

“Ayah Ayo Mengasuh” Training as an Effort to Improve Communication Intensity in Families at Persyarikatan Muhammadiyah

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Abstract

Background: The scarcity of cadres from Muhammadiyah organizational families is noteworthy. Although fathers dominate involvement, their role in shaping the next generation is often overlooked. Fathers significantly influence family communication and upbringing. **Objective:** This study evaluates the effectiveness of the "Ayah Ayo Mengasuh" training program in increasing communication intensity in Muhammadiyah organizational families. **Method:** Subjects are 40 Muhammadiyah families in Magelang. Using Solomon Four Group Design, divided into experimental, control 1, control 2, and control 3 groups. Data collected via a valid and reliable family communication intensity scale. Analyzed with Mann Whitney U Test. **Results:** Comparison of experimental post-test scores with control 1: $Z = -3.402$, $p = 0.001$ ($p < 0.05$), showing training influence. With control 3: $Z = -3.506$, $p = 0.000$ ($p < 0.05$), confirming increase due to intervention, not pre-test. **Conclusion:** The training maximizes fathers' roles, impacting cadre emergence through the smallest structure: the family.

Keywords: Father; family; parenting; solomon four group design.

Abstrak

Latar Belakang: Kelangkaan kader dari keluarga organisasi Muhammadiyah menarik dibahas. Meski ayah dominan terlibat, perannya dalam membentuk generasi berikutnya sering terabaikan. Ayah berpengaruh besar pada komunikasi dan pengasuhan keluarga. **Tujuan:** Menilai efektivitas program pelatihan "Ayah Ayo Mengasuh" dalam meningkatkan intensitas komunikasi keluarga organisasi Muhammadiyah. **Metode:** Subjek 40 keluarga Muhammadiyah di Magelang. Desain Solomon Four Group: kelompok eksperimen, kontrol 1, 2, 3. Data: skala intensitas komunikasi keluarga (valid dan reliabel). Analisis: Mann Whitney U Test. **Hasil:** Perbandingan skor post-test eksperimen vs. kontrol 1: $Z = -3.402$, $p = 0.001$ ($p < 0.05$), ada pengaruh pelatihan. Vs. kontrol 3: $Z = -3.506$, $p = 0.000$ ($p < 0.05$), peningkatan karena intervensi, bukan pre-test. **Simpulan:** Pelatihan ini memaksimalkan peran ayah, berdampak pada munculnya kader melalui keluarga.

Kata Kunci: Ayah; desain solomon grup; keluarga; pengasuhan.

Introduction

The introduction mainly contains the background of the problem, the results of the literature review, and previous research reviews, as well as the purpose of writing. This section must describe the current status of the topic raised (the state of the art). Authors are strongly encouraged to include indirect quotations in this introduction. Strategic Plan of the Magelang Regency Education and Culture Office for 2014-2019 (Kebudayaan, 2017) explaining that there are problems and challenges in the development of education and culture during the 2015-2019 period, especially in the optimal development of character education at the elementary and junior high school levels. The issue of character education is also still reinforced in the RJPD (Regional Development Plan) of Magelang Regency for the Years 2025-2026 (Magelang et al., 2025). The problems highlighted in this study are the fading character of students, the increasing cases of drug abuse, and fights between students and groups, which can be interpreted as symptoms of a decline in the understanding, appreciation, and cultivation of the noble values of the nation's culture. (Saputra, n.d.) The Magelang District Education and Culture Office (Disdikbud) stated that child protection and personality development of students must involve not only schools, but also parents, the community, and relevant institutions. Research conducted by (Mashar, 2018) In Magelang Regency, it was explained that limited interaction between children and parents, as well as parents' lack of knowledge about raising children, would worsen the modern parenting model for children. (Santrok, 2002) explaining that the first education for a child is in the family environment, therefore (Raraswati, 2016) Thru the Ministry of Education and Culture, a pocketbook titled "Parenting Series: Positive Parenting Pocketbook" was published., This pocketbook explains that beside school, the home and community environments also play a significant role in the successful character development of children.

Based on the results of interviews with several Amal Usaha Muhammadiyah teachers (AUM) From the teachers in Srumbung sub-district, it can be seen that most students who experience character problems at school, such as using harsh language, skipping class, fighting, cheating, and damaging school facilities, come from disharmonious family backgrounds. For example, their parents are divorced, and they are raised by their grandparents because their parents work outside the city. (Rahman, 2008) explaining that the family is the initial foundation for instilling values and morals in children, ideally children should be raised by both parents (father and mother), but in reality, many families consider the father to be the sole breadwinner and the mother to be the sole caregiver at home. Research findings revealed by (Rahman, 2008) explain that when a father is involved in the parenting process, it reduces angry, defiant, and other deviant behaviors at school.

In the context of the Muhammadiyah Association, the role of the family is not only as a place for socializing the values of Islamic religious teachings, but also as a platform for cadre development so that children from an early age become familiar with and have high loyalty to the Muhammadiyah Association. This is important so that future generations can continue and develop the Muhammadiyah da'wah movement with istiqamah and noble character (Kurniaty & Praja, 2016). The father's role as described by (Istiyati et al., 2020) It's not yet clearly visible, especially within the Muhammadiyah organization's families. Based on interviews and literature review of the decision letters from the branch and district leadership of Muhammadiyah in two sub-districts in Magelang, namely Srumbung, Kajoran, and Secang, it was found that there was minimal reorganization within the leadership structure, which was often within the same family. For example, when a father is given a position of trust in the Muhammadiyah branch leadership, his son's name is not found in the leadership structure of Muhammadiyah Youth or Nasyiatul Aisyiyah (Djayadi & Ag, 2020).

The causes of this phenomenon include the lack of contribution and role of the head of the family as an active educator and caregiver who interacts with their descendants (Rusfi, 2018). Intensive paternal involvement in family communication can build strong emotional bonds and create a pleasant nurturing environment (Mualif, 2015).

(Harwood, 2014) explaining the fluctuations and dynamics of family communication is closely related to the role of a father, which will encourage social and emotional growth in children. This can happen because a father often uses different parenting methods than a mother, and furthermore (Harwood, 2014). Building communication can be done by fathers and children thru activities or exercising together. Choosing activities together with children can sharpen the emotional and social dynamics gained from the competitive process they experience. (Cook, Anna, Jopling, Michael, Pillinger, Claire, Riordan, 2023). Fathers Lets Nurture training program launched by the British government under the name *Family Hubs* Proven effective in

improving communication within the family, with both parents and children receiving structured and continuous intervention together (Serra et al., 2023). Further

(Cook, Anna, Jopling, Michael, Pillinger, Claire, Riordan, 2023). For a family living in a multicultural context, the father's role is essential in instilling values of diversity shaped by cultural norms within society. Training in the context of parenting aims to improve family interactions that focus on cognitive and emotional development. (Raghupathy et al., 2025), Parenting training reinforces the idea that communication and relationship patterns within a family significantly influence individual development.

(Gallardo-Gallardo et al., 2017) emphasizing the need for targeted education for families, especially fathers; to achieve this, various structured training programs are necessary. Further (Anisah, 2011) discussing the importance of parental upbringing in instilling character education in children because it can foster noble character. (Wulan, 2018) In their findings, they explained that the parenting style employed by fathers when the wife had to work abroad was not yet optimal. Fathers were only able to fulfill physical roles such as taking children to school, medical appointments, and staying with them at bedtime, but they were not yet able to fulfill psychological roles such as being a confidant and listening to children's complaints. The recommendations for the development of previous research are discussed in more depth in this study regarding how the "Fathers, let's nurture" training program can bring about the physical and psychological presence of the father, so that the gap in parenting roles within the family is not solely dominated by the mother's role. (Istiyati et al., 2020). The training provided emphasized active listening, empathy, and useful dialog, which are not only beneficial for meeting children's emotional needs but also for improving family well-being (Ajayi, 2025).

Method

The subjects in this study were 68 households, divided into 4 treatment groups, with 17 households in each group. Purposive sampling technique is used in determining research subjects, the selection of subjects from the Sunday morning study environment of AUM Muhammadiyah is a form of contextualization of this study towards the families of Muhammadiyah cadres. have teenage children, and reside in the districts of Srumbung, Secang, and Kajoran.

Procedure

The research conducted was a true experiment using the Solomon Four Group Design. (Saifuddin, 2019), Solomon's research design uses four treatment groups: one experimental group and three control groups. This Solomon design has the advantage of having two and three control groups that function as controls. Control group two was not given a pre-test but was given treatment and a post-test. Control group two served as a comparison group with control group one. If there were differences in scores between the experimental group and control group one, it had to be ensured that the increase in scores was not influenced by pre-test learning. As for the third control group, they were not given a pre-test or treatment but were given a post-test. The control group serves as a comparison between the experimental group and the first control group. If there are differences in scores between the experimental group and the first control group, it is necessary to reconfirm that the increase in scores in the experimental group is truly due to the training effect. Therefore, the function of the third control group is to test a second time whether the intervention provided was successful.

The effect of the intervention provided was assessed by comparing the post-test scores of the four groups. Even if the experimental group has significantly higher values than the control group, the researchers are still not certain that the difference is due to the intervention/training performed. The possibility of the experimental group becoming increasingly sensitive and learning during the pre-test can be anticipated by having control groups two and three. If the scores of control groups two and three are also significantly higher than those of control group one, the researcher can assume that the intervention provided had a significant impact on the post-test score changes, as control groups two and three were not given a pre-test. The design of the Solomon Four-Group Design experiment can be seen in the table below:

Table 1. Solomon Four Group Design

Group Division	Pretest	Treatment	Post test
Experiment	KE Pre	Training	KE Post
Control One	K1 Pre	-	K1 Post
Control Two	-	Training	K2 Post
Control Three	-	-	K3 Post

Note:

E Pre : Measuring communication intensity (*pretest*) in the experimental group

E Post : Measuring communication intensity (*post test*) in the experimental group

K1 Pre: Measuring communication intensity (*pretest*) in control group one

K1 Post: Measuring communication intensity (*post test*) in control group one

K2 Post: Measuring communication intensity (*post test*) in control group two

K3 Post: Measuring communication intensity (*post test*) in control group three

Data Measurement

This "Fathers, Let's Nurture" training module is based on the book "Becoming a Father Who Educates Civilization" written by Rusfi (2018), which includes materials on the functions of a father, educating millennial children, how fathers interact with children, selfish fathers vs. educating fathers, and Tazkiyatun Nafs. This module has been validated by 3 experts, referring to 10 assessment aspects including language, flow, accuracy of interventions, duration, worksheets, coherence between sessions, theoretical accuracy, time duration, tools and materials, and clarity of work instructions (A. L. A. Haq & Pambuko, 2023). Based on the results of professional judgment, the "Fathers, Let's Nurture" training module is presented in the following Table 2.

Table 2. Professional Judgment Module Training Results

Assessment Aspects	Expert Validation		
	1	2	3
Language	Good	Good	Good
Flow	Good	Enough	Good
Intervention accuracy	Good	Good	Enough
Duration	Good	Enough	Enough
Worksheet	Good	Good	Enough
Inter-session coherence	Enough	Good	Good
Accuracy of the theory	Good	Good	Good
Duration of the intervention	Enough	Good	Enough
Intervention tools and materials	Good	Good	Enough
Clarity of work instructions	Enough	Enough	Good

The results above are qualitative data from the assessment aspect of the training module. If this qualitative data is converted into quantitative data with an indicator score range of good being worth 3, sufficient being worth 2, and poor being worth 1, the following results will be obtained: validator 1 gives a total score of 24, validator 2 gives a total score of 27, and validator 3 gives a total score of 26. The total score for this intervention module is $27+27+25:3=26.33$. Based on the categorization formula (Haq, Akhmad Liana Amrul., Aufa, 2020) across 3 levels, which calculates the mean, standard deviation, and range, the results show that 2 out of 3 validators rated this training module as very good and 1 validator rated this module as good.

Table 3. Training Module Categorization Results

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	1	33,3	33,3	33,3
	Very Good	2	66,7	66,7	100,0
	Total	3	100,0	100,0	

The measurement of family communication intensity in this study uses the family communication intensity scale, which was developed based on the opinion of (Indrawati, 2015) stating that there are four aspects in family communication intensity: empathy, support, positive feelings, and similarity of feelings. The measuring instrument used has undergone a content validity process conducted thru professional judgment (Widhiarso, 2012). Based on the assessment of 3 professional judgments analyzed using the CVR (Content Validity Ratio) formula (Saifuddin Azwar, 2012), it was found that out of a total of 16 items compiled, only 13 items had a value greater than 0.8. This measuring tool has meaning: if the value of the communication intensity scale is high, then the research subject has good family communication intensity. Conversely, if the value of the communication intensity scale is low, then the research subject has poor family communication intensity.

Data Analysis

This research went thru two data analysis testing processes: prerequisite testing and hypothesis testing. The prerequisite test in this study was conducted by performing normality and homogeneity tests. The normality test was intended to determine whether the scores of the variables being studied followed a normal distribution or not. The data used is a comparison of the post-test scores of the experimental and control groups. The rule used is that if the p-value is > 0.05 (greater than 0.05) (Hadi, 2000). The homogeneity test aims to determine whether the variance of scores between the two research groups is equal. The data used is a comparison of the post-test scores of the experimental and control groups. The rule used in this homogeneity test is that if the p-value is > 0.05 (greater than 0.05) (Hadi, 2000). Hypothesis testing in this study depends on the results of the assumption/prerequisite test data analysis. If the prerequisite test data meets the established rules, then hypothesis testing is performed using the T-test technique. However, if the prerequisite test data does not meet the established rules, then hypothesis testing is performed using the Mann Whitney U test technique (Arikunto, 2010). The SPSS software was used in the data analysis section.

Result

The results of the assumption tests in this study showed a p-value of 0.200. The rule used in this homogeneity test is a p-value > 0.05 (must be greater than 0.05). Based on the statistical test results, it can be concluded that the scores of the variables studied follow a normal distribution. The results of the homogeneity test in this study showed a p-value of 0.008. The rule used in the homogeneity test is a p-value > 0.05 (must be greater than 0.05). Based on the statistical test results, it can be concluded that there is no difference in the variance of pretest scores between the experimental and control groups. This proves that the purpose of the homogeneity test was not achieved, namely the variance of post-test scores between the two research groups was not equal (Azwar, 2018). Hypothesis testing in this study used a non-parametric approach. This was because the data obtained did not pass the assumption/prerequisite test for homogeneity, so the hypothesis testing was conducted using the Mann Whitney U technique (Arikunto, 2010).

The "Fathers, Let's Nurture" training program is effective in increasing the intensity of communication within the Muhammadiyah community. Heads of households who participated in the "Fathers, Let's Nurture" training program had higher family communication intensity scores compared to heads of households who did not participate in the training. The scores being compared in this hypothesis test are the post-test scores of the experimental group (the group that received training) with the scores of control group 1 (the group that did not receive training). The result is $Z = -3.402$ with an Asymp. Sig of 0.001 ($p < 0.05$). This result confirms that there is an effect of the "Fathers, Let's Nurture" training on increasing the communication intensity scale score within the Muhammadiyah organization.

Table 4. Hypothesis Test Results for Experimental Group and Control Group 1

Test Statistics ^a		POSTKEK1
Mann-Whitney U		46,500
Wilcoxon W		199,500
Z		-3,402
Asymp. Sig. (2-tailed)		,001
Exact Sig. [2*(1-tailed Sig.)]		,000 ^b

The next hypothesis test aims to ensure that the increase in post-test scores in the experimental group is purely due to the training provided, not because of the learning process during the pre-test. This result was obtained by comparing the post-test scores of the experimental group (the group that received training but was given a pre-test) and control group 2 (the group that received training but was not given a pre-test). If there is a difference in scores between the experimental group and the control group, it is possible that the increased intensity of communication is due to pre-test learning factors. Conversely, if there is no difference in scores between the experimental group and the control group, it is possible that the increased intensity of communication is due to the intervention's influence, not pre-test learning factors. The results obtained a Z value of -3.506 with an Asymp. Sig of 0.000 ($p < 0.05$). The rule used is that if $p < 0.05$, it means the increase in the communication intensity scale score is due to the influence of the "Fathers, Let's Nurture" training intervention, not due to other factors.

Table 5. Results of Hypothesis Testing for Experimental and Control Group 2

Test Statistics ^a		POSTKEK2
Mann-Whitney U		43,000
Wilcoxon W		196,000
Z		-3,506
Asymp. Sig. (2-tailed)		,000
Exact Sig. [2*(1-tailed Sig.)]		,000 ^b

The final hypothesis test is to reconfirm that the increase in post-test scores in the experimental group is purely due to the training provided. This result was obtained by comparing the post-test scores of the experimental group (the group that received training) with control group 3 (the group that received no training or pre-test at all). The results obtained a Z value of -3.664 with an Asymp. Sig of 0.000 ($p < 0.05$), meaning that the "Fathers, Let's Nurture" training is truly effective in increasing the communication intensity scale scores within the Muhammadiyah community.

Table 6. Results of Hypothesis Testing for Experimental and Control Group 3

Test Statistics ^a		POSTKEK3
Mann-Whitney U		39.000
Wilcoxon W		192.000
Z		-3.664
Asymp. Sig. (2-tailed)		.000
Exact Sig. [2*(1-tailed Sig.)]		.000 ^b

Overall, the results of the hypothesis test from the three control groups support the conclusion that the increase in the intensity of family communication in the experimental group was consistently influenced by the "father, let's nurture"

Discussion

The inferential statistical approach used in the hypothesis analysis of this study employed non-parametric statistics. Although the hypothesis test results indicated that the "father, let's nurture " training was effective in increasing communication intensity within the Muhammadiyah community, these findings are only applicable to the population and research subjects of this study and cannot be generalized to other groups. This is because one of the homogeneity tests in this study had a p-value less than 0.050 (Saifuddin, 2019). Some of the materials presented in this training include the role of a father, educating children in the millennial era, selfish fathers vs. educating fathers, and tazkiyatun nafs (purification of the soul). The "Fathers, Let's Nurture" training program is illustrated in Figure 1 below.

Table 7. Training Blueprint

No	Time Estimate	Sesi	Session Name	Goal	Activity	Method	Tools and Materials	Duration
1.	20 Minute	1	Introduce and Set Goals	So that participants can get to know the presenters and other participants better so that a pleasant atmosphere can be created. The presenters have more freedom to deliver training contracts.	Ice Breaking “Who Is He, Who Am I”	Games	Loudspeaker/Mic	08.00-08.20
2.	120 Minute	2	Functions of a Father	Participants are expected to know the functions and roles of a father in the family, what forms they take.	Trainer explains the function of a father	Story Telling and Lecture	Mic, LCD, Whiteboard, Marker and Eraser	08.20-10.20
3.	10 Minute		Coffe Break	Enjoy the meal	Eat and Drink Coffee			10.20-10.30
4.	90 Minute	3	Educating millennial children	Participants are expected to be able to know how to educate children in today's era.	Participants were introduced to various ways of educating millennial children.	Lectures and Small Group Discussions	Mic, LCD, Worksheet Paper, Ballpoint	10.30-12.00
5.	60 Minute		ISOMA	Participants and speakers can perform the Dhuhur prayer and enjoy lunch.	Eat, drink, pray			12.00-13.00
6.	120 Minute	4	Selfish Father Vs Educator Father	Participants are expected to be able to differentiate between being an educational father and being selfish.	Participants are introduced to various forms and models of appreciation, from simple to complex.	Lectures, Small Group Discussions and Practice	Mic, LCD, Worksheet Paper, Ballpoint	13.00-15.00.
7.	30 Minute		Coffe Break dan Prayer Asar	Enjoy the meal and Asar prayers	Eat Snacks and Drink Coffee			15.00-15.30
8.	90 Minute	5	Tazkiyatun Nafs/ Purification of the Self	Participants are expected to be able to reflect on past educational mistakes and be willing to improve in the present.	Participants are given insight into how to properly raise children.	Lecture and Reflection	Mic, LCD, Worksheet Paper, Ballpoint	15.30-17.00

Gentleman (2015) revealing various recent research studies on positive father involvement (PFI) having a significant impact on children's social and emotional development. A father's central role as a role model in demonstrating empathy will leave a lasting impression on how one responds to and identifies the feelings of others (Rizki, 2024). When a father teaches the word "please" when asking for help or "sorry" when making a mistake, the child will learn to recognize the reactions of others and will subsequently adopt the father's behavior (Gentleman, 2015). Playful interaction between father and child can also serve as a bridge for the child's future social skill development (Leidy et al., 2020). Additionally, thru the experience of playing together, children will also learn to read and respond to emotional situations (Leidy et al., 2020). It is important to instill in children that not all conditions and situations in human life are always favorable and pleasant. (Cook, Anna, Jopling, Michael, Pillinger, Claire, Riordan, 2023). Further (Leidy et al., 2020) Conveying the quality and function of a father is very influential in reducing misbehavior in the future. This can happen because the father will function as a tutor to teach children emotional regulation and as an educator in conflict resolution. A father will tend to apply a firm parenting style to a child with the aim of instilling responsibility and independence in the child. This will have an impact on reducing depressive conditions when the child reaches the pre-adolescent developmental phase. (Leidy et al., 2020). The purpose of the material on the father's function is to provide an understanding of the roles that must be played in the child-rearing process.

The current era of globalization and digitalization presents unique challenges in educating children. The information children receive comes not only from their family environment, school, and society, but also from the very free flow of information from the virtual world. (Kamnardsiri et al., 2021), Parents need to learn how to raise children amidst the increasingly complex technological developments (Trialovena Firizbrilian Purbasafir, Siti Suminarti Fasikha, 2018). (Edy, Myrnawati., Sumantri, M, Syarif., 2018) Explaining that one of the keys to parents' success in raising children in the digital age is to provide guidance on the technology their children use, (Istiyati et al., 2020) stating that the role and function of the father is very important for providing guidance and monitoring of the technology used by children, and further (Rahman, 2008) With a democratic parenting approach, interaction and communication between father and child are better maintained, and the technology accessed by the child is also more closely monitored. The development of current technology and applications allows children to access information from their cell phones, enabling them to see and compare the conditions of teenagers their age thru social and digital media. (Nur Ika Fatmawati, 2019), Parents play an important role in communicating their expectations to their children and vice versa throughout the entire parenting process. The critical, active, confident, and future-oriented nature and character of millennial children can be used as a formula for parents in utilizing technology. (Nur Ika Fatmawati, 2019). (Rusfi, 2018) Adding the father's role in discussing the benefits of technology for children is important to achieve parenting goals within the family.

There's no formal education for being a parent, so every experience interacting with a child needs to be used as a learning opportunity to improve the parenting process. (A. L. A. H. Haq et al., 2022). Being an educator father certainly means more than just being the breadwinner; it involves actively educating and monitoring character development and being directly involved in intensive and high-quality communication processes. Two-way communication involves the exchange of messages and feedback between father and child. Some things fathers can do to implement two-way communication include listening to their child's stories or sharing positive experiences with their child. (Hatiningsih, 2013). Good two-way communication between a child and others can provide the child with positive feelings. The child will feel more valued, which will enhance their character development and social skills (Puspitasari et al., 2013).

The effort to be an educator father is by providing a role model for the child, a child who views their parents as credible figures and has a warm relationship with them. (Leidy et al., 2020), more readily accept the values socialized by both parents than parents who are not credible in the child's eyes (Lestari, 2018). The need for a father to be a role model first is one of the keys to successful communication within the family. The role modeling of parents, especially the father, will foster positive emotional support and a sense of shared feelings between father and child (Gentleman, 2015). Another thing a father needs to do to increase the intensity of communication is to be consistent in his words and actions when interacting. A child is an excellent imitator of the words and deeds of their parents, so we must pay more attention to all behaviors and words displayed in front of the child. (Alma Amarthatia Azzahra et al., 2021). Children will become more disciplined and responsible individuals if parents can teach them everything consistently, according to (Zuchdi, 1995) This can

happen because the child is recording everything they see while interacting with their parents (VALEO, 2013). Children also learn to understand the boundaries taught by their parents. (Edy, Myrnawati., Sumantri, M, Syarif., 2018).

The self-purification (tazkiyatun nafs) performed by the father plays an important role not only in shaping a calmer personality but also in creating a progressive parenting climate for the child.(Ahmad, 2013), In the process of self-purification, the father is instructed to teach goodness (commanding good) first, before forbidding evil (forbidding wrong). Thru this method, the father's attitude will be far from feeling like the best and most correct as the head of the family; the father will be fully aware that as a human being, he still has much to learn at all times (Gentleman, 2015). Tazkiyatun nafs helps fathers understand and appreciate every potential their child possesses, thus minimizing the tendency to compare one child's achievements with another's. This naturally impacts communication within the family, (Gea, 2023) The child will become more confident, and their empathy and social sensitivity will increase. Part of the self-purification process also allows fathers to regulate their emotions, so what they show in front of their children is well-manifested expression. This condition can create a warm atmosphere between fathers and children, resulting in them being able to express their emotions honestly and openly.(Ayu, 2019).

Fathers who practice self-purification tend to have more open minds toward new knowledge and suggestions and input in educating their children.(Calvin & Hidayat, 2022). This open attitude toward positive new things is one of the initial assets in creating a communication climate between father and child. The two-way discussions held by father and child to make decisions sharpen the child's ability to make independent decisions and also take responsibility for their own choices.(Arsyia Fajarrini & Umam, 2023). Positive feelings and a sense of shared experience between father and child will emerge when the father and child approach a situation or decision with open minds. The child will also feel more valued because their presence is recognized and needed by the father. The Islamic Life Guide for Muhammadiyah Citizens published by(Pimpinan Pusat Muhamamadiyah, 2000) highlighting how cadre development begins from the lowest level of the structure, namely the family, the ultimate goal of the "Father, Let's Nurture" training is to increase the intensity of communication within the family, which will partially create Persyarikatan cadres starting from the family.

Conclusion

The "Fathers, Let's Nurture" training is one effort to strengthen the role of fathers in the parenting process and communication within the family. All aspects of the training material, including the functions of a father, educating children in the millennial era, how fathers interact with children, selfish fathers vs. educating fathers, and Tazkiyatun Nafs, are able to collectively improve all aspects of communication intensity within the family, including increasing empathy, support, positive feelings, and a sense of shared feelings toward children. Increased father participation in parenting can improve communication within the family, which aligns with what is written in the Islamic life guide for Muhammadiyah members: the easiest process of cadre development begins within the family environment. Future research built upon this study includes the development of training modules focused on father role development. Additionally, a multidisciplinary approach between psychology and education can provide more effective intervention designs not only at home but also at school. Finally, future research suggestions related to this topic are to consider longitudinal studies with more validated instruments to measure changes in the desired variables.

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