

The Relationship between Public Communication of *Tepuk Sakinah* and Public Perception of Moral Messages

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ABSTRACT

This study was conducted to examine and analyze public perception of the moral message contained in *Tepuk Sakinah* as a form of public communication created by the Office of Religious Affairs (KUA). This study aims to determine the relationship between public communication practices and public perception. This study used a quantitative correlational method involving 40 respondents selected through purposive sampling based on their level of familiarity with *Tepuk Sakinah*. Data were obtained through a structured questionnaire that had been distributed with measurements of public communication dimensions and perceptions of the ABC Attitude Model (cognitive, affective, and conative). Then, the results were analyzed using Spearman's rho correlation. The findings showed that *Tepuk Sakinah* was considered to have a positive influence on all dimensions. As a result, the cognitive aspect received the highest average score. These findings indicate that the public's understanding of moral values in family life is strong. The analysis also revealed a strong positive relationship between public communication and public perception ($r = 0.753$, $p < 0.001$). Meanwhile, the affective dimension had the strongest correlation, indicating that emotional involvement in shaping audience responses is paramount.

Keywords: *Tepuk Sakinah*; Public Perception; Moral Messages

Hubungan antara Komunikasi Publik Tepuk Sakinah dan Persepsi Publik terhadap Pesan Moral

ABSTRAK

Penelitian ini dilakukan untuk mengkaji dan menganalisis persepsi publik terhadap pesan moral yang terkandung dalam *Tepuk Sakinah* sebagai salah satu bentuk komunikasi publik yang dibuat oleh Kantor Urusan Agama (KUA). Penelitian ini bertujuan untuk menganalisis hubungan antara praktik komunikasi publik dan persepsi publik. Penelitian ini menggunakan metode korelasional kuantitatif dengan melibatkan 40 responden yang terpilih melalui seleksi purposive sampling berdasarkan tingkat familiaritas mereka terhadap *Tepuk Sakinah*. Data dikumpulkan melalui hasil kuesioner terstruktur yang sudah disebar dengan mengukur dimensi komunikasi publik dan persepsi terhadap Model Sikap ABC (kognitif, afektif, dan konatif). Selanjutnya, data yang diperoleh dianalisis dengan korelasi Spearman's rho. Hasil temuan menyatakan bahwa *Tepuk Sakinah* dianggap memengaruhi secara positif semua dimensi. Hasilnya, aspek kognitif mendapatkan nilai rata-rata tertinggi. Hal ini mengindikasikan bahwa pemahaman publik terhadap nilai-nilai moral dalam kehidupan keluarga sudah kuat. Temuan lainnya juga menunjukkan adanya hubungan positif yang kuat antara komunikasi publik dan persepsi publik ($r = 0,753$, $p < 0,001$). Sedangkan dimensi afektif memiliki korelasi terkuat, yang menunjukkan bahwa keterlibatan emosional dalam membentuk respons audiens adalah hal terpenting.

Kata-kata Kunci: *Tepuk Sakinah* ; Persepsi Publik; Pesan Moral

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INTRODUCTION

Communication science studies the formation, exchange, and translation of meaning through interactions between humans within the context of culture and societal institutions. Communication science has broad branches, one of which is public communication. Public communication is the process of conveying messages from a communicator to a relatively large, heterogeneous audience or society, carried out either directly or through intermediary media (Mucharam, 2022). Public communication plays a crucial role in the formation and dissemination of meaning or moral and social values in the religious and familial spheres. Public communication is generally carried out by societal institutions as an effort to maintain ideal values, morals, and social realities. One such institution in Indonesia is the Office of Religious Affairs (KUA). KUA functions not only as an administrative institution with authority in religious matters, but also as a public communicator that promotes good marital values, such as *sakinah*, *mawaddah*, and *warahmah* (Kharis, 2025).

The Office of Religious Affairs (KUA) is an official institution under the Ministry of Religious Affairs of the Republic of Indonesia that functions as a public service unit to manage the administration of marriage and other religious activities. The KUA, as a public communicator, has various innovations to convey religious moral messages in a way that is easily understood, accessed, and remembered by the public. One innovation created by the KUA is *Tepuk Sakinah*. *Tepuk Sakinah* is a creative public communication practice manifested through rhythmic movements and simple lyrics that contain moral messages about marriage, especially in Islam. *Tepuk Sakinah* directly promotes good moral values, including marriage readiness, strengthening family resilience, and supporting divorce prevention in Indonesia (Hotimah, 2021). *Tepuk Sakinah* integrates messages in verbal and nonverbal forms, expressions, and interactions related to responsibility, mutual respect, affection, and the roles of husband and wife in carrying out household obligations. *Tepuk Sakinah* is often carried out in family development programs, marriage guidance activities, and as a medium for disseminating information in various regions (Kemenag RI, 2025). *Tepuk Sakinah* was not created to reduce the seriousness of the guidance of the prospective bride and groom, but it was created to create a more relaxed and enjoyable atmosphere (Mukminin et al., 2026). *Tepuk Sakinah* adopts an edutainment approach by combining educational content with entertainment to facilitate the acceptance of moral messages. This is achieved by encouraging audience engagement through enjoyable educational experiences that facilitate the acceptance of moral messages (Doré et al., 2025). Understanding how moral messages embedded in *Tepuk Sakinah* are interpreted and internalized by audiences, therefore, requires a theoretical framework that explains the role of interaction and perception in public communication. Evaluating whether public communication successfully conveys its intended moral values requires an understanding of how audiences develop attitudes toward persuasive messages.

The effectiveness of such public communication can be understood through the concept of attitude formation. Attitude is regarded as one of the central constructs in communication and social psychology because it explains how individuals evaluate, interpret, and respond to persuasive messages. According to the Theory of Planned Behavior (Ajzen, 2011), behavioral beliefs influence individuals' attitudes, which together with subjective norms and perceived behavioral control contribute to the formation of behavioral intentions. Within the context of institutional public communication, persuasive messages primarily function to shape these behavioral beliefs and subsequent attitudes toward the communicated issue. This perspective suggests that effective public communication extends beyond information dissemination by fostering meaningful cognitive and emotional evaluations that may eventually encourage desirable behaviors.

To explain how attitudes are manifested, this study adopts the ABC Attitude Model as its conceptual framework for measuring public perception. The model conceptualizes attitude as consisting of three interrelated dimensions: cognitive, affective, and conative (Hill et al., 1977; Svenningsson et al., 2022). The cognitive dimension reflects an individual's knowledge, beliefs, and understanding of a particular message. The affective dimension represents emotional responses, feelings, and evaluative reactions toward the object being perceived. Meanwhile, the conative dimension refers to behavioral tendencies or intentions that emerge following cognitive understanding and emotional evaluation. In the ABC framework, individuals generally develop cognitive understanding before forming affective evaluations, while both cognitive and affective responses subsequently influence conative tendencies toward a particular object or message. Accordingly, the ABC Attitude Model provides an appropriate analytical framework for examining how audiences perceive and respond to the persuasive moral messages communicated through *Tepuk Sakinah*.

Perception refers to the process through which individuals interpret stimuli based on previous experiences, values, and social contexts (Chute et al., 2023). Accordingly, audience perceptions of the moral messages conveyed through *Tepuk Sakinah* can be examined through the cognitive, affective, and conative dimensions of attitude. Since *Tepuk Sakinah* combines persuasive communication with participatory edutainment, examining public perception becomes essential for understanding whether the intended moral messages are interpreted as meaningful guidance for family life or merely perceived as entertaining activities within religious programs.

Although *Tepuk Sakinah* has been widely implemented as a public communication medium by the Office of Religious Affairs (KUA), research examining the relationship between this practice and public perception is still very limited. Previous research found that *Tepuk Sakinah* is generally implemented in marriage guidance programs at KUA, such as the Independent Guidance for Prospective Brides and Grooms (BMCP), which has the potential to serve as a means of moral and psychological education (Rouf et al., 2025; Waskito et al., 2025). Other studies highlight *Tepuk Sakinah* as a creative communication practice that attracts public attention through social media as a means of promoting positive moral values of marriage and family (Fauzan & Gani, 2025). However, these studies primarily describe the implementation of *Tepuk Sakinah* without explaining the theoretical mechanism through which institutional public communication shapes audience attitudes toward moral messages. Moreover, limited research has integrated public communication theory with attitude formation theory to explain audience responses to *Tepuk Sakinah*. Therefore, this study focuses on investigating the empirical relationship between public communication dimensions and audience perception dimensions in the context of *Tepuk Sakinah*.

This study aims to examine the relationship between *Tepuk Sakinah* as a public communication conducted by the KUA, and public perception of the moral message conveyed. This study focuses on two main objectives: (1) to examine the relationship between public communication practices embodied in *Tepuk Sakinah* and public perception of the moral message conveyed by the KUA, and (2) to identify which perception dimension is most technically related to *Tepuk Sakinah*. In this study, public communication is treated as the independent variable, while audience perception is examined through cognitive, affective, and conative dimensions. Grounded in the Theory of Planned Behavior and operationalized through the ABC Attitude Model, this study investigates the relationship between communication practices and audience responses toward the moral messages conveyed through *Tepuk Sakinah*. This study contributes to communication studies, especially in terms of empirical correlation with public perception, while also providing insight for KUA and

similar institutions in developing more effective, attractive, and audience-centered communication strategies.

RESEARCH METHOD

Tepuk Sakinah is the main focus of this research, a form of public communication implemented by the KUA (Kantor Urusan Agama) as a form of marriage guidance and family development program. To test this discussion, a quantitative correlational study was chosen because this technique can explain and test the relationship between public communication practices in *Tepuk Sakinah* and public perception of its moral message. Public communication (X) and public perception variables (Y) were then tested using statistical analysis measurements. Correlational research differs significantly from purely descriptive research, such as self-report or observational studies. In this type of research, data must be collected to determine whether there is a relationship between two or more variables that can be measured quantitatively. This relationship is then expressed as a correlation coefficient (Putri et al., 2025).

The population of this study consisted of individuals who had prior knowledge of or exposure to *Tepuk Sakinah*, either through marriage-related activities or through social media. Respondents were selected using purposive sampling, with the inclusion criteria that they (1) were familiar with *Tepuk Sakinah* and (2) voluntarily agreed to participate in the study. Only respondents who met these criteria were included in the analysis. Purposive sampling aims to filter all forms of sampling that are carried out randomly and is a strategy to ensure that the samples taken are suitable samples to be used as final samples in research (Campbell et al., 2020). The research instrument was structured in two parts: a public communication instrument and a public perception instrument. Data were collected from 40 respondents, a sample size within the recommended range for multivariate studies (Hair et al., 2010).

The data collection technique in this study used a questionnaire to measure both variables, both *Tepuk Sakinah* as a public communication and public perception of the moral message within it. Measurement of *Tepuk Sakinah* as a public communication was carried out following indicators from four dimensions, namely message continuity, clarity of source and audience, limited interaction, and planning carried out to create the message (Cangara, 2024). Public perception of the moral message was measured with an instrument that creates three dimensions based on the ABC model: cognitive, affective, and conative (Svenningsson et al., 2022). The research instrument used a Likert scale to obtain a scale of agreement on each statement in the indicator. The Likert scale is used to assess how individuals or groups view, behave, or perceive a particular social event (Febtriko & Puspitasari, 2018). The questionnaire was distributed through an online platform to expand the scope of the research sample from various elements of society. This study used 40 respondents who voluntarily participated in an online questionnaire distributed through Google Forms in January 2026. All respondents were residents of the Greater Jakarta area (Jabodetabek), which includes Jakarta, Bogor, Depok, Tangerang, and Bekasi who had previously been exposed to *Tepuk Sakinah* through KUA marriage guidance programs.

After collecting the data, it was analyzed using quantitative statistical techniques. Descriptive statistics were used to describe the respondents' characteristics and overall perception patterns, including calculating the average score using the formula:

$$\bar{X} = \frac{\sum X}{N}$$

The independent variable in this study is public communication (x). Meanwhile, the dependent variable is public perception (y). Next, these two variables are ranked relative to

each other using Spearman's rank correlation (Spearman's Rho), with the formula: (Tunç & Alpaslan, 2025)

$$\rho = 1 - \frac{6 \sum d^2}{n(n^2 - 1)}$$

ρ = Spearman correlation coefficient

d = Difference between the ranks of each pair of observations

n = Number of data pairs

The interpretation of the correlation coefficient was based on the strength and direction of the relationship, with values ranging from -1 to +1. Values closer to +1 indicate a strong positive relationship, while values closer to -1 indicate a strong negative relationship. Meanwhile, values closer to 0 indicate a weak or no relationship. This analytical approach helps the research identify the strength and direction of the relationship between public communication practices and public perception. Furthermore, this approach is used because it can determine the dimensions of perception that are most closely related to *Tepuk Sakinah* as a form of creative public communication.

RESULT

40 individuals with prior awareness of *Tepuk Sakinah* were chosen as respondents of this study. Around 26–35 years old was the majority of respondents (57.5%), indicating the audience was in early adulthood. In terms of gender, most respondents were female (62.5%), and more than half were married (62.5%). It means that the respondents were closely connected to the context of marriage and family life. As illustrated in Fig. 1, the vast majority of respondents (92.5%) reported learning about *Tepuk Sakinah* through social media. It shows that social media has an important role in spreading *Tepuk Sakinah*.

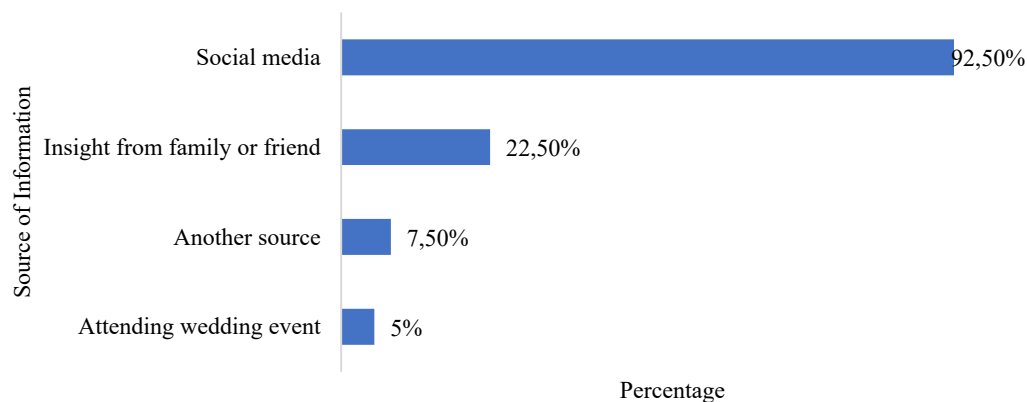


Fig. 1. Respondents' Sources of Knowledge about *Tepuk Sakinah*

Source: Processed by the authors based on survey data, 2026

The analysis results shows that *Tepuk Sakinah* is generally perceived positively across all four dimensions of the public communication variable. As shown in Fig. 2, the dimension of audience clarity and source got the highest average score ($M = 3.14$), suggesting that respondents clearly recognize the Office of Religious Affairs (KUA) as the legitimate source of the message and understand that *Tepuk Sakinah* is intended for a broad public audience. The message continuity dimension also received a relatively high mean score ($M = 2.86$), indicating that respondents perceive the moral messages of *Tepuk Sakinah* as being delivered repeatedly and encountered in various contexts. Meanwhile, the limited interaction and feedback dimension recorded an average score of 2.91. These results indicate that respondents' awareness of *Tepuk Sakinah* was mostly obtained from one-way

communication, but it was still easy to understand and meaningful even though direct interaction was minimal. The message planning dimension obtained a mean score of 2.88, suggesting that respondents generally perceive *Tepuk Sakinah* as a form of communication that is prepared and structured rather than spontaneous. Overall, these findings suggest that *Tepuk Sakinah* is perceived as a planned and publicly oriented communication practice with clearly identifiable sources and consistent message delivery.

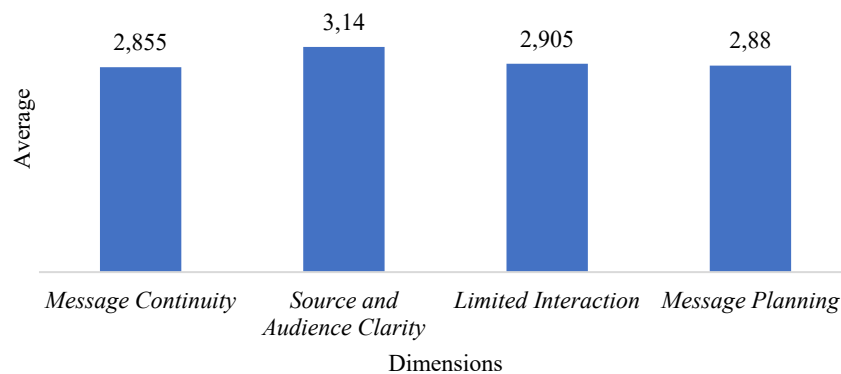


Fig. 2. Distribution of Public Communication Dimensions in *Tepuk Sakinah*

Source: Processed by the authors based on survey data, 2026

From those results, we know that the respondent generally holds positive perceptions of the moral messages influenced by *Tepuk Sakinah* across all three perceptual dimensions. As we know from Fig. 3, the cognitive dimension got the highest average score ($M = 3.06$), indicating that respondents largely understand the meaning, purpose, and moral values related to marriage and family embedded in *Tepuk Sakinah*. This finding suggests that the moral messages are perceived as clear, relevant, and aligned with the values of a *sakinah* family life. The affective dimension recorded an average score of 2.98, reflecting that *Tepuk Sakinah* evokes generally positive feelings and attitudes among respondents, including interest, emotional closeness, and perceived relevance to family life. Meanwhile, the average score for the conative dimension was 2.86. This value indicates a more moderate tendency among respondents to translate the moral message of *Tepuk Sakinah* into daily behaviors, such as implementing family values, adopting a responsible attitude, and supporting harmonious family practices. Overall, our findings show that *Tepuk Sakinah* is emotionally accepted and, to some extent, encourages behavioral orientation towards family moral values, and this is not only how the individual understands it cognitively.

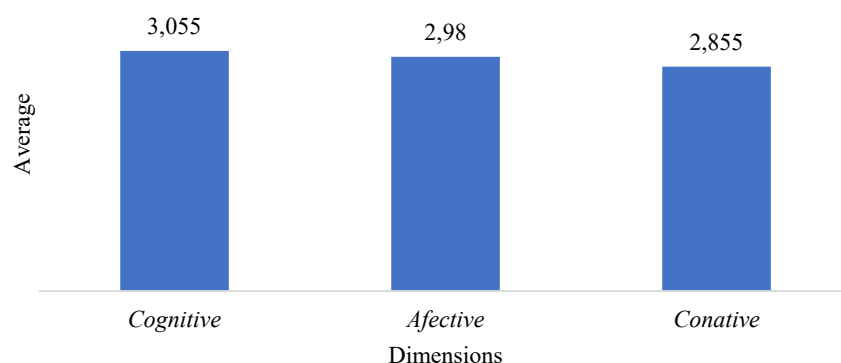


Fig. 3. Distribution of Public Perception Dimensions toward *Tepuk Sakinah*

Source: Processed by the authors based on survey data, 2026

A normality test was conducted to examine the distribution of the research data before performing correlation analysis. The results of the Kolmogorov–Smirnov and Shapiro–Wilk tests indicate that both variables do not follow a normal distribution. As shown in Table 1, the public communication variable obtained significance values of $p = 0.009$ (Kolmogorov–Smirnov) and $p = 0.022$ (Shapiro–Wilk), while the public perception variable showed significance values of $p < 0.001$ for both tests. Since all significance values are below the 0.05 threshold, the data are considered not normally distributed. Therefore, the relationship between public communication and public perception was examined using Spearman’s rho correlation as a non-parametric statistical technique.

Table 1. Normality Test Results

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Public Communication	0.163	40	0.009	0.934	40	0.022
Public Perception	0.226	40	0.000	0.883	40	0.001

a. Lilliefors Significance Correction

The results of the Spearman’s rho correlation analysis reveal a strong and statistically significant relationship between public communication and public perception of moral messages conveyed through *Tepuk Sakinah*. As presented in Table 2, the correlation coefficient between the two variables is $r = 0.753$ with a significance value of $p < 0.001$. The results show there is a strong positive relationship. That means the effectiveness of public communication practices delivered through *Tepuk Sakinah* has a significant positive impact on the acceptance of its moral message.

Table 2. Spearman’s rho Correlation Test Results

			Public Communication	Public Perception
Spearman's rho	Public Communication	Correlation Coefficient	1.000	0.753**
		Sig. (2-tailed)	.	0.000
		N	40	40
	Public Perception	Correlation Coefficient	0.753**	1.000
		Sig. (2-tailed)	0.000	.
		N	40	40

** . Correlation is significant at the 0.01 level (2-tailed).

To address the second research objective, a dimensional analysis was performed to determine which perceptual component is most strongly linked to public communication practices in *Tepuk Sakinah*. Using Spearman’s rho correlation, the results indicate statistically significant positive associations between public communication (X) and all three perceptual dimensions: cognitive (Y1), affective (Y2), and conative (Y3). The affective dimension exhibits the strongest correlation ($r = 0.758$, $p < 0.001$). Moreover, the results tell us that *Tepuk Sakinah* influences the audience through emotional engagement and affective resonance.

Furthermore, the cognitive dimension also showed a strong correlation ($r = 0.689$, $p < 0.001$). This figure indicates that a person's cognitive abilities have a significant influence on audience understanding and moral interpretation. Meanwhile, the conative dimension shows a slightly lower yet still strong correlation ($r = 0.638$, $p < 0.001$), which tells us that there is a meaningful, but relatively less dominant relationship to behavioral intentions. These figures show that the creative and participatory elements contained in *Tepuk Sakinah* increase emotional responsiveness, which can further support cognitive understanding and behavioral orientation towards family moral values.

Table 3. Correlation between Public Communication and Perceptual Dimensions

Spearman's rho	Public Communication	Correlation Coefficient	Public Communication	Cognitive	Affective	Conative
			1.000	0.689**	0.758**	0.638**
		Sig. (2-tailed)	.	0.000	0.000	0.000
		N	40	40	40	40
	Cognitive	Correlation Coefficient	0.689**	1.000	0.716**	0.637**
		Sig. (2-tailed)	0.000	.	0.000	0.000
		N	40	40	40	40
	Affective	Correlation Coefficient	0.758**	0.716**	1.000	0.585**
		Sig. (2-tailed)	0.000	0.000	.	0.000
		N	40	40	40	40
	Conative	Correlation Coefficient	0.638**	0.637**	0.585**	1.000
		Sig. (2-tailed)	0.000	0.000	0.000	.
		N	40	40	40	40

**. Correlation is significant at the 0.01 level (2-tailed).

DISCUSSIONS

Among respondents participating in this study, *Tepuk Sakinah* appears to function effectively as a creative form of public communication in conveying moral messages, particularly within the urban Jabodetabek context where this study was conducted. The strong and significant correlation between public communication practices and public perception indicates that the way messages are structured and delivered plays a crucial role in shaping audience responses. This supports the view that communication is not merely a transmission of information but a process of meaning-making within specific social contexts (Lukianova & Fell, 2015). In line with the concept of public communication, messages delivered to broad audiences serve not only informational purposes but also normative and value-oriented functions (Cangara, 2024). Thus, *Tepuk Sakinah* can be understood as a communicative instrument through which moral values related to family life are socially constructed and interpreted.

Responding to the first research objective, the research results show a strong positive relationship ($r = 0.753$, $p < 0.001$) between public communication and public perception of moral messages. This finding is consistent with the Theory of Planned Behavior (Ajzen, 2011), which suggests that persuasive communication shapes behavioral beliefs that subsequently influence attitudes. It indicates that *Tepuk Sakinah*, as a form of institutional public communication, successfully strengthens audience beliefs regarding family moral values

before influencing affective evaluations and behavioral tendencies. This interpretation is also consistent with the sequential structure proposed in the ABC Attitude Model, where cognitive understanding forms the basis for subsequent emotional responses and behavioral tendencies. Theoretically, this aligns with mass communication perspectives which argue that the quality and structure of public messages significantly influence audience understanding and attitudinal responses (Littlejohn et al., 2017). Furthermore, communication that is systematically organized and institutionally supported tends to produce more stable interpretative outcomes among audiences (McQuail & Deuze, 2020). The strong correlation found in this study therefore reflects not only statistical association but also theoretical consistency within communication scholarship.

Tepuk Sakinah, as a form of public communication, can be studied more comprehensively by examining its constituent dimensions, namely the clarity of its source and audience orientation. Respondents in this case agreed that the Ministry of Religious Affairs (KUA) is a legitimate, credible, and authoritative source. In studies of persuasion, a key factor is source credibility, which can significantly influence communication effectiveness. Therefore, information conveyed by a credible party tends to be more easily accepted and implemented by the public (Dominic et al., 2023). In the realm of public communication, audience segmentation and source clarity have a major contribution to increasing public trust and strengthening institutional legitimacy (Cangara, 2024). This suggests that the institutional authority of KUA plays a significant role in reinforcing the moral weight of the messages conveyed through *Tepuk Sakinah*.

Regarding the second research objective, the findings indicate that the cognitive dimension of perception obtained the highest mean score, followed by the affective and conative dimensions. This pattern is consistent with the ABC Attitude Model, in which cognitive understanding provides the foundation for affective responses and subsequent behavioral tendencies (Ma et al., 2023; Svenningsson et al., 2022). The predominance of the cognitive dimension suggests that *Tepuk Sakinah* primarily functions as a medium for enhancing understanding of moral and family-related values. Although the cognitive dimension obtained the highest mean score, the affective dimension demonstrated the strongest correlation with public communication, indicating that emotional engagement plays a more decisive role in linking communication practices to audience responses. Meanwhile, the positive tendency of the conative dimension suggests that moral communication through *Tepuk Sakinah* has the potential to encourage behavioral orientation, although actual behavioral change may require longer-term reinforcement.

Finally, as an additional finding, the dominance of social media as the primary source through which respondents became aware of *Tepuk Sakinah* provides insight into how the message is encountered by the respondent. Although this study does not specifically examine communication media, this result indicates that digital platforms may play a role in facilitating the dissemination of moral messages, suggesting that *Tepuk Sakinah* is shaped not only by its content but also by the way it is accessed by audiences. It is important to note that these findings are drawn from a relatively small and geographically concentrated sample of respondents residing in the Jabodetabek area, all of whom had prior exposure to *Tepuk Sakinah*. Therefore, the results primarily reflect the perception patterns of an urban population already familiar with the program, and caution is needed before generalizing these findings to audiences in other regions or with different levels of exposure. From an empirical perspective, this study contributes to communication scholarship by strengthening the understanding of the relationship between public communication practices and the formation of moral message perception, while from a practical perspective, these findings

offer insights for KUA and similar institutions to design communication strategies that are not only structured and credible but also adaptive to digital media characteristics and patterns of audience engagement.

CONCLUSION

This study examined public perceptions of the moral messages conveyed through *Tepuk Sakinah* as a form of creative public communication implemented by the Office of Religious Affairs (KUA). The findings indicate that *Tepuk Sakinah* is positively perceived across cognitive, affective, and conative dimensions, with the strongest emphasis on cognitive understanding. This suggests that the program plays an important role in enhancing public comprehension of moral values that are related to marriage and family life. In addition, the results of this study revealed a strong and statistically significant positive relationship between public communication practices and public perception of moral messages, which indicates that elements such as message clarity, continuity, structured delivery, and credible sources have an important contribution to better audience perception. In other words, well-managed and carefully planned communication practices greatly influence the positive interpretation of the moral values conveyed. From a theoretical perspective, these findings support the proposition of the Theory of Planned Behavior that persuasive public communication contributes to the formation of audience attitudes by shaping behavioral beliefs. Furthermore, the predominance of the cognitive dimension reinforces the explanatory value of the ABC Attitude Model, indicating that audience understanding forms the foundation for subsequent affective responses and behavioral tendencies.

This study contributes to the empirical literature on public communication by providing evidence of a significant relationship between public communication practices and audience perceptions of moral messages in the context of *Tepuk Sakinah*. Practically, the findings offer insights for KUA and similar institutions in developing communication strategies that are more structured, credible, and responsive to audience characteristics, particularly in contemporary communication environments. Future research is encouraged to adopt longitudinal or experimental approaches and to involve more geographically diverse respondents beyond the Jabodetabek area, in order to further examine the potential behavioral implications of moral communication among broader and more varied populations. Overall, the findings underscore the importance of designing public communication that is credible, well-structured, and audience-oriented to strengthen public understanding and acceptance of moral values in contemporary society.

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