



## Strategy of Da'wah Communication in Coping Family Problems in Millennial era

Muhammad Qadaruddin\*, Nur Afiah, & Suhartina

Institut Agama Islam Negeri Parepare

\*Email: qada\_ruddin@yahoo.com

### ABSTRACT

This study aims to find out the forms of family problems in millennial era, the relations that occur in the family, and the role of da'wah communication in realizing family harmony. This research used qualitative research with phenomenological approach and the techniques of collecting data using observation, interviews, and documentation. The data analysis techniques used in this study are data reduction, data presentation and drawing conclusion. The results show that (1) the form of family problems in the millennial era that occurred was the intensity of excessive use of gadgets on children and the busyness between husband and wife who both worked, (2) Relationships that occur are relations between husband, wife and children, and the relationship between husband and wife. Informant 1 and 3 have similarities in functional components in the family. On the transactional component in the family, the first and second informants develop the component. Informant 1 developed a pattern of behavior in the relationship between husband and wife and children. Informant 2, the development of behavior, is more on the relationship between husband and wife. (3) The role of da'wah communication in realizing: openness, support, positive feelings, empathy, and similarity in family.

**Keywords:** Communication; Da'wah; Family Problems; Strategy

### ABSTRAK

Penelitian ini bertujuan untuk mengetahui bentuk-bentuk problematika problematika keluarga di era millenia, relasi yang terjadi dalam keluarga, dan peran komunikasi Islam dalam mewujudkan keharmonisan keluarga. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi, dengan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Teknik analisis data yang digunakan dalam penelitian ini adalah reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa (1) bentuk problematika keluarga di era millenia yang terjadi adalah intensitas penggunaan gadget yang berlebihan pada anak dan kesibukan antara suami dan istri yang sama-sama bekerja, (2) Relasi yang terjadi adalah relasi suami, istri dan anak, serta relasi antara suami dan istri. Informan 1 dan 3 memiliki kesamaan pada komponen fungsional dalam keluarga. pada komponen transaksional dalam keluarga, informan pertama dan kedua mengembangkan komponen tersebut. Informan pertama mengembangkan pola perilaku pada relasi suami istri dan anak. Sedangkan pada informan 2, pengembangan perilaku lebih pada relasi suami istri. (3) Peran komunikasi da'wah dalam mewujudkan keterbukaan, dukungan, perasaan positif, empati, dan kesamaan dalam keluarga.

**Kata kunci :** Komunikasi; Dakwah; Problematika Keluarga; Strategi

## INTRODUCTION

The life of the Indonesian people at this time is influenced by the rapid development of technology and information including the emergence of many hoaks, and an unstoppable import culture so as to create a society that is adrift. These conditions require concepts that can neutralize the order of life so that they can be more peaceful, comfortable, and harmonious and full of God's pleasure. This condition can be created if prevention efforts are carried out, one of them is by improving family life patterns.

The family is the smallest unit in society as well as the soul and backbone of society. Physical and spiritual well-being or ignorance and backwardness experienced by a community in accordance with the conditions of the family in that society. The family acts as the first educational environment in the history of children's lives. This is an important basis in shaping human character. Thus, fostering and supporting the family is important (Kin & Reich, 1999).

Siboro and Rusdi (2012, p.1) explain that family support in the form of communication is needed as one of the support systems in forming a family that is free from various forms of problems. Communication is a social process that is able to create relationships between people or interactions that can strengthen the attitudes and behavior of others. In addition, communication also plays a role in changing attitudes and patterns of individual behavior. Communication is very important for family closeness, identifying problems, responding to non-verbal roles, and recognizing problems in individuals. A good communication process is expected to be able to form a good communication pattern in the family.

In the Islamic view, communication in the family begins with a sacred relationship between women and men who are willing to establish and bind a legitimate relationship through marriage. The first component, between father and mother can be said as a determinant of life for children. Astuti (2011, p.4) explains that both father and mother are the primary caregivers in the family environment, both as biological and psychological reasons. In the process of carrying out this task, communication between parents and children has a very important role.

Family communication is one aspect that is needed in forming a harmonious family. Therefore, each family member must take part in expressing ideas and feelings. Astuti (2011, p.6) added that communication is an essential aspect of family life. It is a necessity to create intensive and quality communication in a family.

Regarding communication and family, Olson, et al. (1992, p.1) explain that positive communication in the form of empathy, reflection listening, and comments that support make the family know what their needs are. The high stage of closeness, adaptability, and positive communication is a joint incorporation of better family functions in a healthy family.

White and Weymouth (2004) find that positive communication with parents

is a moral result of the relationship between parents and children. Bandura (1991, p.153) in his social cognitive theory suggests that moral standards in adults is a guide in teaching morals to their children. A positive relationship between moral intelligence of parents and children has been predicted. Parental stimulation of a child's cognitive abilities comes from greater support for participants in making decisions and spending a lot of time exploring moral issues.

Al-Qur'an has presented several stories related to communication between parents and children as an education for believers. Stories in the Qur'an that explain the process of constructing family communication can be examples or lessons for the community in coping various problems in current millennial era.

Rakhmat (1994, p.18) points out that the presentation of the story in the Qur'an seems very interesting because the story does not tell a condition that is always harmonious, but has a complex dynamic of life. This has become its own uniqueness, because the Koran is a guide for every human being, where the teachings are delivered varied and packaged in such a way, such as in the form of information, commands and prohibitions, and modification of stories containing lessons for the people. humans so that Muslims can benefit from these stories.

Windiharta (2017, p.8) explains that Islamic education and teaching is an effective step in overcoming family problems in today's digital era. An example of the negative impact of the rapid development of technology is the misuse of communication tools by children to play games, accessing pornographic sites that can damage their personalities. this is important to create a religious climate in the family. Parents control their children, invite them to discuss, and give them examples in accordance with Islamic teachings (Rohman, 2007).

Based on the above explanation, the da'wah communication created in the family is the first step in preventing various family problems in the current millennial era. Teaching propaganda communication between parents and children is expected to be able to overcome everyday problems, become a reference point in choosing a form of family counseling that is nuanced to Islam so as to achieve the conditions of a family with *sakinah, mawaddah wa rahmah* (tranquility, love and mercy).

This qualitative research method used phenomenology method and was conducted in Soreang District, Parepare City, South Sulawesi. A phenomenological study “describes the meaning for several individuals of their lived experiences of a concept or a phenomenon” (Creswell, 2007, p.57). Poerwandari (2009) explains that “phenomenology is a method that can help us to approach symptoms” and in this research the symptoms are family problems. This study uses the theory of communication patterns between parents and children, namely: hard bargainer, collaborator, and conflict avoider. In addition, researchers also analyzed the characteristics of communication and function components in the family, namely structural components, functional components and transactional components.

## **RESULT AND DISCUSSION**

### **Family Problems**

Everyone, from young children to adults, knows smartphones. This sophisticated media has become a part of modern human life today. However, many parents complained about the negative side of the development of this media technology. Smartphones have made children lazy and reluctant to listen to the words of parents. This media also makes children busy with their world, reluctant to play outside the home. In the past, parents forbade their children from playing outside the house, now on the contrary, parents told their children to play outside the house so that they would not only play smartphones. Because children continue to use smartphones without limits, children lose their social sense, not caring about the life around them.

In addition, teachers also complain about the high level of plagiarism by students when they are doing school work. Students copy and paste their paper in an instant and without shame. This reinforces the complaints of parents related to the decline in children's performance at school because of smartphones. Children's morals are damaged because of inappropriate information, for example because of accessing pornographic content, hoaxes, radicalism, social media fraud, and children's favorite to play games rather than playing in the community makes smartphones get serious attention from parents.

Smartphone changes the behavior of the younger generation, including those who prefer to play sophisticated games on smartphones rather than playing traditional games. It must be recognized that the existence of a smartphone causes many social changes.

Children in this industrial era should not be technology illiterate because they are required to master the technology media as a source of information. As explained in the Indonesian Law on the Internet and Electronic Transactions (ITE) of 2008 that the purpose of technology is to educate the nation, develop trade, improve the efficiency of public services, provide security and justice for technology users. Thus, technology should provide benefits to the community.

Every child has the right to communicate and obtain information in accordance with Article 28F of the 1945 Constitution that a child cannot be prohibited from using technology in communicating and obtaining information. However, freedom of communication must be accompanied by literacy competence because of errors in communication, for example insulting acts will get criminal sanctions based on article 27 paragraph 3 of the Indonesian Law on the Internet and Electronic Transactions No. 11 of 2008.

Some challenges and opportunities faced by children in the current millennial era include, first, children will miss information without using technology. Second, many children are addicted to games. Third, many children experience physical and mental disorders because of technology. Fourth, the

amount of negative content on smartphones accessed by children.

On the one hand, this technological challenge is very worrying for parents so they are very careful in educating children. But on the other hand, parents are aware that technological development turns out to provide many positive opportunities for children. Among the opportunities provided by technology, First, technology is able to relieve child stress. the complexity of life's problems can sometimes be solved by playing games. We can see how children play games because of too much learning material at school, because of the hostile environment, and the lack of open space to play. No more children who play traditional games, they prefer to play smartphones. Parents need not be surprised by the behavior of children who are more absorbed in playing this smart phone because in the industrial era children will be faced with creative technology.

Parents still use the mainstream media to connect themselves with society and escape for a moment from social reality such as by reading books and films. Technology has changed the communication behavior of the people who used to communicate without the media, currently facilitated by the availability of many media, including smartphones. Communication media are used by millennials to get rid of boredom, deal with loneliness, provide something fun to imagine, ease the burden of emotions, and seek advice.

This study reveals relationships in the family and the role of da'wah communication in family as described below.

### Relationships in the Family

Based on the results of the study found relations in the family of informants as described in Table 1 below:

Table 1. Relationships in the Family

Informant	Functional Components	Transactional Components
Informant 1	Role of wife	Relationship of wife / husband / child
Informant 2	Role of wife / father	Relationship of wife / husband / child
Informant 3	Role of wife	No relations found

Source: Informant Interview Results

The research findings in Table 1 explain: *First*, **Functional Components**. The functional component of the family is explained by the first informant. He watches his children at night (personal interview with first informant, 2018). Everyone has freedom of communication including a child, but freedom of communication must be accompanied by supervision by parents because the development of information technology in addition to bringing positive impact also brings negative impacts.

Supervision in the use of technology is very important. Therefore, parents must build closeness with children, build familiarity so that parental supervision is not interpreted negatively by children. Parents who are too obedient to the wishes of children can have a negative impact on children's mental development. They will feel that whatever they want will be fulfilled so that in everyday life a child will force his parents to follow his wishes, if not fulfilled the child will issue bad and disrespectful words to his parents as the results of the interview with the following informant. "Of course, especially if he is a girl, boys prefer to ask their fathers, because their fathers always obey their children's wishes (personal interview with the first informant, 2018).

In addition to building a parent-child relationship, it is also necessary to establish a harmonious relationship between husband and wife. Household harmony is not judged by the amount of property, but household harmony can be judged by how much they are grateful for what they have. Raising children with sincerity is one measure of household harmony as the results of interviews with informants. "No problem, I told my husband that I wanted to work. My husband said that children are still young, who will take care of them. You can work, if children grow up (personal interview with first informant, 2018).

Based on the personal interview results above, the family in the first informant fulfills the functional component as a family. It is explained that both parents carry out their respective duties and functions. Mothers choose not to work because they still have children under five, while husbands work to meet family needs.

Building harmonious communication between husband and wife in building a household is something that is difficult, because it takes commitment between the husband and wife. In educating children, sometimes parents need to be assertive, for example by saying harsh words to children or by reprimands (*qoulan syadidan* in Qur'anic term). As the results of interviews with informants both husband and wife. "Usually when I reprimand children, their fathers do not reprimand. If they are playing smartphone I reprimand, their fathers also reprimand (personal interview with the informant 2, 2018).

In guiding a child, the parent can give rewards to the child if the child is achievers. However, parents can give a reprimand to the child if they are guilty. In guiding a child, the parents' cohesiveness is needed so that the child does not feel confused whether he is doing wrong or right (Fajri & Khairani, 2011).

In the second informant, children are raised by both parents who work as employees. Their lives are so complex. Sometimes parents do not have much time to communicate with children.

"During those seven months, my mother took care of the children. After that I returned to work in Kalimantan, I took the child to school. I never took it to the office when I was 2 years old. Later, when I was in grade 1, coming home from school, I bring it to his office, yes both of them, because

they both work so they have to take care of their children together. Look, if I go home from school, then my father will come home, especially now that I am also studying at campus” (personal interview with informant 2, 2018).

Functionally, the second informant carried out joint care. Because husband and wife work, so the functions and responsibilities of caring for children are carried out together.

The third informant on the functional component is as follows:

"Little child? Never, too. But if you tell me. If I forbid, let us not teach later that he doesn't want to, our children are still being watched. Not that I don't forbid, I am still forbidden but within certain limits, but I have never pressed it, that's what I am thankful for also because normally if children are banned from playing, their smartphone will be discarded, but my child is not, but if he is playing the game he likes, I ask for his smartphone, usually he will cry, I will usually pinch, I still let him play the smartphone, but with supervision. If indeed I see it is not allowed to be watched, or for example it has peaked in anger, I usually give it when the anger peaks, sometimes I want to throw a smartphone but I hold it in. If I detain it, I will fix it again, it will stop being angry. The problem is, my child is already good at opening a smartphone, he usually asks his friends or his sisters for help. His sister usually likes to save his smartphone, after chatting with his friends. Came his sister open her brother's smartphone, he photographed himself with a lot of faces and he sent it to his friends and brother. He sent his own photos, his brother never taught but he knew because he followed the way his sister sent photos. Yeah, it's the same as his mom, but it's normal to lecture, it's impossible for us to lie, which obviously I usually refill first, he asked my cellphone where? I refill, ohh it is being refilled again, for more details I show it, I said, look at it being recharged. I just explained you can use it after the battery full. But if he has forced to use it, I mean he really wants to play the game I will give it” (personal interview with informant 1, 2018).

Based on the results of interviews with informant 3, it was explained that mothers had the most role in care of children. It is the mother's duty and responsibility to meet the psychological needs of the children.

Based on the results of interviews with the three informants above, informants 1 and 3 have similarities in the functional component in the family. The wife plays a more important role in fulfilling the psychological needs of children, such as caring for and other emotional support. Meanwhile, the husband works to meet material needs. Different things from informants 2, husband and wife divides tasks into parenting because both of them are worker. They even involved parents or grandmothers in caring for and raising their children.

Second, the Transactional Component. The husband is the head of the family who is responsible for providing for his wife and children. Family needs

consist of material and immaterial needs. A family will not be able to harmonize if the basic needs are not met. Therefore, understanding the needs of wife and husband is a way to maintain family harmony. As the results of the interview with the informant if the husband is angry then the wife provides services to the husband, as the interview with informant 1 as follows

"Followed what the husband desires, while if the wife is sad and angry then the husband gives money. Yes, I already know what his favorite is, if you make coffee directly in the morning. My husband likes to be served so. When I drink coffee, take a bath, then food is made. "I just went. My husband was very happy. When I'm angry my husband usually gives money" (Personal interview with informant 1, 2018).

One way to build a harmonious relationship is to give joy to the family or in the communication of preaching known as the message of recreation (*Tablighul busyro*). The family members will be happy if a husband conveys a message to his wife to take a vacation, go swimming, or every Saturday night go to the children's playground. "Every Saturday night I bring my children to the field. In the fasting month (Ramadan), parents like to say to their children that if they are finish their fasting, they will be invited to visit in a recreation place (personal interview with informant 1, 2018).

The results of interviews with informant 1 above, it is known that the relationship of husband and wife can be established because they develop behaviors that become the needs of one another. The wife meets all the needs of her husband and husband too. The same thing also happens to the relationship between parents and children, namely by inviting children to play outside the home (recreation). As the results of the interview with the informant "Actually, essentially the communication with the mother. Father will only help if there is a request from the mother but not by force (personal informant interview 2, 2018).

The transactional component of informant 2 are behavioral patterns developed in the relations of husband and wife. The husband helps the wife's work and vice versa the wife helps the husband in order to ease household chores.

Based on the explanation of the transactional component in informant 3 above the informant did not provide an explanation related to the transactional component in family relations. While informants 1 and 2 develop these components. Informant 1 develops behavior patterns in husband and wife relations and children, while informant 2 develops more behavior in husband and wife relations.

### **The Role of Da'wah Communication**

Da'wah communication has a role in family communication. The results of interviews with informants in the study can be seen in the following table:



Table 2. Da'wah Communication Strategies

Informant	General communication	Da'wah communication
Informant 1	Hard bargainer (threat)	<i>Qaulan syadidan</i>
Informant 2	Collaborator and accomodator (children and parents, mutual understanding and reminding)	<i>Tablighul busyro</i>
Informant 3	Collaborator and conflict avoider (children and parents understand each other, children obey and accept parental advice, parents believe in children)	<i>Tablighul busyro</i>

Source: Interview Results

First, **Characteristics of openness.** Explanation of informant 1 relates to openness communication patterns.

"If my child who is in junior high school plays cellphone more often. So, I told him to study well, stop playing cellphone. I make him a schedule for playing cellphones. He can play but for a short time. I tell him not to play cellphones, or I will sell that cellphone. He will leave it. If my child is playing the cellphone, I show him people who have dropped out of school. Normally if I take the child to the city, I show him children who have dropped out of school. If not drop out in elementary school, they will stop school in 1st class of junior high school. If the elementary school is prohibited do not play cellphone, because his face seems ugly, his eyes come out like people that on Facebook. I usually scold, if I asked my husband why you come home late. He was silent. Later after my anger subsided, he will come" (personal interview with informant 1, 2018).

Based on the results of interview with informant 1 above, it can be concluded that the pattern of communication on the characteristics of openness is more to the dangers / impacts caused when using mobile phones excessively. Informant 1 gives a schedule for playing cellphones, forbidding playing cellphones, to threatening to sell cellphones when children don't hear what parents say, and giving examples of the dangers of using cellphones.

In addition, communication patterns between husband and wife, informant 1 (wife) immediately clarifies to her husband when he is late coming home from work. When the wife is angry, the husband chooses silence, after the anger subsides, then the husband comes and talks with the wife to solve the problems that occur.

Informant 2 delivered a number of presentations related to open communication patterns.

"My children give cellphones as needed, they need to be given pauses to play cellphones. Usually also when children play games there is a time limit as well. That is controlled in the use of mobile phones. He also does not

really expect to be given cellphones with advanced facilities such as smartphones. he will use his father's cellphone Usually he plays games for a while ordinary child, are they absolutely not able to not hold a cellphone? Thank God they are not so. They can still be regulated, still want to listen. What is clear is communicating, say that people are open if there is something that I do not like, I ask the father, for example children are naughty, so the father is guiding, if I am angry with the child he will hear his father, his father will tell don't be like that (personal interview with informant 2, 2018).

Based on the results of interviews with informant 2, it was explained that he gave more understanding to his children related to their desires, such as playing cellphones and other games. Giving advice that is done every day can make their children easy to manage.

In addition, openness between husband and wife in managing the household is also a pattern of nurturing this family. It is very clear, that the wife / mother is open in terms of the selection or fulfillment of the needs of their children. What is not liked will be immediately conveyed so that everything that happens in the household is clear and does not cause conflict, both in the relationship of husband and wife, children with parents, and children with children (Furaih, 2011).

Informant 3 explains as follows:

"How do you do this, don't let us not be able to supervise, for example sleeping or if we don't have cellphones, it's better to hide. If you come home late, I usually ask from where, for example, from his ex's house. If that's the answer, I'll talk to his mother again being angry he is silent, if he is angry like someone who walks at home (personal interview with informant 2, 2018).

Parental communication of children's problems is done by discussing how to overcome the problems of children who are starting to depend on gadgets. Husband and wife try to overcome these problems by hiding the gadget.

Another case in the relationship of husband and wife. The husband when asked by his wife spontaneously answered with a joke. The reason is not serious. When there is a conflict between husband and wife, it may immediately be discussed.

The three informants above have the characteristics of openness when communicating in the family. However, the patterns of openness of the three informants differed, even though the aims and objectives of the communication or message they conveyed were the same. In informant 1, the characteristics of openness in daily communication convey more negative and threatening messages.

In informant 2, the characteristics of openness provide more understanding and advice that is easily accepted by children. Besides giving something must be

based on the needs of children. Openness between husband and wife to something that is not liked and the discussion together in childcare is also a culture that occurs in the family of informants 2.

Informant 3, the characteristics of openness that occur in communication patterns that is discussing the problems that occur.

Second, **Characteristics of support**. Characteristics of support for informant 1 are described in the results of the interview as follows.

"Yes, but if my youngest child is in First class Elementary School, girls are not beautiful if they don't go to school. They have to be diligent in getting up early. Because women, have to make themselves beautiful. Everytime you go to schools you must take books to study because you are a beautiful girl "(personal informant interview 1, 2018).

Informant 1 gives more verbal support to children, such as the use of the word beautiful. In informant 2, the characteristics of support for the results of the interview are:

"If he sees his friend bought something by his father. I say it is rich people, we are not rich. If I am up to him, if his household interests are conveyed. I leave it to him because he knows better" (personal informant interview 2, 2018).

Informant 2, in addition to moral support, material support was also provided, such as giving a motorbike to a wife with the aim of easing work. Informant 3 on the characteristics of support is as follows.

"I already believe, but I always give direction. He used to go with his friends. He used to go looking for information, usually if there is no quota usually find a place to do his work. He went with his friends to discuss. If possible I was told to say patiently, wait. If that is not possible to be given, I give reasons, if you want to buy it, we cannot afford it, son "(personal interviewer informant 3, 2018).

Informant 3 gives moral support to his child by giving confidence in what he is doing. In addition, the informants also gave directions regarding school selection. In children who try two years, given toys such as dolls to divert attention to the gadget. While communication that occurs in the relationship of husband and wife is the giving and application of prayers to maintain and achieve family happiness.

Based on the description above related to the characteristics of support in communication patterns, the three informants also applied these characteristics to communication patterns in the family. However, there are differences in the three informants. Informant 1 emphasizes the provision of verbal / moral support by using the word beautiful to overcome the problems that occur.

Informant 2 uses moral support and material support, such as giving a motorbike to a wife by a husband in order to ease household chores. In informant 3, providing material support in the form of toys to children with the aim to divert

attention to the gadget. In addition, moral support by implementing a belief system in children and adopting the habit of reading prayers for success and happiness in the family (Effendy, 1993).

*Third, characteristic of positive feelings.* As stated by the following informant:

"Feelings of a father to his child for example a father talking to his child, when going to school, in the afternoon just playing cellphone when returning from the Koran then holding a cellphone. If you want to pray evening, save it first. Likewise, a wife has positive feelings for her husband by calming himself when it happens quarrels in the family, if angry go first, so calm" (personal informant interview 1, 2018).

Characteristics of positive feelings in the first informant are more common in marital relations. When conflicts occur, the husband tends to be quiet and leave the house, when the wife is calm then the husband talks, reminisces in the room, and invites out to dinner. While communication with children, parents divide the time to use mobile phones.

The characteristics of positive feelings in informant 2 are described as the results of the following interview:

"His brother really likes toys but it doesn't have to be expensive. That was when a toy was nudged, there were subscriptions that were nudged, anyway, cheap (interview informant 2, 2018).

"I sometimes forbid children to play cellphones because we don't want to teach them later but they don't want to, but we keep watching. Not that I am not banned, still I am banned but within certain limits. If you want to ask if you often go out of the house, refreshing. Especially in the past when we still didn't have children, we spent almost every Saturday out in the streets. Pity also wife if always at home, once in a while in the area around Parepare" (personal interview with informant 3, 2018).

Characteristics of positive feelings in the pattern of informant communication 3 are parents grateful for the actions of their children who understand and follow all the advice given, including seeing the success of their children going from Islamic schools to universities.

On the characteristics of positive feelings, the three informants gave a slightly different explanation. Informant 1, positive feelings arise in the relations of husband and wife when there has been a conflict. Positive feelings can be seen in eating together or reminiscing in the bedroom after overcoming conflict.

Informant 2, the characteristics of positive feelings are more common in the relationship between parents and children. Children increasingly understand the condition of parents by not demanding excessive things and accepting parental gifts, such as toys.

In the third informant, the positive feelings shown by parents are feelings of gratitude for the obedience and success of children who attend school in

Islamic schools.

Fourth, Characteristics of empathy. The characteristics of empathy in communication patterns are only applied to informant 2. While informants 1 and 3 are different. The characteristics of empathy in informant 2 are explained in the following interview results.

"When I was little, I always had to force it, but it was like eating or toys, even when I was a kid, he saw thin cheese he asked to be delivered to the market, he was confused, he didn't know his name, so he was taken to the main seller to see everything."

Based on the results of the interview above, the characteristics of empathy in the second informant are parents understanding the wishes of the child. The feeling of understanding the child's condition which is done by parents is by inviting children to the market to fulfill their desires. After the wishes are fulfilled it turns out that what is expected of the child is not in line with what is seen. From this process, parents make it a form of learning for their children (Goldberg, 2006).

Fifth, Characteristics of similarity. The same is true for the similarity characteristics, informants 1 and 3 also do not apply the similarity characteristics in communication patterns at home. These characteristics are only applied to informant 2. Informant 2 conveys the same information to husband and wife relations. The purpose of delivering the information is so that both remind each other when making mistakes.

## CLOSING

The results showed that the three informants had different problems. In informants 1 and 3, the family has the same problem, namely the excessive use of gadgets in children. While in informant 2, the activity between husband and wife working together.

In communication patterns, there are differences in the description of interpersonal communication patterns in the three informants based on the characteristics of interpersonal communication patterns. Informants 1 and 3 use three characteristics of interpersonal communication patterns, namely openness, support, and positive feelings. Whereas informant 2 involved five characteristics, namely openness, support, positive feelings, empathy, and similarity. After the three informants explained about the communication problems and strategies applied in the family, the last discussion in this study was the family component. It is known that in order to achieve happiness in the family, one must carry out family functions universally according to the family component. The three research informants explained the functional components. Whereas in the transactional component, informant 3 did not provide an explanation regarding this matter.

Informants 1 and 3 have similarities in functional components in the family. The wife plays a more important role in fulfilling the psychological needs of children, such as caring for and other emotional support. While husbands who work to meet material needs. The second thing is different from the informant, husband and wife dividing tasks into parenting because both work, and even had time to involve parents in caring for and raising children. In the transactional component in the family, informants 1 and 2 developed the component. Informant 1 developed a behavior pattern in the relationship of husband and wife and children. Whereas in informant 2, the development of more behavior on the relations of husband and wife.

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