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Connectivity Without Proximity: Technoconferencing and the Transformation of Family Communication in the Gadget Era

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Abstract

Objective: To examine how gadget use creates technoference and reshapes family communication, emphasizing the quality of attention and presence rather than screen time. **Theoretical framework:** Combines family communication, family systems, technology domestication, parental mediation, and attention economy theories to explain technoference and phubbing. **Literature review:** Prior studies link gadget use to lower responsiveness and relationship quality, but also acknowledge its benefits for coordination and support. Most research still relies on screen-time measures and cross-sectional designs. **Methods:** This study employed qualitative methods through a structured literature review and thematic synthesis. Searches were conducted in Scopus, Web of Science, PubMed, and Google Scholar using a combination of the terms technoference, parental phubbing, family communication, smartphone, parent–child interaction, and digital parenting. Publications were analyzed through coding of meaning units, theme clustering, cross-design comparison, and conceptual interpretation. **Results:** The synthesis yielded five main themes: fragmentation of attention and loss of engagement cues; decreased responsiveness and emotional validation; conflict circulation and modeling of digital behavior; the ambivalence of gadgets as both connectors and barriers; and boundary negotiation as a means of managing family communication. The findings suggest that gadget consequences are not inherent to the device or determined solely by duration. Their impact depends on the relational value of a moment, the degree of distraction, the purpose of the activity, the clarity of the rules, and the interpretations of family members. **Implications:** This study shifts the focus from screen time to communication quality, emphasizing participatory family rules, gadget-free routines, parental role modeling, and digital literacy. **Novelty:** The KABAT model (Context, Attention, Boundaries, Activities, and Interpretations) explains how gadgets shape family communication by focusing on communication episodes rather than devices, providing a framework for future longitudinal and cross-cultural research.

Keywords: family communication, gadgets, technoference and phubbing, emotional closeness, digital parenting

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INTRODUCTION

Gadgets have become the infrastructure of family communication. Instant messaging helps parents coordinate pick-ups, couples manage household chores, and long-distance families maintain a sense of togetherness. In this sense, digital devices are not external to the family; they have become embedded in everyday routines, relationships, and role-sharing. The domestication of technology perspective explains that the meaning of a technology is formed as families adopt, place, negotiate, and display it in domestic life [1],[2]. Therefore, gadgets cannot be treated simply as technical objects or variables of duration of use.

At the same time, networked connections do not always result in relational closeness. Notifications, screens, and the demand for constant contact can distract attention at moments when family members need acknowledgement, response, or support. McDaniel and Coyne introduced the term technoference to describe technological interruptions in couple relationships [3]. The concept was later extended to parenting and parent–child interactions [4]-[8]. Meanwhile, phubbing refers to the act of ignoring others present because attention is directed to a phone [9],[10]. These two concepts overlap, but are not identical. Technoference emphasizes technological interruptions to relational processes, while phubbing emphasizes the social experience when one feels subservient to device use.

The quality of family communication is not solely determined by the number of messages exchanged. Communication that sustains closeness requires psychological presence, responsiveness, the ability to read nonverbal cues, and validation of family members' efforts to build connections. Even the presence of a telephone without its use can diminish the quality of certain conversations, particularly when the topics are personally meaningful [11], [12]. Within families, the consequences are more complex because interactions are repeated, involve role imbalances between parents and children, and are related to the learning of communication norms.

Previous research has linked parental device use to reduced responsiveness, increased conflict, child behavioral problems, and poor relationship quality [5][8], [13]-[17]. However, readings that emphasize only negative impacts risk falling into technological determinism and moral panic. The same devices also enable social support, long-distance relationship maintenance, parenting information seeking, experience sharing, and family coordination [18]-[22]. Thus, the key issue is not simply whether gadgets are used, but how, when, for what purposes, and how that use is interpreted by family members.

The urgency of this issue is heightened because the portability of smartphones has erased many of the temporal and spatial boundaries that previously separated media activities from family conversations. Television, for example, typically occupies a specific location and can be viewed together. Smartphones are personal, always on, and capable of bringing work, entertainment, news, social networks, and social obligations onto a single screen. This convergence of functions means that family members cannot always determine why someone is checking their device. This ambiguity of activity is communicatively important because the same apparent behavior looking at a screen can mean responding to an emergency, working, seeking information for the family, or avoiding conversation. When the purpose is not clear, other members fill in the information gaps with their own relational interpretations.

This transformation also alters the structure of social availability. Before always-connected devices became commonplace, being at home was relatively easy to interpret as being available for family interactions. Now, physical presence is not synonymous with psychological availability. One can sit with family while maintaining intense engagement with work or social networks outside the home. This creates what this article calls a tension between co-presence and communicative presence: bodies are in the same space, but attention and response orientation are dispersed across multiple arenas. This tension is what makes the phrase “connectivity without proximity” more than a metaphor; it describes the

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misalignment between the technical capacity to connect and the relational experience of being truly accompanied.

Within families, attention is also a moral resource. Who has the right to interrupt, which digital activities are considered legitimate, and whose needs take priority are all issues of power. Parents' work messages are often treated as necessities, while children's online games or conversations are categorized as distractions. Conversely, children may view parents' media use as a model that justifies their own habits. This imbalance in judgment makes gadget conflicts about fairness, respect, and authority, rather than simply differences in usage preferences. Therefore, family communication research needs to move beyond device inventory to an analysis of legitimacy, norms, and the negotiation of meaning.

Developmental dimensions further complicate matters. In early childhood, facial expressions, turn-taking, and joint attention play a role in language development and emotional regulation. During school, devices become part of learning and peer relationships. In adolescence, privacy, autonomy, identity, and social participation become increasingly important. The same parental behavior can have different meanings at each stage. Checking a phone while caring for an infant primarily alters the flow of responses and joint attention; in adolescents, it can also be read as disinterest, unequal supervision, or a violation of the principle of reciprocity. Reviews of digital parenting emphasize the need to understand family heterogeneity and the bidirectional influence between parents and children [1].

Three gaps underlie this article. First, many studies focus on screen time or frequency of use, yet these measures are inadequate in capturing disrupted communication processes. Second, the literature often separates partner, parent–child, and digital parenting relationships, even though all three are within the same family system. Third, practical recommendations often stop at bans on device use, without explaining how families negotiate fair and sustainable boundaries. This article addresses three questions: (1) through what communication mechanisms do gadgets generate technoference in families; (2) how gadgets can simultaneously diminish and support closeness; and (3) what conceptual framework can explain the varying consequences of gadget use. The article's contribution lies in its synthesis across studies and development of the KABAT model context, attention, boundaries, activities, and interpretation as an analytical tool for understanding the transformation of family communication.

LITERATURE REVIEW

Family Communication as a Relational System

Family communication patterns theory views the family as an environment that shapes how members speak, disagree, and manage authority. Two important orientations are conversation orientation and conformity orientation [23],[24]. Families with a high conversation orientation create space for the exchange of ideas and the expression of feelings. In contrast, those with a high conformity orientation emphasize uniformity, hierarchy, and obedience. Gadgets can extend conversations through digital channels, but they also move them into private, algorithmic spaces that are less visible to other members. A family systems perspective asserts that changes in one subsystem affect others [25]. Habitual phone checking due to work stress, for example, can reduce responsiveness to a partner. This strain on the partner then affects the consistency of parenting and the child's emotional climate. Therefore, technoference is not appropriately understood simply as a failure of individual self-control; it can arise from work demands, social norms, the persuasive design of apps, and family coordination patterns.

Technoferencing, Phubbing, and the Attention Economy

Technoference refers to the interruption or intrusion of technology into relational interactions and routines [3]. Distractions can take the form of notifications, shifting gaze,

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pauses in response, or mental attention remaining attached to a digital activity. In parenting, the concept encompasses device use that diminishes parental engagement at times when a child is seeking attention [5]–[8]. Phubbing highlights the perceived social rejection that occurs when someone prioritizes their phone over their interaction partner [9],[10]. This distinction is important. Not all phone use constitutes technoference, and not every interruption is interpreted as rejection. A parent using their phone to show a child family photos may be reinforcing the conversation. Conversely, brief but frequent use while a child is sharing an emotional experience may be perceived as highly disruptive. Relational impact thus depends on the value of the communication moment, the visibility of the purpose of the use, and the availability of remedial action following the interruption.

Digital Parenting and Boundary Negotiation

Parental mediation encompasses strategies of setting boundaries, active conversations, shared use, monitoring, and participatory learning [26]–[31]. Changing media ecosystems mean that parents cannot simply control duration. They need to explain the rationale for rules, model them, understand their children's digital activities, and create space for age-appropriate negotiation. The concept of parental mediation is evolving from television management to more complex digital parenting because devices are personal, portable, and always connected [28]–[31]. Inconsistent rules can potentially lose legitimacy. When parents prohibit phones at the dinner table but continue to check work messages, children may interpret the discrepancy as hypocrisy or unfairness. Conversely, explaining the purpose, noting before distractions, and recommitting to the conversation can maintain a sense of respect. Thus, digital boundaries are a communication practice, not simply device control.

METHODOLOGY

This study used a qualitative approach with a structured literature review and thematic synthesis design. The design was chosen to integrate findings from qualitative, quantitative, observational, longitudinal, and conceptual research without estimating combined effects. Reporting followed the PRISMA 2020 transparency principles [32], while the synthesis process adapted the stages of thematic synthesis by Thomas and Harden [33].The search was conducted on Scopus, Web of Science, PubMed, and Google Scholar. Key term combinations included: (technoference OR parental phubbing OR phone snubbing OR smartphone interruption) AND (family communication OR parent–child interaction OR couple relationship OR digital parenting). Additional searches included the terms parental mediation, family media ecology, mobile phone presence, and family connectedness. The primary publication range was set from 2010–2026 to capture the development of smartphones, while theoretical works prior to 2010 were retained if they were important for building a conceptual foundation. Inclusion criteria consisted of: (1) relevant journal articles, academic books, or scientific chapters; (2) discussing gadget use in the context of family communication or relationships; (3) providing a methodological description or assessable conceptual argument; and (4) published in Indonesian or English. Works were excluded if they only discussed the clinical effects of screen time without a relational dimension, focused on the technical performance of the device, or did not provide verifiable bibliographic information.

The analysis was conducted in four stages. First, information regarding family context, relationship type, tools, key concepts, methods, and findings was extracted. Second, units of meaning describing the communication process were initially coded, such as “shifting gaze,” “delayed response,” “feeling unimportant,” “rule conflict,” “coordination,” and “shared use.” Third, codes were consistently compared to form descriptive themes. Fourth, themes were interpreted into the KABAT conceptual model. The credibility of the synthesis was maintained by comparing results across designs, distinguishing association from causality, and actively seeking findings that indicated benefits or null effects. Because the study did not involve human participants or personal data, ethical approval was not required. However,

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protocols should be registered and PRISMA flow diagrams completed by authors prior to journal submission.

Table 1. Research Method Used in This Study

Aspect	Description
Type of Research	Qualitative research using a Structured Literature Review (SLR) with thematic synthesis.
Approach	Qualitative approach integrating
Research Objective	To explain how gadget use creates technoference and transforms family communication, and to develop the KABAT conceptual model.
Rationale for Approach	To synthesize diverse evidence without estimating pooled effects and to generate a comprehensive conceptual understanding.
Key Figures Analyzed	Parents, children, couples, and family members involved in technology-mediated communication.
Main Data Sources	Scopus, Web of Science, PubMed, and Google Scholar (publications from 2010–2026, with key pre-2010 theoretical works included).
Method of Analysis	PRISMA 2020-guided literature review, thematic synthesis (Thomas & Harden), data extraction, open coding, theme development, and conceptual interpretation.
Theoretical Framework	Family Communication Patterns, Family Systems Theory, Technology Domestication, Parental Mediation, and Attention Economy.
Focus of Analysis	Technoference, parental phubbing, family communication, responsiveness, attention management, emotional closeness, coordination, and shared media use.
Expected Outcome	A synthesized explanation of gadget-mediated family communication and the development of the KABAT (Konseptual Analisis Berbasis Attention dan Technoference) model.

Table 1 presents the qualitative research methodology employed in this study through a Structured Literature Review (SLR) guided by PRISMA 2020. The approach synthesizes evidence from Scopus, Web of Science, PubMed, and Google Scholar, covering relevant publications from 2010–2026 and selected earlier theoretical works. The analysis applies thematic synthesis, open coding, data extraction, and conceptual interpretation. Drawing on family communication, systems theory, technology domestication, parental mediation, and attention economy perspectives, the study examines technoference, phubbing, emotional closeness, and digital parenting to develop the KABAT conceptual model.

RESULT AND DISCUSSION

Attention Fragmentation and Loss of Engagement Cues

The first theme suggests that the primary distraction of gadgets operates through attentional fragmentation. Attention in conversation is not just a cognitive process, but a relational signal. Eye contact, timely responses, and body orientation communicate respect. When gaze repeatedly shifts to the screen, the received meta-communicative message may be: “something outside this conversation is more important.” Experiments on the presence of phones have found decreased immediacy and quality of conversation, particularly on meaningful topics [11]. Naturalistic studies also show lower quality interactions when devices are present or in use [12], [13].

The issue isn't simply the length of time spent on a call. Interruptions of a few seconds can be costly if they occur at a vulnerable moment, while longer use is acceptable when

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mutually agreed upon. The concept of "screen time" therefore needs to be complemented by "relational time": when the interruption occurs, who initiated the conversation, and whether the other person needs support. In family communication, the quality of attention transitions is as important as the duration. Providing clarity "I need to respond to a work message for two minutes, then we'll continue" reduces ambiguity and provides a commitment to reconnect.

Attention fragmentation has at least three layers. First, the visual layer occurs when the gaze shifts from the face to the screen. Second, the interactional layer is evident through pauses, minimal responses, or loss of topic continuity. Third, the cognitive layer occurs when the device has been put down but the mind remains tethered to previous messages, tasks, or content. Measurements that only record whether the phone is in hand fail to capture this attentional residue. This explains why family members can feel an absence even when the device is no longer visible [15].

The meaning of interruption is also influenced by the structure of the conversation sequence. Interrupting before a family member begins speaking differs from interrupting after someone has opened up. In communication analysis, emotional disclosure creates a higher response obligation. When a device interrupts at that point, the cost is not just a loss of information, but a failure to acknowledge it. Therefore, future studies need to code the position of interruptions within the interaction sequence, rather than simply counting the frequency of use. Findings regarding the effects of phone presence should also be read with caution. Devices can serve as a symbol of alternative availability: interlocutors are aware that attention can be diverted at any time. However, this symbolic effect likely depends on norms, proximity, and topic. In families that have agreed on device use, the presence of a phone may not produce the same threat. Thus, the relationship between devices and conversation quality is mediated by shared expectations, not universal.

Responsiveness, Emotional Validation, and the Cycle of Conflict

Parental observations and reports indicate that device use can be associated with slower, shorter, or more forceful responses from children [13]–[16]. When a child fails to elicit a response, he or she may increase the volume, repeat requests, or engage in behaviors that are perceived as disruptive. Parents then experience stress and increasingly seek out devices as a form of respite or self-regulation. This pattern creates a cycle: stress drives device use, use triggers disruption of interactions, and disruption increases stress [7], [8].

McDaniel and Radesky's longitudinal findings suggest a reciprocal relationship between parental technology use, parenting stress, and child behavior problems [8]. However, causal inferences require caution. Children with difficult temperaments may increase parents' need to seek support or respite via telephone. Therefore, devices can serve as both a trigger and a coping strategy. A responsible synthesis does not simplify the relationship to "gadgets cause child problems," but rather places it within a transactional process.

In couples, partner phubbing is associated with phone conflict, lower relationship satisfaction, and poorer well-being [3], [34]–[36]. Couple conflict can spill over into the parenting subsystem through emotional exhaustion and poor coordination. This means that technoference has systemic effects: disruption in one relationship can impact the family's overall communication climate. Responsiveness consists of the ability to understand needs, validate experiences, and demonstrate concern. Gadgets can interfere with these three elements in different ways. Distracted attention reduces the accuracy of signal reading; automatic responses like "yes" or "just a minute" can fail to validate; and repeated interruptions can create the impression that the other person's needs are unimportant. The effects are cumulative. A single interruption may be easily remedied, but repeated patterns create the expectation that attempts to connect will not elicit a full response.

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A meta-analysis of parental phubbing found associations with internalizing and externalizing problems and negative associations with self-concept and social-emotional competence [35]. These aggregate findings reinforce the importance of the phenomenon, but do not, by themselves, establish causality. Many studies used cross-sectional designs, single-source reports, and samples from a single national context. Their scientific value lies in the consistency of patterns, while their limitations lie in the inability to separate selection, reverse causation, and unmeasured family factors. When conflict escalates, devices can also serve as temporary refuges. Parents and children may turn to screens to de-escalate, seek support, or avoid escalation. This regulatory function isn't always negative. Pauses can be productive when openly expressed and followed by a return to discussing the issue. They become problematic when use turns into chronic avoidance. The distinction between restorative pauses and relational avoidance needs to be a focus of qualitative research, as they may appear identical in duration data.

Behavioral Modeling and the Reproduction of Digital Norms

Parents are both regulators and users of technology. Children not only obey explicit rules, but also observe when devices are considered acceptable to interrupt conversations. The mismatch between rules and parental behavior reduces the legitimacy of mediation. Several studies link parental phubbing to problematic smartphone use in adolescents through relationship quality, loneliness, fear of being left behind, or low self-control [37]–[40].

This process can be read as a reproduction of communication norms. If notifications always elicit an immediate response, families learn that digital access takes priority over the presence of others. Conversely, if parents demonstrate how to delay responses, explain urgency, and ask permission before using devices, children learn a model of attention management. Effective digital parenting, then, involves not just setting limits, but practicing an ethic of attention. Modeling occurs not only through actions but also through the language that accompanies them. Phrases like "this is important" or "just a moment" categorize certain activities as exceptions. If exceptions are used too often, rules lose their normative power. Conversely, when parents state the goal, estimated duration, and rationale for prioritization, children learn that attention can be redirected responsibly. This transparency transforms the device from a source of uncertainty to an object of coordination [41] [42].

Children and adolescents are not passive recipients of digital norms. They test consistency, negotiate privacy, and compare house rules with peer practices. At some point, children's digital competence can even surpass that of their parents, leading to a reversal of socialization. This phenomenon demands a dialogic concept of mediation: parental authority remains, but knowledge about risks, platforms, and digital culture can be distributed. Systematic reviews of digital parenting indicate that bidirectional influences and support ecologies beyond parents remain understudied [43]-[46]. Consequently, the success of rules should not be judged solely on compliance. Good rules also improve family members' ability to explain media choices, recognize others' needs, and regulate themselves when unsupervised. In other words, the long-term goal of digital parenting is relational literacy: the ability to understand how technology use affects attention, power, emotions, and trust .

Ambivalence: Gadgets as Connectors and Barriers

The fourth theme rejects the view that gadgets always undermine communication. Technology allows families to maintain contact across distances, coordinate safety, share photos, provide brief support, and participate in shared activities [47]. In migrant or transnational families, digital communication can even become the primary means of maintaining daily presence. Shared use—watching, searching for information, playing, or creating content—can become objects of conversation and sources of shared identity [48].

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The difference between connection and intimacy lies in the quality of technology's integration into relationships. Connection refers to the availability of channels, while intimacy refers to the experience of being understood, accepted, and responded to. Gadgets expand the capacity for connection, but intimacy only forms when channels are used for responsive exchange. Therefore, the same device can function as a bridge in one context and a barrier in another.

Findings of benefits often receive less attention than findings of risks [6]. This bias can result in unrealistic recommendations for families who depend on devices for work, education, health, or cross-distance contact. A more proportionate approach evaluates the appropriateness of activities to relational needs, rather than treating all uses as equal. This ambivalence can be explained by the distinction between relationship-oriented and parallel use. In relationship-oriented use, the device becomes a shared medium or object: family members make calls to relatives, browse information, share humor, or create digital memories. In parallel use, each person engages in separate content streams despite occupying the same space. Parallel use isn't necessarily negative, as families also need autonomy. The problem arises when it displaces moments implicitly or explicitly intended for togetherness [49].

Gadgets can also expand the communication repertoire for family members who find it easier to express emotions through text. Texting can provide time to formulate thoughts, reduce the pressure of face-to-face interaction, and open up conversations that can then be continued in person. However, texting reduces some nonverbal cues and allows for ambiguity. Therefore, digital channels are most effective not as a universal replacement for conversation, but rather as part of an ecosystem of channels chosen according to need.

This perspective rejects the simplistic opposition of online versus offline. Contemporary family relationships are hybrid: conversations begin through text messages, continue at the dinner table, are documented in photographs, and are maintained through the family group. A more appropriate unit of analysis is the sequence of cross-channel communication. Research that measures only one platform or one episode risks missing how families combine technology and face-to-face interaction to build continuity in relationships. Studies of families with young children also show that the domestication of technology is not simply a process of device adoption, but rather a reconfiguration of parenting routines, spaces, and identities [50]. Parents may view devices as both educational tools and sources of guilt. This subjective ambivalence is important: anxieties about phone use can influence how parents evaluate themselves and respond to their children. Public recommendations that are too absolute have the potential to exacerbate guilt without providing applicable relational strategies.

Boundary Negotiation as Communication Governance

Boundaries can be temporal for example, no devices during mealtimes; spatial—phones are kept out of the bedroom; relational—not checking notifications when a family member raises a concern; or functional use is still permitted for emergencies. The effectiveness of boundaries depends on consistency, explanation, flexibility, and family member participation. Active mediation and shared use strategies tend to be more communicative than unilateral prohibitions because they open up reasoning and encourage reflection [26]–[31]. However, limits remain relevant for younger children. The challenge is to combine structure with role modeling. Limits also need to acknowledge power imbalances: parents' work is often given “essential” status, while children's digital activities are considered entertainment. Conversations about the purpose of use can reduce such categorization conflicts [51].

Relational repair practices are crucial because interruptions are impossible to completely eliminate. Repairs can include apologizing, repeating missed parts of a story, putting down devices, and restoring eye contact. Thus, healthy family communication is not determined by

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the absence of interruptions, but by the ability to recognize and repair them. Effective boundaries are specific enough to guide behavior, but flexible enough to accommodate emergencies and life-stage changes. A “no phones” rule is too broad and easily violated; a “for the first twenty minutes of dinner, all phones are put away unless there is an emergency” rule is more observable and negotiable. Clarity reduces conflict of interpretation, while shared reasons increase legitimacy [28].

The rule-making process is also an indicator of the quality of family communication. Unilaterally decided rules may be effective in the short term, but they do not build the capacity for reflection. Conversely, fully equal negotiation is not always appropriate for young children [52]. Adaptive governance balances developmental authority with participation: parents maintain protective responsibilities while allowing increasing space for children's voices as they mature. Families need to distinguish boundaries around devices, content, and interruptions. A family might allow devices in shared spaces, restrict certain types of content, and prohibit interruptions during emotional conversations. This distinction results in more precise policies than rules based solely on duration. It also allows families to maintain the benefits of devices while protecting high-value communication moments.

KABAT Model

Based on the synthesis, this article proposes a KABAT model consisting of five dimensions.

1. **Context:**The relational value of the moment when the device is used. Interrupting an emotional conversation is different from using it when a family member is engaged in an independent activity.
2. **Attention:**the degree of cognitive and behavioral shift of attention from the interlocutor to the device.
3. **Limit:**clarity, consistency, and legitimacy of family rules regarding gadget use.
4. **Activity:**purpose of use—work, coordination, support, entertainment, co-parenting, or avoidance.
5. **Interpretation:**the meanings that family members give, such as feeling neglected, understanding urgency, or experiencing use as a shared activity.

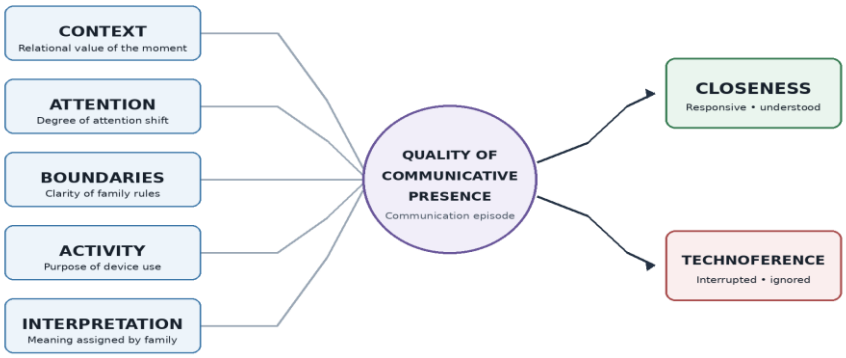

Figure 1. KABAT Model of Communicative Presence in Gadget Use in the Family

Figure 1 illustrates the KABAT model, which explains communicative presence during gadget use within families. Context, attention, boundaries, activity, and interpretation shape the perceived quality of communication. This quality determines two contrasting outcomes: closeness, characterized by responsiveness and understanding, or technoference, characterized by interruption, distraction, and reduced emotional engagement during family interactions and meaningful connection.

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This model explains why the same duration can produce different consequences. The risk of technoference increases when the context is highly relational, attention is highly divided, boundaries are unclear, activities are individualistic or avoidant, and use is interpreted as rejection. Conversely, gadgets can support closeness when activities have relational goals, rules are understood, and family members experience use as coordination or togetherness [53].

The five dimensions of KABAT do not operate in isolation. Context influences expected standards of attention; boundaries shape interpretations; activities legitimize or arouse suspicion; and interpretations of previous episodes influence responses to subsequent interruptions. For example, using the phone for work might be acceptable in a family with clear boundaries and a track record of improving interactions. The same activity might be interpreted as rejection in a family with long-standing conflict and inconsistent rules. This model is therefore relational and historical [54].

KABAT also offers testable propositions. First, the relationship between gadget use frequency and communication quality will be stronger when use occurs in a context of high relational value. Second, activity transparency and boundary clarity will weaken the relationship between interruptions and dismissive interpretations. Third, remedial action will reduce the accumulated negative impact of interruptions. Fourth, joint use will be more likely to promote closeness than parallel use when the initial goal of the situation is togetherness. These propositions allow the conceptual article to develop into an empirical research program.

Theoretically, KABAT links family communication patterns, the domestication of technology, and the attention economy. The model shifts the unit of analysis from devices to communication episodes. Methodologically, the model encourages research to measure not only frequency but also moments, goals, interpretations, and remedial actions. The main practical implication is not demanding that families be completely gadget-free, but rather developing attention management. Families can identify priority moments, use verbal cues when they need to switch to devices, distinguish urgency from habit, and periodically evaluate rules. Interventions should target the entire family system, including work pressure and notification design, rather than solely blaming parents or children.

CONCLUSION

Based on the results of a conceptual study on issue management and political communication messages from an Islamic perspective in the digital era, it can be concluded that the transformation of the digital communication ecosystem has brought fundamental changes to the dynamics of political issue formation and public message construction. The digital era, characterized by the speed of information flow, the dominance of social media, and the algorithmization of content, has made the issue management process increasingly complex, non-linear, and heavily influenced by public emotions and information fragmentation. In this context, conventional issue management approaches oriented towards reputation control and reactive responses are no longer adequate to address the challenges of modern political communication. Therefore, a new paradigm is needed that can integrate strategic, technological, and ethical aspects within a unified analytical framework. The Islamic political communication perspective makes an important contribution through normative principles such as *ṣidq*, *amanah*, *tabayyun*, *shura*, *'adl*, and *maslahah*, which serve as a moral foundation for managing issues and constructing political messages that are responsible, accurate, and oriented towards the public good. This study shows that the integration of issue management and political communication messages based on Islamic values produces a more holistic conceptual model in addressing the challenges of political communication in the digital era. This integrative process encompasses three main stages: issue verification based on *tabayyun* (inquiry), message construction based on *ṣidq* (intelligence) and *amanah* (trustworthiness), and evaluation of the impact of communication

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based on *maslahah* (public interest). This model not only emphasizes the effectiveness of communication in influencing public opinion but also places the dimensions of ethics, justice, and social responsibility as key indicators of the success of political communication. Thus, political communication is no longer understood merely as an instrument of power competition, but as a means of public education, strengthening social cohesion, and establishing a healthy democratic space.

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Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

Use of Artificial Intelligence (AI)

The authors used artificial intelligence tools solely to support language refinement, grammar checking, and academic expression. AI assistance did not replace scholarly judgment, research design, data interpretation, conceptual development, or responsibility for the manuscript.

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