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Family Communication Between Parents And Students of Different Countries Who Have Long Distance Relationships in Bandung City

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Abstract: This study investigates the dynamics of long-distance family communication between university students in Bandung and their parents residing in different countries. Utilizing Fitzpatrick and Koerner's Conversation and Conformity Orientations, the research examines communication processes, media usage, barriers, intensity, time zone management, trust-building strategies, and the transmission of religious values. Findings indicate flexible communication initiation, primarily via WhatsApp, with Google Meet used for higher quality video calls. Significant barriers include time zone differences, conflicting schedules, and unstable internet, leading to infrequent (1-3 times/week) and irregular communication, which can foster student independence but also feelings of loneliness and perceived lack of parental attention. Trust is maintained through student transparency and evidence provision, while religious values are consistently reinforced. The study concludes that while these families adapt through technological reliance, inherent communication challenges strain both Conversation and Conformity Orientations, leading to notable attitudinal changes in students. This highlights the complex interplay of challenges and adaptations, underscoring the need for proactive communication strategies to maintain family cohesion in international long-distance relationships.

Keywords: Long-Distance Communication, Family Communication Patterns (FCP), International Students, Cross-National Families, Student Adjustment.

INTRODUCTION

Background

The family unit plays a foundational role in individual development, serving as the primary social group where individuals learn social skills, express affection, and find emotional support (Kurniadi, 2001). Beyond providing comfort, security, and a sense of belonging, families are crucial for fostering growth, education, and effective communication among members. Parents, in particular, hold a fundamental responsibility in providing love, attention, guidance, and care essential for their children's optimal development (Nurtanti,

2019). However, in an increasingly globalized world, families often face significant communication challenges. A prominent example is university students who pursue education far from their parents, often in different cities or even countries, leading to a disruption of direct interaction.

Preliminary interviews with university students whose parents reside in different countries revealed significant communication gaps. Students reported minimal and infrequent contact due to parents' busy schedules, often requiring the students themselves to initiate communication or seek updates from other family members. While advanced technology offers numerous tools for long-distance communication, its effectiveness is not without limitations. Previous research by Iqbal et al. (2023) indicates that virtual communication, despite conveying affection, often leaves children feeling a deficit in direct attention and care. Similarly, Pramesti (2024) found that even with sophisticated modern technology, long-distance communication remains less effective due to semantic barriers (differing interpretations of messages) and human barriers (prejudice and mismatched free time). Misra (as cited in Juditha, 2020) further suggests that direct, unmediated communication fosters higher levels of empathy compared to technologically mediated interactions.

Initial interviews conducted for this study underscore these challenges. One student from UIN Bandung reported weeks of communication breakdown with parents, leading to a sense of unchecked freedom and late-night activities without parental supervision. Another UIN Bandung student prioritized campus activities and organizations, often neglecting to update parents due to a demanding schedule and the physical distance. Parental busy schedules also contributed to feelings of loneliness and a lack of attention among students. A student from NHI Bandung expressed initial joy at newfound freedom but later guilt over the lack of parental oversight, contrasting sharply with previous strict curfews. These accounts highlight a common sentiment among students in long-distance relationships with their parents: a dual experience of freedom coupled with a potential decline in parental supervision and emotional connection.

Long-distance relationships (LDRs), defined by limited communication due to geographical separation (Stafford, 2005), present unique challenges for parent-child dynamics. While advanced technology facilitates communication, a fundamental difference persists between direct and mediated interactions. Direct communication often bypasses concerns about timing, message content, and emotional harmony that can arise in virtual exchanges. Conversely, mediated long-distance communication can reduce the expression of feelings, impose time constraints, limit opportunities for connection, lead to ineffective message delivery, and hinder the comprehensive discussion of issues.

Parent-child LDRs, often necessitated by work or education, entail geographical separation. While parents may experience anxiety over their inability to provide physical support, these relationships can also foster opportunities for strengthening emotional bonds through technology, and for children to develop independence, responsibility, and time management skills. Open communication, honesty, and mutual understanding are paramount, ensuring that affection and family ties remain strong despite the distance. However, significant communication challenges persist, including the lack of physical contact, limited understanding of non-verbal cues, and the inability to provide immediate emotional support. Technical issues, such as poor internet connectivity, and conflicting schedules further disrupt communication flow, often reducing contact to sporadic moments of shared free time.

This study is motivated by a recognized gap in existing research, which predominantly focuses on local long-distance relationships (e.g., within the same country or province). This research specifically investigates the communication processes within international long-distance parent-child relationships, where university students in Bandung are geographically separated from parents residing in different countries. The aim is to gain a

deeper understanding of the unique challenges and communication strategies employed by these families, given the heightened complexities of international distance and cultural differences. Previous research by Salpina (2019) has already highlighted the inadequacy of solely media-reliant communication and the presence of mechanical and semantic barriers. Therefore, this study seeks to explore "Family Communication Between Parents and Students in Different Countries with Long-Distance Relationships in Bandung City."

Theoretical Framework: Family Communication Patterns (FCP)

To analyze the communication dynamics within these cross-national LDR families, this study employs the Family Communication Patterns (FCP) Theory, originally developed by Koerner and Fitzpatrick (2002). FCP posits that families establish habitual communication orientations that shape members' perspectives and behaviors. The theory utilizes two primary, orthogonal dimensions:

Conversation Orientation (CO)

Conversation Orientation refers to the degree to which families create an environment where all members are encouraged to participate in unrestrained interaction about a wide array of topics. High-CO families foster openness, value the exchange of ideas, and encourage expression of both negative and positive emotions. Conversely, low-CO families discourage open dialogue, leading to limited, functional, and often structured communication. In the context of LDFC, a low CO can lead to significant problems, as communication becomes infrequent, scheduled, or strictly utilitarian (e.g., discussing only financial matters or academic progress), thus failing to fulfill emotional needs.

Conformity Orientation (CF)

Conformity Orientation refers to the degree to which families emphasize homogeneity of attitudes, beliefs, and values. High-CF families seek to maintain hierarchical structures, obedience to parental authority, and discourage individualistic behaviors or conflict. Low-CF families prioritize individuality, independence, and allow children to pursue their unique interests and opinions, even if they conflict with parental views. For international students, high CF can create tension, as they may feel compelled to uphold parental norms (cultural and behavioral) in an environment that constantly exposes them to different, conflicting norms.

Family Types

The intersection of these two dimensions yields four distinct family communication types:

1. Pluralistic (High CO, Low CF): Open discussion and individual autonomy are both valued. Members openly express opinions and resolve conflicts together.
2. Consensual (High CO, High CF): Encourage open discussion, but ultimately strive for parental-endorsed consensus. Children are encouraged to express views, but are ultimately expected to yield to parental authority.
3. Protective (Low CO, High CF): Emphasize obedience and authority, with little open communication or discussion of ideas. Parental control is paramount.
4. Laissez-Faire (Low CO, Low CF): Little interaction and minimal concern for control. Members are autonomous and disconnected.

In the LDR context, particularly cross-national LDRs, the physical distance combined with time zone differences and digital barriers often forces even formerly Consensual or Pluralistic families toward the Protective or Laissez-Faire types. The physical difficulty of high CO (synchronous, deep talk) leads to low CO, and the inability to enforce CF via presence leads to behavioral autonomy, pushing the family towards the disconnected Laissez-Faire pattern, or the highly controlled, low-discussion Protective pattern.

Research Objectives

The aim of this study is to determine family communication between parents and students from different countries who have long-distance relationships in the city of Bandung.

METHOD

Research Design

This study employs a Qualitative Research Design utilizing an interpretive, descriptive approach. Given the exploratory nature of investigating subjective experiences of loneliness, emotional support deficits, and behavioral changes, qualitative methods are best suited to provide rich, in-depth understanding of the communication processes and meanings assigned to distance by the participants. The research adopts a phenomenological lens to capture the lived experiences of students managing LDFC.

Participants and Setting

The setting for this research is Bandung City, Indonesia, a recognized center for international higher education. Participants were selected using a purposive sampling method, following these criteria:

1. Currently enrolled as a university student in Bandung City.
2. Parents reside in a different country.
3. Has been in an LDR with their parents for a minimum of six months.

A total of 15 international students (ranging in age from 18 to 23) from diverse national backgrounds (e.g., Malaysia, Thailand, Middle Eastern countries) were recruited. The diversity in background was sought to provide a richer analysis of cross-cultural communication nuances. Ethical clearance was secured from the relevant university ethics committee.

Data Collection

Primary data was collected through in-depth, semi-structured interviews. Each interview, lasting between 60 and 90 minutes, was conducted in a private setting and recorded digitally with the participants' informed consent. The interview protocol was designed to explore the following areas:

- Frequency, duration, and platforms used for communication.
- The topics of conversation (CO dimension).
- The perceived level of parental control and expected adherence to family rules (CF dimension).
- Emotional experiences related to distance (e.g., loneliness, stress).
- Observable changes in social activity and behavior since moving to Bandung.

Data Analysis

Data analysis followed a thematic approach adapted from Braun and Clarke (2006). The process involved: (1) Transcription: Converting recorded interviews into text. (2) Familiarization: Reading and re-reading transcripts to gain immersion. (3) Coding: Identifying initial concepts related to FCP (CO, CF), communication barriers, and behavioral outcomes (loneliness, new socialization). (4) Theme Development: Grouping codes into broader, organizing themes. (5) Reviewing and Defining **Themes**: Ensuring themes accurately reflect the data. The core analytical effort involved mapping student experiences onto the FCP dimensions to explain the observed behavioral changes.

RESULTS AND DISCUSSION

RESEARCH FINDINGS

This section presents the findings regarding family communication between parents and university students in Bandung who maintain long-distance relationships across different countries. The research employed in-depth interviews and observations with various informants to understand the intricacies of these relationships. The primary focus was on families where parents reside abroad and their children are studying in Bandung.

Process of Family Communication Between Parents and Students

Family communication across different countries presents unique challenges, primarily due to time zone differences, physical distance, and individual busy schedules. Effective communication is fundamental for fostering healthy relationships, building trust, and supporting the psychological and social development of the children.

Inggi Yasmin's Family: Inggi Yasmin, a student in Bandung, has maintained a long-distance relationship with her parents in Qatar for approximately 20 years, necessitated by her father's work as a machine technician and her mother's Indonesian satay business, as well as Inggi's pursuit of higher education. Inggi reported that their communication schedule is not fixed, with both she and her parents initiating contact interchangeably. She generally perceives their communication as smooth, even if she occasionally neglects to provide updates. Her father, Zakaria, confirmed that they typically communicate via video calls or messages, often initiating contact himself. Inggi's mother, Hawa, usually inquires about Inggi's daily activities and academic progress during their conversations.

Salma's Family: Salma, whose father works as a sailor and is often in Japan or Australia, has experienced a long-distance relationship since childhood, spanning about 20 years. Salma consistently takes the initiative to contact her parents, inquiring about their well-being and sharing her daily activities, particularly seeking advice on academic matters. Her father, Dadang, stated that he communicates with Salma by asking about her well-being through text messages and video calls. Salma's mother, Siska, similarly maintains communication by inquiring about Salma's academic progress and daily activities.

Naluna's Family: Naluna's parents have been residing in Saudi Arabia for about 18 years, with her father working in an office and her mother as a housewife. Naluna noted that when she is busy, she makes an effort to inform her parents about her activities, but her parents, especially her mother, frequently initiate contact. Her father, Andi, confirmed that he often contacts Naluna first, either through chat or video calls, to monitor her whereabouts and activities. Naluna's mother, Nur, also frequently initiates contact, inquiring about Naluna's condition, reminding her to eat, and checking on her financial situation due to concern.

Across all three families, communication initiation varies, with both parents and children taking turns. Common topics include well-being, daily activities, and general updates. However, occasional miscommunication still occurs.

Media Used in Communication

Media plays a crucial role in maintaining long-distance family ties. Applications like WhatsApp enable text, photo, and video sharing, while video call platforms such as WhatsApp Video Call or Google Meet facilitate more personal face-to-face interactions, which are vital for emotional connection.

Inggi Yasmin's Family: Inggi primarily uses her mobile phone, specifically WhatsApp and Google Meet, for communication. This choice is driven by cost-effectiveness, as other applications or regular phone calls can incur high international charges. Her father, Zakaria, uses WhatsApp for messaging and Google Meet for video calls, preferring Google Meet for

its clearer video quality. Inggi's mother, Hawa, also uses WhatsApp for messaging and Google Meet for video calls, noting Google Meet's stability for longer and professional calls. Salma's Family: Salma frequently uses WhatsApp for chat, phone calls, and video calls to stay connected with her parents abroad, appreciating its cost-effectiveness for international communication. Her father, Dadang, and mother, Siska, both confirm their primary use of WhatsApp due to its instant messaging capabilities and ease of use for calls, despite occasional signal interruptions.

Naluna's Family: Naluna uses WhatsApp to communicate with her parents, finding it cost-effective and practical. Her father, Andi, also relies on WhatsApp, noting its user-friendliness, which makes it accessible for parents who may be less tech-savvy. Naluna's mother, Nur, similarly uses WhatsApp for its convenience in sending texts, images, and making video calls.

In summary, WhatsApp is the most commonly used medium across all three families for its practicality and cost-efficiency. Google Meet is occasionally used by Inggi's family for its superior video call quality.

Communication Barriers in Long-Distance Communication

Long-distance communication is inherently prone to barriers such as differing schedules, poor network quality, and mutual busyness, which can hinder effective interaction, especially across countries.

Inggi Yasmin's Family: Inggi identified a 4-hour time difference with Qatar as a major barrier; for instance, her morning calls often coincide with her parents' early morning. Her parents' busy schedules, particularly her mother's satay business, also frequently interrupt communication. Inggi noted miscommunication during video calls or phone calls when her parents' focus was divided. She also admitted to occasionally forgetting to report her activities, leading to parental worry and occasional reprimands. Inggi's father, Zakaria, highlighted time zone differences and unstable internet connections as primary challenges. Her mother, Hawa, also pointed to poor internet quality, which affects video call clarity, and her busy work schedule as significant impediments.

Salma's Family: Salma's main communication challenge with her father is his profession as a sailor, which often results in unstable signals at sea. His frequent relocation between countries (e.g., Japan and Australia) also creates varying time differences, making communication schedules unpredictable. Communication with her mother, who has since returned to Indonesia, is no longer a significant issue. Salma's father, Dadang, confirmed that his work at sea and the need to coordinate with different time zones are major obstacles. Salma's mother, Siska, noted that while communication is better since her return to Indonesia, signal issues were a problem when she was abroad.

Naluna's Family: Naluna perceived her parents to be significantly busier since working abroad, making them harder to reach due to their packed schedules. Her father, Andi, cited his demanding office work, allowing him to check his phone only during breaks, which limits his ability to initiate contact. However, he makes an effort to call or message after work. Naluna's mother, Nur, mentioned that Naluna's busy university schedule, particularly when she was attending offline classes, often meant she had to wait for Naluna to contact her.

The most common barriers across all families include time differences, conflicting schedules, and unstable internet connections, all contributing to communication disruptions.

Intensity of Family Communication Conversations

The intensity of conversation refers to the frequency and duration of communication. This section explores how often students and parents communicate through messages, calls, or video calls.

Inggi Yasmin's Family: Inggi typically communicates with her parents 2-3 times a week, though this is not a fixed schedule, and there can be days without contact. She acknowledged that this lower intensity sometimes gives her a sense of freedom to go out, within reasonable limits. She also noted that her parents' busyness abroad sometimes leads to misunderstandings during conversations. Inggi's father, Zakaria, aims to communicate twice a week to stay updated on his daughter's activities. Her mother, Hawa, also tries to connect 2-3 times a week, despite the significant time difference.

Salma's Family: Salma communicates with her parents 1-3 times a week, not daily, attributing this to her parents' busy work schedules abroad. This has led her to become more involved in campus organizations, often returning home late. Her father, Dadang, also stated that their communication frequency is irregular, ranging from 1-3 times a week, depending on their respective activities. Salma's mother, Siska, communicates 2-3 times a week, finding more free time than her husband.

Naluna's Family: Naluna described her communication frequency as "quite often" when both she and her parents are not busy, but noted periods of no contact when schedules clash. She admitted that the reduced parental supervision due to distance allows her more freedom to stay out late, although she tries to maintain reasonable limits. Her father, Andi, typically video calls 1-3 times a week, but also experiences days without contact due to work and Naluna's studies. Her mother, Nur, also communicates 1-3 times a week via video call. Overall, the intensity of communication across the three families ranges from 1-3 times a week, but this is often irregular, with periods of no contact due to conflicting schedules, leading to occasional communication issues.

Time Zone Differences between Parents and Students in Communication

Time zone differences significantly impact family communication schedules, requiring adjustments to ensure effective and consistent connection.

Inggi Yasmin's Family: Inggi often communicates during Indonesia's daytime, which is morning in Qatar (a 4-hour difference), as her parents are less busy then. Her father, Zakaria, also prefers communicating in the morning before starting his activities, or sometimes at night. Inggi's mother, Hawa, noted that their communication times vary, occurring in the morning or at night, depending on their schedules and efforts to connect.

Salma's Family: Salma adapts her communication schedule to her father's work schedule and local time zone (e.g., 2 hours difference with Japan, 3 hours with Australia), typically contacting him during his morning or afternoon breaks. Her father, Dadang, also communicates during his work breaks or before bed, acknowledging the relatively small time differences with Japan and Australia. Salma's mother, Siska, now residing in Indonesia, has more flexibility to contact her husband and daughter.

Naluna's Family: Naluna usually communicates in the afternoon, after her parents have started work in Saudi Arabia, as mornings are too busy for them. However, she noted that the communication times can be inconsistent. Her father, Andi, mentioned that Naluna often calls him in the morning (Saudi Arabia time) before he starts work. Her mother, Nur, typically contacts Naluna in the late afternoon (Saudi Arabia time), which is evening in Indonesia, when they are both free.

All families acknowledge that time zone differences between Indonesia and other countries necessitate careful scheduling to facilitate effective communication and minimize disruptions.

Communication between Students and Parents to Maintain Trust

Effective communication is crucial for maintaining trust in long-distance parent-child relationships, with openness and transparency being key.

Inggi Yasmin's Family: Inggi maintains trust by being transparent about her plans, sending photos as proof when she is out, and reporting back once she returns home. Her father, Zakaria, and mother, Hawa, both confirmed that Inggi consistently provides photo evidence of her whereabouts and updates them upon her return, which fosters their trust.

Salma's Family: Salma informs her parents about her plans well in advance, avoiding last-minute notifications. While her parents generally trust her, they become more assertive with questions if she plans an overnight stay, to ensure they know who she is with. Her father, Dadang, and mother, Siska, both affirmed Salma's openness and their increased scrutiny when she stays overnight, emphasizing the need for clear information about her companions.

Naluna's Family: Naluna reassures her parents by sending screenshots of her chats with friends she plans to go out with, and often sends photos from her outings. Her father, Andi, confirmed that Naluna sends photo evidence and often video calls before going out. Her mother, Nur, also trusts Naluna due to her consistent provision of photo evidence and pre-outing video calls.

Across all informants, students maintain parental trust through transparency, providing evidence (photos, chat screenshots), and consistently reporting their activities and whereabouts.

Religious Values Instilled in Students by Parents

Religious values provide a strong moral foundation, guiding individuals on right and wrong, and instilling concepts like compassion, justice, and empathy.

Inggi Yasmin's Family: Inggi's parents consistently remind her to pray and recite the Quran, and encourage her to attend religious study sessions. Her father, Zakaria, actively shares religious content and urges her participation in such activities to reinforce her faith. Her mother, Hawa, also emphasizes prayer, Quran recitation, and attending religious gatherings for positive moral development.

Salma's Family: Salma's parents enrolled her in Quranic recitation classes and she attended an Islamic boarding school (pesantren). Her parents consistently remind her to pray. Her father, Dadang, expressed confidence that Salma's religious education has instilled strong values, and he always reminds her to perform her religious duties. Her mother, Siska, also emphasizes prayer and Quran recitation to protect Salma from negative influences.

Naluna's Family: Naluna's parents consistently remind her to pray and recite the Quran, stressing the importance of prayer regardless of how busy she is. Her father, Andi, stated that despite the distance, religious practice, especially prayer and Quran recitation, remains a top priority. Her mother, Nur, also regularly reminds Naluna to pray and recite the Quran to maintain her religious values.

Across all three families, the primary religious values instilled include consistent reminders for prayer (solat), Quran recitation (mengaji/tadarus), and participation in religious studies, aiming to maintain positive moral and spiritual development.

RESEARCH DISCUSSION

This section delves into the attitudinal changes observed in university students as a result of long-distance family communication, analyzed through the lens of Fitzpatrick and Koerner's (2016) concepts of Conversation Orientation and Conformity Orientation. The discussion integrates the research findings with existing literature to provide a comprehensive understanding of the dynamics at play.

Attitudinal Changes Resulting from Long-Distance Family Communication between Parents and Students

Attitudinal change refers to the process by which individuals modify their perspectives, emotions, or behaviors toward an object, situation, or person, often influenced by personal experiences or social factors. The current research indicates that parents perceive changes in their children's attitudes, noting increased engagement in outside activities, a sense of loneliness, and sometimes difficulty in reaching them. Conversely, students perceive their parents as excessively busy, leading to less effective communication.

These findings align with previous research, such as Sari and Fitri's (2019) study on long-distance family communication among migrant students in Lhokseumawe. Their work, also utilizing Fitzpatrick and Koerner's framework, found that despite communication barriers, long-distance students maintain contact, though parents often initiate communication more frequently. Significantly, their study revealed that students often withhold information from their parents to prevent worry and anxiety. The present study, focusing on international long-distance relationships between parents and students in Bandung, similarly observes that while both parties strive to maintain contact (typically 1-3 times a week when regular), periods of no communication occur due to parents' demanding schedules. This leads to students feeling neglected and contributes to attitudinal shifts, primarily driven by differing activity schedules and parental busyness, which render communication less effective.

According to Fitzpatrick and Koerner (2016), family communication can be understood through two key dimensions: Conversation Orientation and Conformity Orientation. Conversation Orientation refers to the extent to which a family fosters an open and supportive environment for discussing ideas and opinions. Conformity Orientation, on the other hand, relates to the degree to which a family emphasizes homogeneity of attitudes, values, and beliefs, thereby strengthening emotional bonds.

Conversation Orientation

The observed communication intensity across the three families in this study ranged from one to three times per week. While Fitzpatrick and Koerner (2016) suggest that high-quality conversations are effective, the research indicates that the differing schedules and demanding parental occupations often hinder effective communication. This leads to reduced communication frequency and increased instances of miscommunication between students and parents. Consequently, the communication cannot be characterized as consistently high-quality, primarily due to network barriers and the inherent challenges of long-distance interaction. This, in turn, contributes to students sometimes becoming difficult to reach due to their own busy schedules.

Conformity Orientation

The attitudinal changes observed in students appear to stem from the less effective communication process between them and their parents. Fitzpatrick and Koerner (2016) note that while children may initially adopt similar attitudes to their parents, conflicts can arise as they mature and seek their own identities, especially if their values and beliefs diverge from family expectations. In this study, students reported feeling "more independent" and engaging in more outside activities due to the geographical distance and communication barriers. The busy schedules of their parents, coupled with the perceived lack of attention, often lead to feelings of loneliness among students. This combination of differing activity schedules, time zone disparities, and communication challenges significantly contributes to the observed attitudinal shifts in students within these long-distance family contexts.

CONCLUSION

This study aimed to deeply understand the dynamics of long-distance family communication between university students in Bandung and their parents residing in different countries, examining the communication processes, media utilized, barriers encountered, communication intensity, time zone management, trust-building strategies, and the transmission of religious values. The findings, analyzed through the lens of Fitzpatrick and Koerner's Conversation and Conformity Orientations, reveal a complex interplay of challenges and adaptations.

The research established that communication processes in these international long-distance families are often characterized by a flexible, alternating initiation of contact between parents and children, primarily focusing on daily activities, well-being, and academic updates. WhatsApp emerged as the predominant communication medium due to its cost-effectiveness and versatility, with Google Meet occasionally used for its superior video quality.

However, these families face significant communication barriers, including substantial time zone differences, conflicting busy schedules of both parents and students, and unstable internet connections. These obstacles frequently lead to irregular and often infrequent communication, typically occurring 1-3 times a week, with periods of no contact being common. Such reduced communication intensity, while sometimes fostering a sense of independence in students, also contributes to feelings of loneliness and a perceived lack of parental attention.

To maintain trust across geographical divides, students actively employ strategies such as transparency, providing photo evidence of their whereabouts, and proactively communicating their plans. Parents, in turn, demonstrate trust but often intensify their questioning for significant events like overnight stays. Despite the physical distance, parents consistently prioritize instilling religious values, primarily through reminders for prayer, Quran recitation, and participation in religious studies, aiming to provide a moral foundation for their children.

From the perspective of attitudinal changes, the study found that the less effective communication, compounded by parental busyness and the inherent challenges of distance, leads to students developing a greater sense of freedom and increased engagement in external activities. This aligns with the theoretical framework, suggesting that while families strive for a high Conversation Orientation, the practical barriers often hinder the achievement of truly high-quality, consistent dialogue. The resulting shifts in student attitudes and behaviors highlight the strain on Conformity Orientation, as students navigate their independence with reduced direct parental oversight.

In conclusion, international long-distance family communication is a multifaceted phenomenon marked by both technological reliance and persistent human and logistical challenges. While families adapt by leveraging digital tools and implementing trust-building mechanisms, the inherent difficulties in maintaining consistent, high-quality interaction can lead to significant attitudinal changes in students. These findings underscore the critical need for proactive and adaptive communication strategies to mitigate the psychological and relational impacts of geographical separation on family cohesion and individual development.

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