

The Family Communication Pattern Questionnaire (FCPQ): Translation and Adaptation into Bahasa

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ABSTRACT

The Family Communication Patterns Questionnaire (FCPQ) is a popular self-report instrument in family communication research. The FCPQ assesses two key elements, conversation and conformity, that reflect the degree of communication patterns within a family. The FCPQ has been used in several research studies on family communication in Southeast Asian countries with non-white populations, including Indonesia, Malaysia, Singapore, and Brunei, however, a validated translation of the questionnaire has yet to be developed. The purpose of this paper was to examine the accuracy of the FCPQ translation into Bahasa. The adaptation followed six procedures recommended by the International Test Commission (ICT). The study involved 400 parents aged 30-55 (M=40, women=321, men=79) recruited through purposive sampling to meet specific criteria relevant to the research objectives. Participants completed 52 items on a 5-point Likert scale assessing the communication patterns within their family of origin (communication between participants and their parents). Confirmatory factor was employed to collect and analyse data, verify construct validity, and ensure internal consistency. The Cronbach Alpha Coefficients indicated high internal consistency, with .920 for conformity orientation and .974 for conversation orientation. The original one-factor model was validated through confirmatory factor analysis, yielding the following fit indices: for conversation orientation, $df=68$, $p\text{-value}=0.000$, $GFI=0.945$, $CFI=0.995$; and for conformity orientation, $df=26$, $p\text{-value}=0.00025$, $GFI=0.974$, $CFI=0.994$. As a result, the FCPQ in the Bahasa can be effectively used to evaluate family communication patterns among the Bahasa-speaking population.

Keywords: *Family communication, family communication pattern, translation, validation, Bahasa.*

INTRODUCTION

All life in society begins with the family (Suratnoaji & Alamiyah, 2025). Family relationships are grounded in communication (DeVito, 2018); without it, relationships cannot exist, especially within families. Family and communication are inseparable, as communication builds, shapes, and sustains family bonds (Vangelisti, 2022). The most common tool for the initial socialization experiences is family communication (Vangelisti, 2022). Children can communicate their feelings to their parents through family communication (McCleary et al., 2020); children were taught to be more cognitively mature by their parents through communication (Greene et al., 2020); parents communicate their support to their children (Wianto et al., 2021); parents converse about acceptable and unacceptable behaviour by communication (DeVito et al., 2016); by communication, parents promote a healthy lifestyle for their children (Hovick et al., 2021); and, using communication through social media to seek for emotional support from family (Genapathy et al., 2024; Jiang & Ahmad, 2025), and via communication, parents show their children affection (Hesse et al., 2017).

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Family is one of the relationship systems that has the greatest impact on a person's values, and communication styles (Rauscher et al., 2020). Family perception regarding something influences someone's perception (Mohamad et al., 2024). So, how a family creates a communication atmosphere will influence how a person communicates with themselves, other family members, and people outside the family. Communication in the family influences various aspects of a person's life at a broader level, i.e., family communication affects how adolescent decision-making processes (Hurst et al., 2022) and political participation are influenced by family communication (Graham et al., 2020), how family communication affects young adult children's mental health (Schrodt, 2020; Young & Schrodt, 2016), attachment with parent and romantic partner influenced by family communication (Jiao & Segrin, 2023), family communication influences the well-being of parent-child relationships (Buehler et al., 2024).

The family communication pattern (FCP) is one of the most widely used theories in the field of family communication (Vangelisti, 2022), as explained by Stamp and Shue (2013), who analyzed the trend of theory used in the family communication field, concepts, and contexts of interest (Vangelisti, 2022). The result of the analysis is that the specific theory used in those articles is The FCP. It is safely said that the family communication patterns theory was by far the most widely used theoretical viewpoint. Including the family communication research that is done in a non-white country.

The theory of FCP offers a theoretical framework for understanding parent-child communication (Hurst et al., 2022). This theory is ideal to investigate how families create social interaction schemes and is often applied in the field of family communication research (Vangelisti, 2022). Research about FCP has always been popular, including in a non-white country, including in the Bahasa population, Indonesia. The FCP questionnaire is applied in those researched, i.e., FCP to predict internalizing and externalizing problems in adolescents (Sawitri et al., 2024), family communication as a mediator to build empathy and constructive problem solving (Salsabila et al., 2021), and how FCP relate to depression during the covid-19 pandemic to college students (Candra & Risnawaty, 2022). With this in mind, it is necessary to do the translation and adaptation process of the original version of the FCPQ into the Bahasa version.

LITERATURE REVIEW

Family Communication Patterns Theory (FCP)

McLeod and Chaffe (1972) introduced the FCP for the first time and were created in order to gain an understanding of how families use media to create social reality and share it within the family (Braithwaite et al., 2018). The first model of FCP used the term socio-orientation: as well as socio-orientation. Mary Anne Fitzpatrick and Ascan Koerner eventually modified the terms, adopting concept-orientation as conversation orientation and socio-orientation as conformity orientation. They then expanded on this model, offering a classification which categorizes families based on these orientations and explains differences in FCP (Gong et al., 2021; Littlejohn et al., 2017).

Researchers have been using FCP to look into the relationship between conversation and conformity guidelines. FCP requires observing not just how the family influences each member's ability to receive messages, but also how behaviors and attitudes related to information exposure are formed. FCP has been used in a variety of fields, such as how family communication affects drug dependence (Badie et al., 2020; Makhnoon et al., 2021; Rodriguez et al., 2021); how families communicate financial difficulties (Miller et al., 2021);

how families cope with conflict within the family (Johnson et al., 2021); how family communication builds resilience (Boumis et al., 2022; Fard, 2020); face-to-face family communication with technology-mediated communication in intergenerational relationships within the family (McNallie & Getting, 2023).

Dimension of the Family Communication Pattern (FCP) Model

Fitzpatrick and Ritchie re-evaluated and rethought the first model of FCP in order to provide a more suitable tool for assessing FCP schemes in larger contexts. Both of FCP elements, conformity and conversation elements, affect how people perceive social environments, how they interpret the meaning of an object or event, and later influence how they communicate inside and outside of the family (Braithwaite et al., 2018).

Families with high conformity are categorized based on their interactions, which highlight the consistency of beliefs and attitudes by emphasizing harmony, avoiding conflict, and interdependence among family members (Koerner et al., 2018). One indicator of high family conformity is obedience to parents and other family members. On the other hand, a family with a low conformity orientation is distinguished by relationships based on a variety of attitudes and convictions, where family members are independent of one another. a family where there is little conformity and everyone is equal.

Whilst conversation orientation highlights the conversation degree in the family. Families with a high conversation will allow and give an opportunity to their members to communicate freely and frequently without significant limitations (Koerner & Mary Anne, 2018). Parents in high-conversation families will encourage their children to express their opinions and will listen to them with a receptive mind, spend a lot of time together and have the ability to exchange feelings, ideas, and activities. Families with a low conversational orientation, on the other hand, tend to spend less time talking, discussing, or sharing their thoughts, feelings, and activities.

Typology of FCP

Studying the FCP model is essential since family communication plays a significant role in a person's life and has a long-term impact on it (Scruggs & Schrod, 2021). Each family has its unique way to communicate and interact with every member. The FCP explains family classification from analysing the elements of conformity and conversation. The situation creates four distinct types of families: consensual, pluralistic, protective, and laissez-faire (Koerner et al., 2018). By crossing the conformity and conversation orientation, the four-family description is seen in Figure 1.

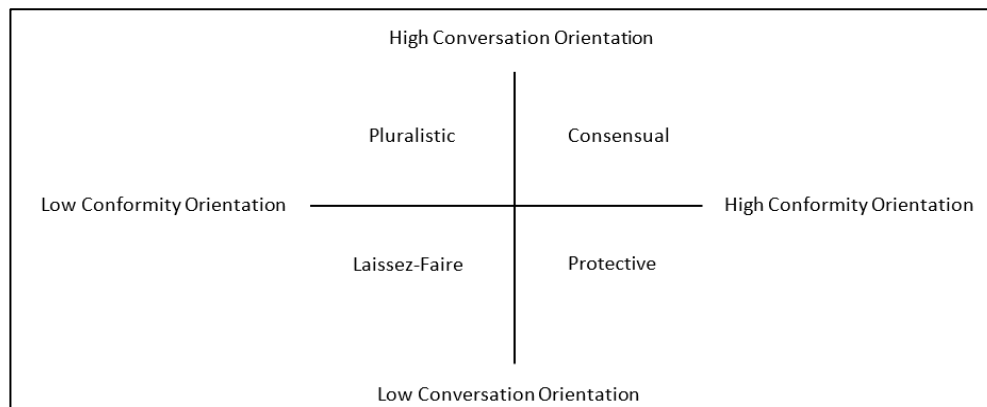


Figure 1: Four distinct types of families (Koerner et al., 2018)

The consensual family type is one that values conformity within family members while also being very receptive to discussion (Koerner & Mary Anne, 2018). On the one hand, this type of family communication is marked by a conflict between the members of the family due to the need for agreement and the preservation of the current hierarchy. For example, the parents in this family are careful to include the thoughts or opinions of their children, but in the end, the parents will try to persuade children to change their minds, and at last, the final decision will be in the parents' hands. It is safe to say that parents are the top decision-makers in the family hierarchy.

Families that have a low conformity orientation and a high conversational orientation are known as pluralist families (Koerner & Mary Anne, 2018). In a pluralistic family, parents give their kids an opportunity to make their own decisions and contribute to the family decision-making. Parents are open-minded in accepting their children's opinions even though they have different opinions. Parents also involve their children in every family decision-making process. This family type is prone to argument and conflict, involved in constructive resolving conflict, and generally capable of resolving their conflicts.

Families that are considered protective have, not only, a low conversational orientation but also a high conformity orientation (Koerner & Mary Anne, 2018). A family with a protective style expects its members to respect their parental authority. This type of family provides few opportunities for open communication and interaction within it. The highest position in family decision-making is held by the parents' choices. Given the lack of communication within this family, it is inevitable that children from this family have a lack of critical skills for constructively engaging in conflict resolution.

A laissez-faire family is one that has a low level of conversation orientation and conformity orientation (Koerner et al., 2018). This family's uniqueness lies in the limited number of topics and the lack of interaction among its members. Parents from the Laissez-faire family believe that each member of the family should make their own decisions. Moreover, this type of family shows no concern for their children's choices. The members of this family are typically barely in contact or even not in contact with one another. The aim of this study is to translate and validate the Family Communication Patterns Questionnaire (FCPQ) in Bahasa, enabling its application in non-white populations, particularly among Bahasa-speaking communities.

METHODOLOGY

Six stages of measurement instrument validation were used in the validation process: i) Pre-conditions: asking permission to use the FCPQ from the original researcher. ii) The second stage is doing the forward and backward translation. Two translators handled forward and backward translation. During the forwarding translation process, the translators received an explanation of the family communication patterns. One communication lecturer and one translator from a language university made up the criteria for the translator in each translation process. They both scored more than 550 on the Test of English as a Foreign Language (TOEFL); iii) The third stage is finding the content validity index (CBI). Three experts synthesized the translation findings and computed the content validity index (CVI). The findings of the translation were examined by specialists and by cognitive review. Each item was synthesized by going over the sentence with co-workers using the Bahasa dictionary. The completed draft was then evaluated using a Likert-scale questionnaire with a range of 1 to 5. Two parents, one father and one mother, participated in a cognitive review. They were asked to complete the questionnaire, share their thoughts on its wording, and suggest any revisions. vi) Stage four is evaluating the measuring device; v) the fifth stage is analysing the concept validity and internal consistency of the psychometric properties. vi) And the last stage of this measurement instrument validation is documenting the process of the adaptation.

Participants

Participants were selected using a purposive sampling method. After obtaining the Bahasa version of the FCPQ (Stages 1-3), the measurement was administered to parents aged 30-55 who fulfilled the specified criteria, namely, serving as the primary caregivers of at least one child aged 7–18. Data were collected from four major Indonesian cities—Jakarta, Bandung, Batam, and Padang—to capture diverse urban family contexts. In terms of educational attainment, 2 respondents (0.5%) had completed elementary school, 2 (0.5%) junior high school, 27 (6.8%) senior high school, 35 (8.8%) held an associate's degree (D3), 187 (46.8%) a bachelor's degree, 136 (34%) a master's degree, and 11 (2.8%) were enrolled in a PhD program.

Procedures

Participants received an online survey link Google Form. Data collection was conducted from December 2023 to February 2024. Respondents were asked to complete 52 items on a 5-point Likert scale regarding the communication patterns within their family of origin (communication between participants with their parents). Informed consent was provided on the first page of the questionnaire, and participants could begin completing the survey immediately after accessing the link.

Measurement

In this research, the FCP of the current family were measured. The FCPQ is a 52-item self-report tool that describes various aspects of how family members communicate and interact with one another in the origin family, in this case, it is between parents and their children. Likert measures range from 1 (strongly disagree), 2 (disagree), 3 (undecided), 4 (agree) to 5 (strongly agree). The original FCPQ exhibits strong conceptual validity and good reliability (Cronbach's $\alpha=0.76$ for conformity-orientation and $\alpha=0.84$ for conversation-orientation). Due to Indonesian culture, we need to do some adjustment by the expert in the Content Validity

Index (CVI) step; the item from *"In our family we often talk politics and religion, even though we often disagree"* to *"In our family we often talk about hobby, lesson or any issues even though we often disagree"* on the one-dimensional structure of the FCP, which measures family conversations orientation regarding politics topics among family members.

Data Analysis

Prior to analysis, the data were checked for outliers, missing values, and normality. Using SPSS version 25.0, the construct validity of the FCP was examined through Exploratory Factor Analysis (EFA) to identify the underlying factors of the Bahasa version. Using Jeffrey's Amazing Statistic Programme (JASP) programmes with maximum likelihood estimation and Linear Structural Relations Software (LISREL) version 8.70, the following stage, confirmatory factor analysis (CFA), was performed to verify the factor structure and internal correlation of items. Criteria are used to determine if the measurement model is fit. A well-fitting CFA model will be indicated by the following: i) a conversation conformance chi-square < 3 with a non-significant value; ii) a goodness-of-fit index (GFI) ≥ 0.90 ; iii) a significant root means square error of approximation (RMSEA) ≤ 0.08 ; iv) normative fit index (NFI) ≥ 0.95 ; and v) comparative fit index (CFI) ≥ 0.95 . Because it is impacted by the quantity of data, chi-square serves as a supplemental indicator of a well-fitting model (Simsek & Tavsancil, 2022). In addition, multiple modifications were made to achieve a well-fitting model. Every item's loading factor was also considered, with a threshold of 0.30 indicating a moderate correlation between the item and its factor (Tavakol & Wetzel, 2020). Using Cronbach Alpha tool in SPSS version 25, a reliability test was conducted to assess the internal consistency of the Bahasa version of the FCP. A reliability coefficient of 0.70 is regarded as good and acceptable, following Cortina's criterion.

RESULTS

The precondition phase is the first step in the adaptation and translation process. The researcher emailed Prof. Ascan F. Koerner, the author of the latest edition of the FCPQ, to request permission to translate and adapt the instrument into Bahasa, as shown in Figure 2. The primary goal of this phase is to secure the author's approval before proceeding with the translation.

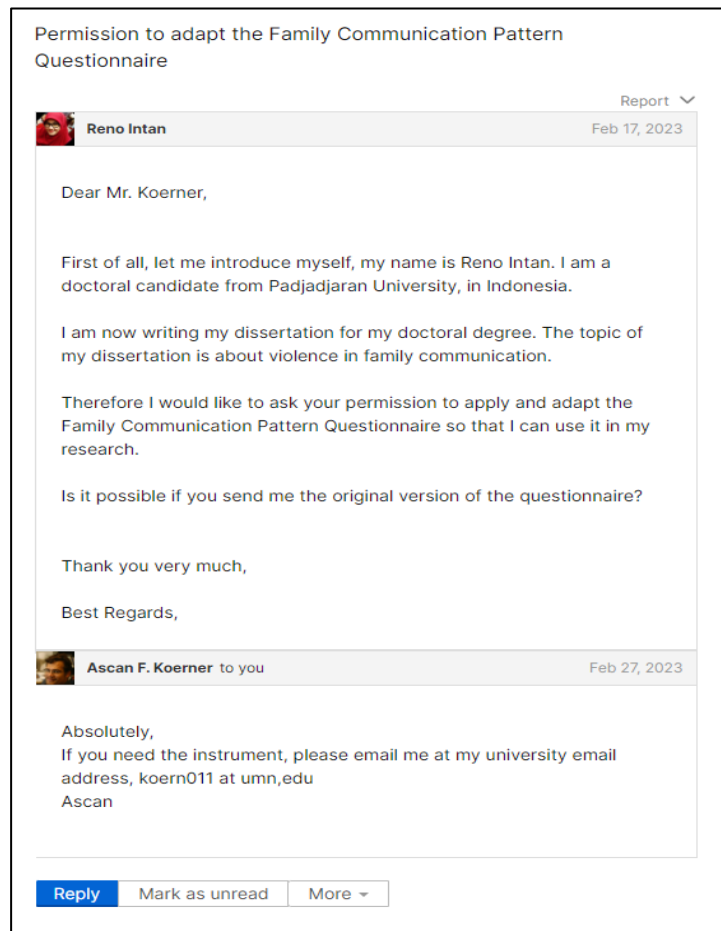


Figure 2: Email confirmation of permission to adapt the questionnaire

The second step involves translating the original English version of the transcript language into Bahasa. This process considers both the linguistic and cultural context of Indonesian to ensure accuracy and appropriateness. The translation was conducted in both directions by two independent translators. The results of this process are presented in Table 1 and Table 2.

Table 1: SEQ table ARABIC 1 conversation orientation of family communication patterns questionnaire

No.	Original	Translate to Bahasa	Retranslate to English
1.	In our family, we often talk about topics like politics and religion where some persons disagree with others	Dalam keluarga, kami sering membicarakan mengenai topik politik & agama, meskipun kami sering tidak sependapat	In our family, we often talk about politics and religion, even though we often disagree
2.	My parents often say something like "members of the family should have some say in family decisions."	Orangtua saya sering mengatakan bahwa "Setiap anggota keluarga harus ikut berpendapat dalam setiap keputusan keluarga"	My parents often said that every member of the family should have an opinion on every family decision
3.	My parents often ask my opinion when the family is talking about something.	Orangtua sering menanyakan pendapat saya ketika kami sedang membicarakan tentang sesuatu	My parents often ask my opinion when we are talking about something
4.	My parents encouraged me to challenge their ideas and beliefs	Orangtua mendorong saya untuk mendebat pemikiran dan keyakinan mereka	My parents encouraged me to debate their thoughts and beliefs

5.	My parents often say, "You should always look at both sides of an issue."	Orangtua sering mengatakan pada saya agar selalu bisa melihat suatu masalah dari dua sisi yang berbeda	My parents often tell me to always be able to see a problem from two different sides
6.	I usually tell my parents what I am thinking about things	Saya biasanya menyampaikan pada orangtua apa yang saya pikirkan	I usually tell my parents what I think
7.	I can tell my parents almost anything	Saya selalu dapat menyampaikan hampir apa saja pada orangtua saya	I can always say almost anything to my parents
8.	In our family we often talk about our feelings and emotions.	Keluarga kami sering membicarakan perasaan dan emosi yang kami rasakan	Our family talks about our feeling and emotions
9.	My parents and I often have long, relaxed conversations about nothing in particular.	Orangtua dan saya sering berdiskusi panjang lebar mengenai apapun	My parents and I often discussed at length about anything
10.	I really enjoy talking with my parents, even when we disagree	Saya sangat menikmati pembicaraan dengan orangtua saya, bahkan ketika kami berbeda pendapat	I really enjoy talking to my parents, even when we disagree
11.	My parents encourage me to express my feelings	Orangtua mendorong saya untuk mengungkapkan perasaan saya	My parents encouraged me to express my feelings
12.	My parents tend to be very open about their emotions.	Orangtua saya cenderung sangat terbuka mengenai emosi yang mereka rasakan	My parents tend to be very open about their emotions
13.	We often talk as a family about things we have done during the day.	Keluarga kami sering berbincang mengenai hal-hal yang kami lakukan sepanjang hari	Our families often talk about the things we do during the day
14.	In our family, we often talk about our plans and hopes for the future.	Keluarga kami sering berdiskusi mengenai rencana dan harapan kami di masa depan	Our family often discusses our plans and hopes for the future
15.	My parents like to hear my opinion, even when I don't agree with them.	Orangtua senang mendengar pendapat saya, bahkan ketika saya tidak sependapat dengan mereka	My parents love to hear my opinion, even when I disagree with them

Table 2: Conformity orientation of FCPQ

No.	Original Version	Translate to Bahasa Version	Retranslate to English
1.	When anything really important is involved, my parents expect me to obey without question.	Ketika terjadi sesuatu yang sangat penting, orang tua saya meminta saya untuk mematuhi tanpa boleh bertanya	When something important happens, my parents ask me to obey it without asking
2.	In our home, my parents usually have the last word.	Di rumah kami, ortu biasanya menentukan keputusan untuk setiap masalah	In our home, parents usually make the decisions for every problem
3.	My parents feel that it is important to be the boss.	Orangtua saya meyakini bahwa menjadi bos dalam keluarga adalah hal yang penting	My parents believe that being the boss in the family is important
4.	My parents sometimes become irritated with my views if they are different from theirs.	Orangtua terkadang merasa jengkel jika saya berbeda pendapat dengan mereka	My parents sometimes get annoyed when I disagree with them
5.	If my parents don't approve of it, they don't want to know about it.	Jika orang tidak menyetujui sesuatu yg akan saya kerjakan, maka saya harus patuh	If my parents don't approve of something I', going to do, then I have to obey

6.	When I am at home, I am expected to obey my parents' rules.	Ketika saya ada di rumah, saya diminta untuk patuh pada aturan-aturan dari orang tua.	When I was home, I was asked to obey my parents' rules
7.	My parents often say things like "You'll know better when you grow up."	Orangtua sering mengucapkan kata-kata seperti "Nanti ketika sudah besar, kamu akan paham!"	My parents often say words like: "Later when you grow up, you will understand"
8.	My parents often say things like "My ideas are right and you should not question them."	Orangtua saya sering mengatakan bahwa "Apa yang Ayah/Ibu sampaikan adalah yang paling benar, dan kamu tidak perlu menanyakannya"	My parents often say: "What we (parents) say is the most correct and you (children) don't need to ask!"
9.	My parents often say things like "A child should not argue with adults."	Orangtua saya sering mengatakan bahwa "Anak kecil tidak boleh mendebat orang dewasa!"	My parents often say: "Young children shouldn't argue with adults!"
10.	My parents often say things like "There are some things that just shouldn't be talked about."	Orangtua saya sering mengatakan "Ada hal tertentu yang tidak perlu dibicarakan!"	My parents often say "There are certain things that don't need to be talked about!"
11.	My parents often say things like "You should give in on arguments rather than risk making people mad."	Orangtua saya sering mengatakan hal seperti "Kamu sebaiknya berhenti berdebat daripada membuat orang lain marah!"	My parents used to say things like: "You should stop arguing instead of making people angry!"

The third step is to test the validity index of FCPQ in its Bahasa version. This stage is carried out after peer-reviewers evaluate each phrasing with reference to a Bahasa dictionary. The results of the forward and backward translations are then combined to create the final versions of the FCPQ, as shown in Tables 1 and 2. The instrument was subsequently reviewed by three experts. The validity index of the FCPQ-Bahasa version was found to be 1.00, indicating excellent content validity. This was determined through Content Validity Index (CVI) calculations using the S-CVI/Ave method. Tables 3 and 4 present the CVI results.

Table 3: SEQ table ARABIC 3 CVI for conversation orientation-family communication patterns questionnaire

Item No.	Item	CVI
1	Dalam keluarga, kami sering membicarakan mengenai hobi, pelajaran atau isu apapun meskipun kami sering tidak sependapat <i>In our family, we often talk about any topics like hobby, lesson or any issue even though we often disagree with each other</i>	1.00
2	Orangtua saya sering mengatakan bahwa "Setiap anggota keluarga harus ikut berpendapat dalam setiap keputusan keluarga" <i>My parents often say something like "Members of the family should have some say in the family decisions"</i>	1.00
3	Orangtua sering menanyakan pendapat saya ketika kami sedang membicarakan tentang sesuatu <i>My parents often ask my opinion when the family is talking about something</i>	1.00
4	Orangtua sering mendorong saya untuk mendebat pemikiran dan keyakinan mereka <i>My parents encouraged me to z their ideas and beliefs</i>	1.00
5	Orangtua sering mengatakan pada saya agar selalu bisa meliaht suatu masalah dari dua sisi yang berbeda <i>My parents often say "You should always look at both sides of an issue"</i>	1.00
6	Saya biasanya menyampaikan pada orangtua apa yang saya pikirkan <i>I usually tell my parents what i am thinking about</i>	1.00

7	Saya selalu menyampaikan hampir apa saja pada orangtua saya <i>I can tell my parents almost everything</i>	1.00
8	Keluarga kami sering membicarakan perasaan dan emosi yang kami rasakan <i>In our family, we often talk about our feelings and emotions</i>	1.00
9	Orangtua dan saya sering berdiskusi panjang lebar mengenai apapun <i>My parents and I often have a long, relaxed conversation about nothing in particular</i>	1.00
10	Saya sangat menikmati pembicaraan dengan orangtua saya, bahkan ketika kami berbeda pendapat <i>I really enjoy talking with my parents, even when we disagree</i>	1.00
11	Orangtua mendorong saya untuk mengungkapkan perasaan saya <i>My parents encourage me to express my feelings</i>	1.00
12	Orangtua saya cenderung sangat terbuka mengenai emosi yang mereka rasakan <i>My parents tend to be very open about their emotions</i>	1.00
13	Keluarga kami sering berbincang mengenai hal-hal yang kami lakukan sepanjang hari <i>We often talk as family about things we have done during the day</i>	1.00
14	Keluarga kami sering berdiskusi mengenai rencana dan harapan kami di masa depan <i>In our family, we often talk about our plans and hopes for the future</i>	1.00
15	Orangtua senang mendengar pendapat saya, bahkan ketika saya tidak sependapat dengan mereka <i>My parents like to listen to my opinion, even when I don't agree with them</i>	1.00

Table 4: SEQ table ARABIC 4 CVI for conversation orientation of family communication patterns questionnaire

Item No.	Item	CVI
1	Ketika terjadi sesuatu yang sangat penting, orangtua saya meminta saya untuk mematuhi tanpa boleh bertanya <i>When anything really important is involved, my parents expect me to obey without question</i>	1.00
2	Di rumah kami, orangtua biasanya menentukan keputusan untuk setiap masalah <i>In our home, my parents usually have the last word</i>	1.00
3	Orangtua saya meyakini bahwa menjadi bos dalam keluarga adalah hal yang penting <i>My parents feels that it is important to be the boss</i>	1.00
4	Orangtua terkadang merasa jengkel jika saya berbeda pendapat dengan mereka <i>My parents sometimes become irritated with my views if they are different from theirs</i>	1.00
5	Jika orangtua tidak menyetujui sesuatu yang akan saya kerjakan, maka saya harus patuh <i>If my parents don't approve of it, they don't want to know about it</i>	1.00
6	Ketika saya ada di rumah, saya diminta untuk patuh pada aturan-aturan orangtua <i>When I am at home, I am expected to obey my parents' rules</i>	1.00
7	Orangtua sering mengucapkan kata-kata seperti "Nanti ketika sudah besar, kamu akan paham" <i>My parents often say things like "You'll know better when you grow up"</i>	1.00
8	Orangtua saya sering mengatakan bahwa "Apa yang Ayah/Ibu sampaikan adalah yang paling benar, dan kamu tidak perlu menanyakannya" <i>My parents often say things like "My ideas are right and you should not question them"</i>	1.00
9	Orangtua saya sering mengatakan bahwa "Anak kecil tidak boleh mendebat orang dewasa" <i>My parents often say things like "A child should not argue with adults"</i>	1.00
10	Orangtua saya sering mengatakan "Ada hal tertentu yang tidak perlu dibicarakan" <i>My parents often say things like "There are some things that just shouldn't be talked about"</i>	1.00
11	Orangtua saya sering mengatakan hal seperti "Kamu sebaiknya berhenti berdebat daripada membuat orang lain marah" <i>"My parents often say things like "You should give in an arguments rather than risk making people mad"</i>	1.00

The next step is to test the questionnaire. There were no outliers identified in the descriptive data when administered to 400 participants. Tables 5 and 6 present the descriptive statistics, including the mean, standard deviation, minimum and maximum values.

Table 5: Descriptive statistic for conversation orientation of FCPQ

Item	N	Minimum	Maximum	Mean	Std. Deviation
1	400	1.00	5.00	3.9025	.96453
2	400	1.00	5.00	3.5475	1.14937
3	400	1.00	5.00	3.7975	1.04605
4	400	1.00	5.00	3.4500	1.10479
5	400	1.00	5.00	3.8075	1.07393
6	400	1.00	5.00	3.6750	1.03055
7	400	1.00	5.00	3.5900	1.10224
8	400	1.00	5.00	3.4525	1.13179
9	400	1.00	5.00	3.6625	1.08929
10	400	1.00	5.00	3.6775	1.06834
11	400	1.00	5.00	3.5425	1.11863
12	400	1.00	5.00	3.5350	1.10763
13	400	1.00	5.00	3.6075	1.09152
14	400	1.00	5.00	3.7350	1.07362
15	400	1.00	5.00	3.6075	1.06832
Conversation Orientation	400	1.00	5.00	3.6393	.92739
Valid N (listwise)	400				

Table 5 shows that the cumulative mean of participant's responses to the conversation orientation in the Family Communication Patterns Questionnaire was 3.639 ± 0.927 . The item with the lowest mean value was item 1: *"Our family frequently discusses issues where some members disagree with one another, such as politics and religion"*. The item with the highest mean was: *"I was encouraged by my parents to question their views and opinions."*

Table 6: Descriptive statistic for conformity orientation of FCPQ

Item	N	Minimum	Maximum	Mean	Std. Deviation
1	400	1.00	5.00	2.9675	1.08369
2	400	1.00	5.00	3.3675	1.08184
3	400	1.00	5.00	2.6275	1.10988
4	400	1.00	5.00	2.7075	1.03906
5	400	1.00	5.00	3.0550	1.15556
6	400	1.00	5.00	3.6600	.99089
7	400	1.00	5.00	3.4625	1.06368
8	400	1.00	5.00	2.6475	1.01776
9	400	1.00	5.00	2.7450	1.15252
10	400	1.00	5.00	3.1400	1.06689
11	400	1.00	5.00	3.0000	1.12167
Conformity Orientation	400	1.00	5.00	3.0345	.80637
Valid N (listwise)	400				

Table 6 shows that the overall mean of participant's responses to the conformity orientation in the FCPQ was 3.034 ± 0.806 . The item with the lowest mean was item 3: *"Being in charge is crucial, in my parents' opinion."* The item with the greatest mean was item 6: *"I'm required to follow my parents' regulations when I'm at home."*

The next stage involved examining the psychometric properties of the instrument using Jeffrey's Amazing Statistic Programme (JASP). An exploratory factor analysis (EFA) was performed to identify the factor components of the FCPQ Bahasa version. The Kaiser-Meyer-

Olkin (KMO) measure was 0.966, indicating that the sample was suitable for factor analysis. The results of this analysis are presented in Table 7.

Table 7: EFA factor

Variable	Kode Item	KMO	Factor Loading (Factor 1)
Conversation Orientation	1	0.966	0.788
	2		0.827
	3		0.897
	4		0.676
	5		0.847
	6		0.854
	7		0.877
	8		0.901
	9		0.907
	10		0.877
	11		0.94
	12		0.796
	13		0.915
	14		0.864
	15		0.891
Conformity Orientation	1	0.913	0.767
	2		0.705
	3		0.75
	4		0.704
	5		0.755
	6		0.631
	7		0.868
	8		0.784
	9		0.773
	10		0.740
	11		0.723

Each item's factor loading is shown by the arrows pointing from the latent factor of the FCP components. The arrows pointing from the latent component of FCP from the second dimension, conformity orientation, are seen in Figure 3, while the items from the first dimension, conversation orientation, are shown in Figure 2. The arrows emanating from the circles in Figures 2 and 3 are error. All of them have adequate standardised factor loading and are loaded heavily. Since the original model does not fit, we adjust for 15 pairs and 11 pairs of co-variance errors in order to alter the model with a small number of modification indices. The modification model for conversation orientation has loading factors > 0.05 for all items, RMSEA=0.063, GFI=0.945, CFI=0.995, NFI=0.991; RMR= 0.020 < 0.5 (good fit), as can be shown in Figure 3 of the FCPQ. The modification model for conformity orientation has loading factors > 0.05 for all items, RMSEA = 0.056, GFI = 0.974, CFI = 0.994, NFI = 0.990; RMR = 0.032 < 0.5 (excellent fit) in Figure 4, Conformity Orientation of FCPQ.

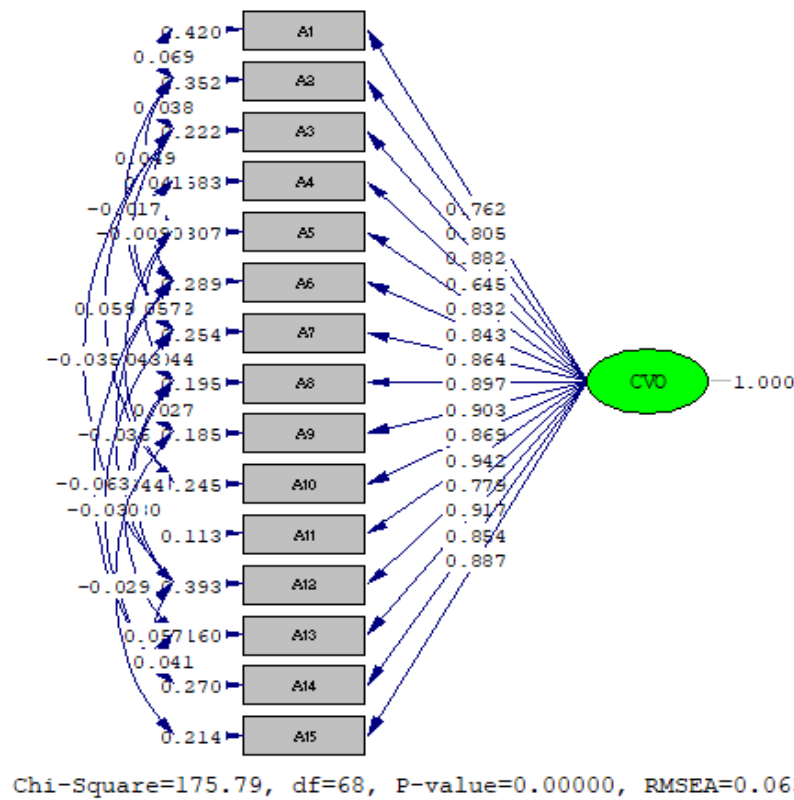


Figure 3: Figure 3 Bahasa version of the first-order CFA FCPQ-conversation orientation path diagram

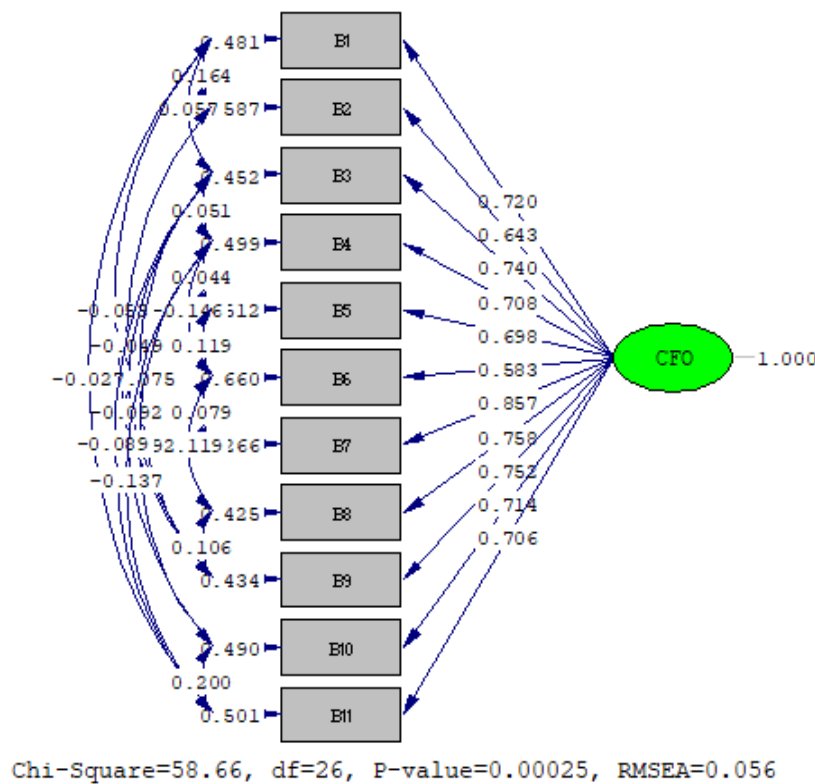


Figure 4: Bahasa Version of the first order CFA FCPQ-conformity orientation path diagram

DISCUSSION

The fundamental link between communication and family functioning underpins much of the research in family communication (Vangelisti, 2022). Communication shapes how families are formed, how relationships are cultivated, and how values are transmitted across generations. This study aimed to contribute to the field by translating and validating the FCPQ into Bahasa Indonesia, making it both relevant and accessible to Indonesian researchers and parents.

The outcomes of the study were satisfactory. Confirmatory factor analysis (CFA) indicated that the adapted questionnaire is both reliable and valid as a tool for assessing FCP within this cultural context. These findings align with previous research in other countries, which has demonstrated the FCPQ as a robust and adaptable framework (Koerner & Fitzpatrick, 2002; Schrodtt, 2020).

This validation assists the introduction of the widely accepted FCP model into new cultural discussions. It allows Indonesian academics and practitioners to better understand how patterns of conversations and conformity within families influence individual development, interpersonal relationships, and comprehension of one's environment. FCP is more than an applied theory; as prior research has demonstrated, it provides a significant lens for understanding how communication shapes development within the family (Koerner & Schrodtt, 2014).

CONCLUSION

The FCPQ shows strong potential as a reliable and consistent instrument for measuring family communication and interaction among Indonesian families. Its initial application within the Bahasa-speaking community indicates that it can effectively capture key elements of family communication. However, Indonesia's culture, ethnic, religious, and social diversity means that family communication patterns can vary significantly across different groups.

Future studies should purposefully include participants from a broader range of backgrounds if the FCPQ accurately reflects the complex nature of family life in Indonesia. Long-standing cultural and spiritual beliefs influence family communication patterns in Indonesia, a country home to hundreds of ethnic groups and languages. Ignoring this diversity risks overlooking critical variations that may affect how participants interpret and respond to the questionnaire.

Despite the fact that the Bahasa Indonesia version of the FCPQ is an acceptable starting point, further refinement may be necessary to accommodate geographic differences in language usage, cultural expression, and the influence of technology. Translation is not merely a matter of words but of meaning, which can shift subtly depending on contextual and cultural factors.

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