. The principle of deliberation in the framework of directing family political choices in the structure of Islamic families in Indonesia, apart from being an Islamic teaching, has also become an inherited hereditary tradition. Historically, Indonesian society has inherited a royal system that has been rooted since the colonial era. The royal system is based on family lineage, especially from the male or paternal line.

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[40] Muhammad Ashsubli, "Perspektif Hukum Islam terhadap Pencalonan Diri dan Kampanye untuk Jabatan Politik," *JURIS (Jurnal Ilmiah Syariah)* 15, no. 1 (2017): 11–20, https://doi.org/10.31958/juris.v15i1.484.

From a policy perspective, this study provides a basis for developing family-based political education policies. The government and civil society organizations can consider integrating political education into family empowerment programs, especially among Muslim communities. This policy can encourage more inclusive political participation, where families are seen as important social units in shaping people's political awareness. In addition, policies involving families in public consultation processes can help create policies more responsive to the needs of Muslim communities.

Conclusion

This study concludes that the head of the household plays a central role as a political agent in the family, who is responsible not only for moral and spiritual leadership but also for guiding his family regarding political decisions and plays an active role in navigating the family's political choices in accordance with Islamic values, such as justice, integrity, and social responsibility. In some cases, the head of the household becomes the main reference for other family members, especially children, in determining their political preferences. In Islam, the head of the household is seen as the leader of the family, with the responsibility not only to meet the physical and spiritual needs of the family but also to ensure that the political choices made by family members are in line with religious teachings. The novelty of this study lies in the greater emphasis on the head of the household as a political agent who has the authority and responsibility to direct the family towards Islamic political preferences. Previously, the role of the head of the household as a driver of family politics has not been studied in depth in studies of Muslim family politics. In addition, this study reveals the importance of implementing the concept of *shura* (deliberation) in the family, especially in political decision-making.

Based on the research results, several recommendations can be put forward to strengthen the role of the head of the household as a political agent in the family. First, educational institutions and religious organizations are expected to develop family-oriented political education programs. These programs should empower the head of the household to better understand their political role in the family and provide provisions on how to apply shura in decision-making. This family-based political education program can involve training on Islamic political principles, such as justice, transparency, and the election of trustworthy leaders, as well as providing an understanding of political obligations in Islam. The government and religious organizations can also play a role by providing training

modules that encourage active family involvement in the political process, both in elections and in public policy discussions. The next recommendation is the importance of Muslim families consistently applying the principle of shura in every important decision-making, including political decisions. By involving all family members in deliberations, the decisions will be more inclusive and better reflect shared interests and values. In addition, applying shura in the family will help build a culture of healthy and democratic dialogue, which can be an example for broader community life. Implementing the principle of shura is also expected to reduce political conflict within the family, which often arises due to differences in political views among family members.[a]

Author Contribution Statement

Hamsah Hasan: Conceptualization; Funding Acquisition; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Validation; Visualization; Writing Original Draft; Writing, Review & Editing.

Rizka Amelia Armin: Conceptualization; Data Curation; Resources; Formal Analysis; Writing Original Draft; Writing, Review & Editing, Funding Acquisition.

Nurul Adliyah: Methodology; Visualization; Writing, Review & Editing; Funding Acquisition.

Ulfa Ulfa: Project Administration; Resources; Writing, Review & Editing; Funding Acquisition**.**

Mikdar Rusdi: Methodology; Investigation; Resources.

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