



**UNIVERSITI PUTRA MALAYSIA**

***DEVELOPMENT OF INSTRUMENT IN MEASURING FAMILY  
COMMUNICATION PATTERNS AND FAMILY WELL-BEING  
THROUGH THE ISLAMIC PERSPECTIVE***

**KHAIRUNNISA BINTI MOHAMED HUSSAN**

**FBMK 2022 3**



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**By**

**KHAIRUNNISA BINTI MOHAMED HUSSAN**

**Thesis Submitted to the School of Graduate Studies, Universiti Putra  
Malaysia, in Fulfilment of the Requirements for the Degree of Doctor of  
Philosophy**

**November 2021**

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the degree of Doctor of Philosophy

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Communication in the family has been declared as a way to measure family satisfaction. Therefore, McLeod and Chaffee have developed a measurement to measure family communication patterns in 1972 and later was revised by Fitzpatrick and Ritchie in 1994. In addition, family well-being is important to the achievement of a better communities. Families that can make right decisions, fulfill their basic needs and address community challenges are better equipped to enjoy happier and healthier life. As a result, there were a lot of research on family communication patterns and family well-being that used the instrument constructed by the western scholars. However, the suitability of the instrument need to be re-evaluated so that the measurements used are accurate and relevant with the Islamic perspective. Therefore, this study aims to dig up what has been shown in Al-Quran and Hadith Prophet s.a.w. and transform it into indicators in developing an instrument that is based on the Islamic perspective. This study has employed an exploratory sequential mixed-methods. It has started with qualitative method via a document analysis and then continued to get depth understanding via an in-depth interview with the experts in Islamic field. Based on the findings from the in-depth interview, the first draft of the newly instrument has been produced which contains thirty items to measure family communication patterns and thirty items to measure family well-being. After that, it has been moved to the second phase where the newly developed instrument need to be tested quantitatively. Content validation has been done with five experts to check on the items measure what it should be measured. In the face validation, two experts has checked on the possibility of misinterpreted or misunderstood questions in the newly developed instrument. The newly developed instrument then has been distributed to one hundred and ten respondents in two phase. After each phase, exploratory factor analysis and confirmatory factor analysis have been conducted. Moreover, interclass correlation coefficient has been carried out in order to get the consistency of the result over time. As a result, the final version of the newly developed instrument

has been produced which contains twenty seven items to measure family communication patterns and twenty one items to measure family well-being. In conclusion, this study has contributed to the development of an instrument that measures family communication patterns and family well-being in Islamic perspective that is suitable to be used by Muslim families in Malaysia. However, this study only be conducted until validation phase and future researchers are encourage to continually distribute this newly developed instrument to wider respondents of Muslim families in Malaysia.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia  
sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**PEMBANGUNAN INSTRUMEN DALAM MENGUKUR CORAK KOMUNIKASI  
KELUARGA DAN KESEJAHTERAAN KELUARGA MELALUI PERSPEKTIF  
ISLAM**

Oleh

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Komunikasi dalam keluarga telah diisytiharkan sebagai satu cara untuk mengukur kebahagiaan keluarga. Oleh itu, McLeod dan Chaffee telah membangunkan ukuran untuk mengukur corak komunikasi keluarga pada tahun 1972 dan kemudiannya telah disemak oleh Fitzpatrick dan Ritchie pada tahun 1994. Selain itu, kesejahteraan keluarga adalah penting untuk mencapai komuniti yang lebih baik. Keluarga yang boleh membuat keputusan dengan tepat, memenuhi keperluan asas mereka dan menangani cabaran komuniti akan lebih bersedia untuk menikmati kehidupan yang lebih bahagia dan sihat. Hasilnya, terdapat banyak kajian corak komunikasi keluarga dan kesejahteraan keluarga menggunakan instrumen yang dibina oleh para sarjana barat. Tetapi kesesuaian instrumen tersebut perlu dinilai semula agar pengukuran yang digunakan adalah tepat dan relevan menurut perspektif Islam. Oleh itu, tujuan kajian ini adalah untuk mengkaji elemen komunikasi dan kesejahteraan keluarga yang telah ditunjukkan dalam Al-Quran dan Hadis Nabi s.a.w., seterusnya mengubahnya menjadi item dalam pembangunan instrumen yang berdasarkan perspektif Islam. Kajian ini menggunakan kaedah campuran eksploratif. Ianya telah dimulakan dengan kaedah kualitatif melalui analisis dokumen dan kemudian mendapatkan pemahaman terperinci melalui wawancara mendalam dengan para pakar dalam bidang Islam. Berdasarkan penemuan dari wawancara mendalam, draf pertama instrumen yang baru telah dihasilkan dimana terdapat tiga puluh item bagi mengukur corak komunikasi keluarga dan tiga puluh item bagi mengukur kesejahteraan keluarga. Setelah itu, ianya memasuki fasa kedua di mana instrumen yang baru dibangunkan perlu diuji secara kuantitatif. Kesahan kandungan telah dilakukan dengan lima pakar untuk memastikan item mengukur apa yang seharusnya diukur. Dalam kesahan muka, dua pakar telah menyemak kemungkinan salah tafsir atau salah faham bagi item yang terdapat dalam instrumen baru ini. Instrumen yang baru dibangunkan ini kemudian telah diedarkan kepada seratus sepuluh responden dalam dua fasa. Selepas setiap fasa, analisis faktor eksplorasi dan analisis

faktor pengesahan telah dijalankan. Selain itu, *interclass correlation coefficient* telah dilakukan untuk mendapatkan konsistensi hasil dari masa ke masa. Oleh yang demikian, versi terakhir instrumen yang baru dibangunkan telah dapat dihasilkan dimana terdapat dua puluh tujuh item mengukur corak komunikasi keluarga dan dua puluh satu item mengukur kesejahteraan keluarga. Kesimpulannya, kajian ini telah menyumbang kepada pembangunan instrumen yang mengukur corak komunikasi keluarga dan kesejahteraan keluarga dalam perspektif Islam dimana ianya sesuai digunakan oleh keluarga Muslim di Malaysia. Walau bagaimanapun, kajian ini hanya dilaksanakan sehingga tahap pengesahan dan para penyelidik akan datang digalakkan untuk terus menggunakan instrumen yang baru dibangunkan ini kepada lebih ramai responden keluarga Muslim di Malaysia.



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## LIST OF ABBREVIATIONS

FCP	Family Communication Patterns
FWB	Family Well-Being
SEM	Structural Equation Model
SPSS	Statistical Package for Social Sciences
ICC	Interclass Correlation Coefficient
EFA	Exploratory Factor Analysis
CFA	Confirmatory Factor Analysis
KMO	Kaiser-Meyer-Olkin Measure
CR	Construct Reliability
CV	Convergent Validity
GFI	Goodness-Of-Fit Index
AFGI	Adjusted Goodness-Of-Fit Index
CFI	Comparative Fit Index
NFI	Normed Fit Index
TLI	Tucker Lewis Index
RMSEA	Root Means Square Error of Approximation

## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction

This chapter presents the background of the study, statement of the research problem, research questions, research objectives, the significance of the study, the scope of the study, and definition of keywords.

#### 1.2 Background of the study

The family is the most stable social institution which plays an important role in people's lives (Saterah et al., 2018). Communication plays an important role in a family institution. By definition, communication is a process that involves an understandable and meaningful exchange and sharing between a sender and a receiver. According to Schramm (1948), a communication process involves the sharing of information, idea, or attitude. Good communication patterns create a harmonious family (Yalawae & Ibrahim, 2007; Jamiah et al., 2013; Safinah et al., 2020; Normah et al., 2021), which is consistent with the Islamic perspective.

The Al-Quran emphasizes the sender, who must be a trustworthy source. Moreover, Allah communicated to mankind through the prophets, that is, from Adam to the Prophet Muhammad s.a.w (Olayiwola, 1993). Islam provides distinctive ways for humans to interact with one another. The Prophet Muhammad s.a.w said, "Fear Allah wherever you are and follow up a bad deed with a good one, and it will wipe it out, and behave well towards people" (Hadith: At-Tirmidzi).

Islam teaches us to be kind to other people, especially to our family members. Islam affirms both religious and societal values of these relations, which it sees as a practical means of cementing the human bonds of brotherhood and solidarity. Islam would like to see these relations strengthened, and the Al-Quran reminds the believers to always be kind to their family and relatives (Bakar, 2011).

Therefore, family communication patterns (FCP) are a crucial element in the family institution. Nowadays, everyone in the family practices communication patterns that may not be purely related to Islamic teachings. As Muslims, we should follow what has been taught in the Al-Quran and the Hadith. As a communication-based religion, Islam emphasizes and upholds written communication (Galander, 2002).

In a developing country, the well-being of the family institution is vital (Nabilah & Norsaleha, 2019). Furthermore, a good FCP may bring about good family well-being (FWB). Communication patterns may have a huge impact on the development of a harmonious family (Mohamad Nawawy & Fatmawati, 2018; Normah et al., 2021), which is characterized by a positive relationship among its members and a pleasant environment. Moreover, Allah s.w.t requires us to always treat our parents differently from others (Yalawae & Ibrahim, 2007). As stated in the Al-Quran, "And your Lord has decreed that you worship none but Him and that you be kind to the two, mother and father, as well as possible. If one of them or both of them reach old age with thee, do not ever say to them, saying ah, and do not repel them but speak to them with polite and generous words" (Surah Al-Isra: 23,24).

FCP and FWB have been extensively studied in western settings. Past studies have found that the weakness of the family institution contributes to the downfall of other institutions in society. Nonetheless, the family is an agent of socialization as it teaches its members about societal norms, values, beliefs, language, ideology, artifacts, and life skills. In addition, emotional support is gained through acceptance of love, mutual understanding, security, intimacy, and friendship (Zahir, 2007).

Moreover, family communication patterns can be classified based on two dimensions, namely, conversation orientation and conformity orientation. Conversation orientation involves a flexible direction and utilizes two means of communication. It differs from conformity orientation which is a more autocratic or rigid style. Fitzpatrick and Ritchie (1994) developed an instrument to measure FCP, which consisted of 30 items for conversation orientation and 22 items pertaining to conformity orientation.

There have also been studies on FWB in Malaysia. For example, Noor et al. (2012) identified 21 indicators of FWB. However, the related studies conducted in the country did not take into account the Islamic perspective. Hence, the instruments used to measure FCP and FWB may not be suitable for describing Malaysian Muslim families. Needless to say, the Al-Quran and the Hadith of the Prophet Muhammad s.a.w guide every Muslim. Accordingly, Muslims should follow the teachings of the Al-Quran and the Hadith as they are unquestionable. In view of the above, this study aimed to develop an instrument from the Islamic viewpoint by examining the Al-Quran and the Hadith of the Prophet s.a.w. Thus, the exploratory sequential mixed methods research design was employed. Creswell (2013) suggested that a study involving instrument development must begin with qualitative methods to gather related information, which is then transformed into indicators and analyzed quantitatively. Rigorous steps were carried out to develop an instrument for measuring family communication patterns and family well-being based on the Islamic perspective.

### 1.3 Statement of the research problem

Nowadays, rapid globalization has challenged the family institution. The right communication pattern in the family institution contributes to the well-being of the community as a whole (Noh et al., 2013). However, in Malaysia, numerous reports about the incidence of social ills and child abuse abound in the newspapers, television, and social media, which is quite disconcerting (Nabilah & Norsaleha, 2019). Such media reports have affected the quality of family well-being in the country.

Among the several factors that contribute to the decreasing quality of FWB is FCP. Although FCP has been studied by a number of scholars (Fitzpatrick & Ritchie, 1994; Punyanunt-Carter, 2008; Ledbetter, 2009; Ledbetter, 2010; Noh et al., 2013; Safinah et al., 2020; Normah et al., 2021), it has not been related to the Islamic perspective. Fitzpatrick and Ritchie (1994) found that family communication patterns can be classified into high and low contexts based on two dimensions, conversation orientation, and conformity orientation. Their instrument for measuring FCP had 30 items for conversation orientation and 22 pertaining to conformity orientation.

Moreover, prior studies on FCP have not been associated with FWB (Fitzpatrick & Ritchie, 1994; Punyanunt-Carter, 2008; Ledbetter, 2009; Ledbetter, 2010; Noh et al., 2013; Safinah et al., 2020; Normah et al., 2021). While ten indicators of family well-being have been identified in Malaysia (Noor et al., 2012), they have not been associated with FCP. By the same token, little attention has been paid to the relationship between FCP and FWB in the Islamic context. As such, there is a need to examine conversation orientation, conformity orientation, and well-being from the Islamic perspective. Notably, the critical idea needs to be understood before knowing the explanation for each concept.

Apart from that, Islamic teaching must be studied profoundly as it provides guidelines, particularly regarding FCP and FWB. Abdullah Nasih Ulwan (2015) identified seven areas of education in his famous book entitled, *Tarbiyatul Awwal fil Islam*. Its components include faith education, moral education, physical education, mental education, psychological education, and social education. To foster the well-being among family members, the seven aspects of education need to be practiced. Furthermore, FCP and FWB are explained in the Al-Quran (e.g., Surah Al-Isra and Surah Ali-Imran) and in the Hadith of the Prophet Muhammad s.a.w (e.g., Hadith Bukhari and Hadith At-Tirmidzi); however, they are not used extensively by Muslims.

When developing an instrument, the fundamental issues are validity and reliability. Bond and Fox (2015), as well as DeVellis (2017), stated that an incomplete validation process makes an instrument questionable. In instrument development, there are four types of validity: face validity, construct/convergent validity, content validity, and criterion validity (Nadelson et al., 2013; Benjamin et

al., 2015). Undoubtedly, the development of an instrument using appropriate steps is crucial for measuring FCP and FWB in Malaysian families from the Islamic perspective. With the information obtained and analyzed using the appropriate software, biased and misfit items will be identified (Farhana, 2019).

Moreover, the present researcher gathered the information needed for instrument development through an in-depth interview with experts, and reading online journals and articles (non-journals), e-Books, and print books. In addition, the researcher used academic databases, such as Scopus, Web of Science, and Google Scholar, to gather pertinent information. Paperpile (2019) stated that Scopus and Web of Science are the top two academic databases.

Based on the Islamic perspective, FCP and FWB are essential elements for *Ummah* development. They may reduce current problems, such as physical and sexual threats. Therefore, there is a need to develop an instrument that measures FCP and FWB among Muslim families in Malaysia from the Islamic perspective. Doing so would help families in understanding the core concept of family communication patterns and family well-being based on the Al-Quran and the Hadith of the Prophet Muhammad s.a.w.

#### **1.4 Research questions**

The following are the research questions that this study sought to answer:

- i. What are the Islamic viewpoints for FCP and FWB?
- ii. What are the items that measure FCP and FWB from the Islamic perspective?
- iii. What is the agreement ratio of each item in the newly developed instrument for measuring FCP and FWB?
- iv. Is the new FCP and FWB instrument reliable?
- v. Does the new FCP and FWB instrument meet convergent validity?

#### **1.5 Research objectives**

Generally, the purpose of this study was to develop an instrument for measuring FCP and FWB from the Islamic perspective. Specifically, this study sought:

- i. To define FCP and FWB from the Islamic perspective;
- ii. To generate items that measure FCP and FWB consistent with the Islamic viewpoint;
- iii. To test the content validity of the new measure of FCP and FWB;
- iv. To examine the reliability of the new instrument that gauges FCP and FWB;
- v. To test the convergent validity of FCP and FWB items.

## **1.6 Significance of the study**

This study provides information for Muslim families about family communication patterns and family well-being in the Islamic context since the instruments to be developed would be derived from the teachings of the Al-Quran and the Hadith of the Prophet s.a.w. Such knowledge would encourage Muslim families to practice Islamic communication and seek a healthy well-being.

Secondly, this study expands existing theories on family communication and well-being, which have mainly been based on Western perspectives. The instrument for measuring FCP and FWB based on the Islamic perspective can be continually used in the future. The said instrument may be deemed unique as it was designed according to the Islamic context.

Thirdly, the present researcher hopes to utilize the newly developed instrument for policymaking. For example, the instrument may provide guidelines for Muslims in their daily lives. Academically, the instrument may be used by researchers in future studies. The researcher likewise believes that the instrument can be used by counselors or any concerned parties to better understand their clients.

Lastly, the methodology of the present research may guide the conduct of future studies. Accordingly, the current study utilized the mixed methods technique for the development of the new instrument. Rigorous steps were taken to develop a valid and reliable research instrument.

## **1.7 Scope and limitation of the study**

This study was designed for Muslim families in Malaysia. Thus, the findings of this study cannot be generalized to Muslim families in other countries. Moreover, this study focused on developing an instrument to measure family communication patterns and family well-being in an Islamic context. The test construction process also underwent validation.

From the methodological aspect, the scope of the study involved the use of a mixed-methods technique to gather the data. The process began with qualitative methods, in which the researcher conducted an in-depth interview with experts in Islam. In the qualitative data analysis, the researcher used Atlas.ti. Three types of validity were tested, namely, content validity, face validity, and convergent validity. The *Statistical Package for Social Sciences* (SPSS) version 25 and the *Structural Equation Model* (SEM) Amos version 24 were used to analyze the quantitative data.

Moreover, this study conducted test-retest reliability to establish the consistency of the data. In addition, this study used the 10-step instrument development process adapted from Miller et al. (2013). For the development of the instruments' norms involving score comparisons between respondents, profiling, and manual development were not carried out to focus on the rigorous steps involved in instrument development and validation.

## **1.8 Definition of keywords**

- i. **Family communication patterns**  
Communication patterns in an Islamic family involve parental teaching of Islamic communication to the children. It is important because it determines the future of Muslims and the preservation of Islamic teachings. In this study, family communication patterns referred to the appropriate way for Muslim families to communicate with each other based on the Islamic perspective.
- ii. **Family well-being**  
The family is the foundation of human society which provides a safe, healthy, and sustainable environment for parents and children. A good family institution fosters healthy well-being. It is also characterized by competence in fulfilling essential family functions and a proper family ecosystem. In this study, family well-being was defined in terms of the Islamic view that needs to be followed by Muslim families.
- iii. **Islamic communication**  
It is a communication miracle because it involves unmatched words and verses. The inimitability of the Al-Quran was well described by Al-Walid Mugharah, who said, "There is sweetness in its beginning, and beauty in its end and it resembles no human discourse" (Galander, 2002). In this study, communication was operationalized according to the Al-Quran and the Hadith of the Prophet Muhammad s.a.w.

## **1.9 Summary**

This chapter presented the background of the study, statement of the research problem, research questions, research objectives, significance of the study, the scope of the study, and definition of keywords. In the next chapter, the literature review will be presented.

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In year 2008, she furthered her undergraduate study at Kuala Lumpur Infrastructure University College (KLIUC) or currently known as Infrastructure University of Kuala Lumpur (IUKL). She has received a Second-Class Upper Degree in Bachelor of Communication (Hons) in Corporate Communication. After that, she has started her career as a Marketing Executive at Q-HAZZ Marketing, Seremban.

A year later, she has persued her postgraduate study in Master of Corporate Communication at Universiti Putra Malaysia. She then has ventured again in the corporate world as Communication Executive at Sunway Construction.

After gained some experiences in the corporate world, she has persued her Doctoral Degree in 2015. As the only girl in the family and a wife to a loving husband, she has dedicated her Doctoral Degree to her parents and husband.



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