

FAMILY COMMUNICATION PATTERNS IN EARLY MARRIAGE

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ABSTRACT

Families in Siderang Legok, Cintanagara Village, Cigedug District, Garut Regency, which have family members between 6-14 people, are used to marrying off their children at a young age under the terms of the Marriage Law. This study aims to obtain data and information about internal family communication patterns which consist of causes of early marriage and high childbirth rates; the role of the government and related parties and the daily life of local families in caring for several children. The research method is qualitative with a case study approach. While the subject of research is the head of the family/deputy head of the family as actors, assisted by village officials who understand the actual conditions of the local community. The theory used is prophetic communication consisting of (1) Humanization, (2) Liberation, and, (3) Transcendence. The results of the study show that marriage at an early age which has an impact on childbirth rates is a normal matter as part of an effort to humanize humans because early marriage is better than free association with people of different sexes. Then, the government, through the BKKBN and village apparatus, who have tried their best, have failed to get significant results. Family planning continues, early marriage is still ongoing, and the birth rate is still high. What is unique, their daily life looks as usual, does not seem worried or restless. They are used to having many children and feel obligated to care for them, which is strengthened by a religious atmosphere that makes religion (Islam) the mainstay. The conclusion is that in the Siderang Legok family environment, there are no worries about getting married at an early age and having many children, because once you are married, whatever happens, you have to be ready to face it.

Appeals and assistance from the government and related parties are still being followed even though the results achieved are not satisfactory. Then the back of religion ranks first.

Keywords: Communication pattern, family, early marriage, childbirth rate, Siderang Legok.

A. INTRODUCTION

The Siderang Legok Community, Cintanagara Village, Cigedug District, Garut Regency is one of the unique villages. The number of family members ranges from 6-12 children, because parents marry off their children at a relatively young age, namely 14-17 years. In Indonesia, which regulates marriage, contained in Law no. 1 of 1974 states that marriage is an inner and outer bond between a man and a woman as husband and wife to form a happy and eternal family based on the Belief in One Almighty God. The age limit for marriage in the Marriage Law chapter II Article 7 paragraph 1 states that marriage is only permitted if the man is 19 years old and the woman is 16 years old. The government's policy in setting the minimum age limit for marriage has certainly gone through a process and various considerations so that both parties are truly ready and mature from their psychological aspect (peraturan.bpk.go.id, 2021).

Data on children in Indonesia shows that based on achievement reports Millenium Development Goals (MDG's) Indonesia in 2009 published by Bappenas (National Development Monitoring Agency) stated that the Education Monitoring research education network for justice in six villages in Serdang Badagai district (North Sumatra). Bogor City, West Java, and Pasuruan Regency, East Java found that 28.10% of informants were married under the age of 18, the majority of whom were women, namely 76.03%. And concentrated in two research villages in East Java (58.31%). This figure is following data from the BKKBN which shows the high number of marriages under the age of 16 in Indonesia, reaching 25% of the number of existing marriages. According to him, even in some areas, the percentage is higher, such as East Java (39.43%), South Kalimantan (35.48%), Jambi (30.63%), West Java (36%), and Central Java (27.84%).). Younger marriages were found by the Indonesian Child Protection Commission (KPAI) in the Pantura area, where early marriages reached 35% and 20% of marriages were carried out at the age of 9 to 11 years, (Fikih-20012). This condition is the deprivation of children's rights that they should have enjoyed their childhood playing with their peers turning to be a mother in the family, which they are not capable of.

In principle, the state sets a minimum age limit for marriage for Indonesian citizens so that people who are about to marry have sufficient mental maturity, mental maturity, and sufficient physical strength. The important thing is to achieve the aspect of happiness. So "underage marriage", actually does not meet the requirements for marriage age, because in essence the age of 16 is still included in the category of children who have not been able to build a strong household.

Child marriage has a cross-generational effect. Babies born to girls who married young had twice the risk of dying before the age of 1 compared to children born to mothers in their twenties. Babies born to young children also have a higher chance of being born with prematurity, low birth weight, and malnutrition. This can occur when women marry and become pregnant when they are very young when they are more severely malnourished and suffer from deficiency symptoms and are underdeveloped. Meanwhile, girls are still growing. The body's nutritional needs compete with the nutritional needs of the fetus (Tampubolo, 2021)

In contrast to society in general, people who live in Siderang Legok, Cintanagara Village, Cigedug Garut District, marry off their children at a relatively young age, and in the course of their household, it is rare to

find families who experience divorce. As said by the chairman of the Rukun Warga (RW), Idin Jalaludin "in this village there are children who marry under the age of 16. However, on the way, very few failed in their marriage" (Interview with the Head of RW, Indin Jalaluddin, Thursday, 26 May 2022 at 10.43). The surrounding community has a principle that is, instead of being trapped in adultery, it is better to get married.

In association, parents look careful. The rules of al-Islam that are adhered to by the villagers greatly affect their space for movement when they are about to take action. Internal family communication related to values and morals is quite intensive so that an understanding is always built. There is no impression of parents forcing children and there is also no impression of children refusing. This phenomenon is a peculiarity that indicates that communication in the family is well-established in the household. In line with Riant's opinion (2004), the purpose of communication is to create shared understanding or change perceptions, even behavior. Meanwhile, according to Katz Robert Kahn, the main thing of communication is the exchange of information and the delivery of meaning system social or organization. However, communication does not only convey information or messages but communication is carried out by one person with another party to form a meaning and carry out their hopes (Ruslan, 2003). Thus communication has a very important role in determining how effectively people work together and coordinate efforts to achieve goals.

Amid limitations, the number of children born is not a problem. What is important is that their education, especially religious (Islamic) education, and worship, is maintained, although it is limited to the junior high school level. This interesting phenomenon in the Siderang Legok community is about the lives of those who are very close, aka intimate inter and inter-family. This prophetic communication theory by Iswandi Syahputra is quite close because their communication relies on Islamic values and ethics as a reference. In his theory, Iswandi describes that there are three main principles in prophetic communication, namely (1) humanization, (2) liberation, and (3) transcendence. In the journal, Imam El Islamy argued that prophetic communication is an effective strategy in shaping the character of the Qur'an because the progress of a nation starts from the progress of its human character. This communication is known as prophetic communication, because every decision, attitude, and behavior follow the prophet, Muhammad. That's prophetic communication (El Islamy, 2021).

As written by Abdul Rasyid Ridho in his journal quoting from Kuntowijoyo that the development of the treasures of communication science gave rise to the term prophetic communication which is a new concept. As a paradigm in social science which is attached to the study of the integration of scientific interconnections as conceptualized by Iswandi Syahputra in his book entitled "Prophetic Communication: Concepts and Approaches". This prophetic communication is based on the Islamic Studies approach which refers to the pattern of prophetic communication of Muhammad SAW which is full of values and ethics. The starting point of this prophetic communication concept is from the purpose of sending the Prophet as the perfecting of human personality (morals), as in the hadith of the Prophet which means "I was not sent, except only to perfect morals" (HR Ahmad).

Prophetic communication is the development of the concept of prophetic social science (ISP) which was initiated by Kuntowijoyo. In *Republika Daily* 7-9 August 1997, Kuntowijoyo wrote his idea on prophetic social science (ISP) with the title *Towards Prophetic social science* (Ridho, 2021).

Another peculiarity of the Siderang Legok community is that most people live their urban view of religious values only in space private (understanding and self-understanding), the Siderang Legok community applies religious values, apart from space private, also included in the public sphere (society).

A pattern is a form or model (or more abstractly a rule) that is used to make or produce something or part of something that is generated. In the Big Indonesian Dictionary, it is explained that a pattern has the meaning of a system or a way of working of a fixed form or structure where the pattern itself can be said to be an example or mold. In communication known certain patterns for the manifestation of human behavior communication. The term communication pattern itself is commonly referred to as a model, which is a system consisting of various components that relate to one another to achieve goals simultaneously (Nurdin et al., 2013).

According to the Big Indonesian Dictionary, pattern means a fixed shape or structure. Patterns in communication are interpreted or interpreted as forms, images, and designs of a communication that can be seen from the number of communicants (Trisiah, 2019). According to Djamarah, a communication pattern is defined as a form or pattern of two or more people in the process of sending and receiving the right way so that the intended message can be understood (Bahri, 2004). Meanwhile, Effendy, communication pattern is a process designed to represent the reality of the interconnection of the elements covered and their continuity to facilitate systematic and logical thinking (Gunawan, 2022).

Sprenkle and Russel in Galvin and Brommel (1986) focused on bringing several concepts related to the interaction of marriage and family systems. The research team developed a complex marriage model, which then developed into three dimensions, namely: 1) cohesion (sameness), 2) adaptability (adaptation), and 3) communication (communication). The third dimension, namely communication, is an element that is a prerequisite for the integration of family adjustments. The success of a family in reunification and adjustment with other members depends on how they communicate. Family members communicate with each other to know how each other should be with other family members (Nurhajati & Wardyaningrum, 2014).

The contact relationship between and between humans, whether carried out individually or in groups is called communication. Whether we realize it or not, we realize that communication is a part of human life. Even since birth, humans have communicated with their environment, such as the first movement and cry that occurs when he is born is a sign of ongoing communication.

Communication is a basis and key for a person in carrying out their duties, communication is a process of caring for carrying out and creating relationships between children and parents, communication seems simple but to make communication useful and effective requires effort and skills, and abilities in that field.

Communication is an important factor for the self-development of a child because when there is no communication in a family it can cause something undesirable, such as the emergence of unwanted behavior in children who violate religious norms and norms that apply in society. After all, various problems experienced by a child can cause some children to experience depression, value shock, and behavior that is not commendable, including the lack of effective communication in the family as a result of the failure of parents to transmit spiritual values or moral values to their children, therefore Communication is the basis of all interactions between humans. And everything that children do will affect their family and vice versa, the family provides the basis for forming behavior, character, morals, and education for children (Rahmah, 2019)].

Iswandi Syahputra's version of prophetic communication is a new term in the treasury of communication science, which refers to the prophetic communication pattern of the Prophet Muhammad, which is full of values and ethics. Prophetic communication is a new framework for the practice of communication science from an Islamic perspective that is integrated with previously developed communication science studies.

Communication that relies on Islamic values and ethics becomes a reference for Muslims when interacting. The pattern of communication characterizes every process of human information exchange. The importance of integrating the science of communication in Islam is a line of difference between communication practices and the content of communication messages that have more value and ethics. The basis of the verse that is present in the paradigm of prophetic communication in the study of prophetic science is Q.S Ali Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You (Muslims) are the best people born to mankind, (because you) enjoin (do) what is good, and forbid what is bad, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are believers, but most of them are wicked people"[10]

The verse above presents a prophetic philosophical paradigm that is full of values and an ethical point which is also the focus of prophetic communication, namely hair ummah (Ummah community), ukhrijat in the city(historical awareness), Ammar ma'ruf (liberalization), nahi munkar (humanization) and al-lman Billah(transcendence). Therefore, the paradigm of prophetic communication is based on three things, namely Humanization, Liberation, and Transcendence (Syahputra, 2007).

Prophetic communication is present as a new framework for the practice of Islamic communication science which combines its concept with previously developed communication science studies. The principles of prophetic communication rules for the dynamics of communication science play an important role in the acceleration of further social change (Jamaluddin, 2020).

Humanization or humanizing humans after experiencing dehumanization. Industrial society has become human as an abstract society without a human face. Humans are seen partially so that the essence of humanity itself is lost. The practice of prophetic communication deserves to be built by Muslims as an effort to erode dehumanization and then lead to humans living authentically. Communication that does not give a central position to the ethics and values of communication is the same as trying to eliminate its own identity (Jamaluddin, 2020). In the context of humanization, it can be concluded that (1) social awareness, (2) defending the weak, (3) joint deliberations, and (4) religious tolerance.

Liberation is liberating people from the cruelty of structural poverty, technological arrogance, and exploitation. Assuming injustice to the weak is normal, then these assumptions are wrong. The implementation of prophetic communication in our interactions will pave the way, as well as open up other social responsibilities and seek to liberate humans from permanent imprisonment and cruel and uncivilized living practices. Whereas in the context of liberation, there are three foundations, namely anti-discrimination, and easy to forgive. and societal freedom

Transcendental aims to cleanse the negative assumptions and actions of a servant (human) which have become part of human nature. Humanization and liberation efforts are carried out as a manifestation of faith in God because God commands humans to organize social life fairly. Transcendence comes from Latin will transcend which means going above or beyond the limits of the human bulkhead. Then in transcendental

matters, there are 3 main principles, namely increasing faith and piety, making the Al-Qur'an a guideline, and believing in the Prophet as a leader (Jamaluddin, 2020)

From the three frameworks of thought in prophetic communication put forward by Iswandi Syaputra, it can be concluded that prophetic communication is communication that refers to the pattern of prophetic communication Muhammad saw. Terms with egalitarian values, tolerance, gentleness, generosity, and spiritual values. This paradigm is a development of the concept of prophetic social science (ISP) which was initiated by a contemporary Islamic scientist, Yakti Kuntowijoyo, who was inspired by Q.S. Ali-Imron verse 110, which was later developed into a prophetic communication by Iswandi Syahputra (Jamaluddin, 2020).

Marriage is one of the sunnah and sharia of the Prophet Muhammad. Etymologically, the word marriage comes from the Arabic "{marriage" which means gathering, combining, collecting, or adding. The word marriage has the same meaningal-wathw which means having sex. Meanwhile, terminologically according to fiqh experts, marriage is an akad (contract) as a legal way to have sexual relations. 7 The law of origin of marriage is jawaz/mubah(allowed). Jumhur ulama' think that marriage is sunnah. While az-Zahiri said it was mandatory. According to the Malikiyah Ulama, for some people it is sunnah, for others it is permissible. This legal change follows a variety of reasons for the occurrence of marriage (Musfiroh, 2016).

The government only regulates the minimum age limit for women to marry, which is 16 years. These rules are contained in Law No. 1 of 1974 concerning Marriage. Then, two years ago the Law was revised by Law Number 16 of 2019 which took effect on October 15, 2019. The new regulation, states that the minimum age for marriage is 19 years for both women and men. This is by the provisions of the Ministry of PPPA, in Law Number 35 of 2014 concerning Child Protection. In that regulation, it is stated that the category of children is those under 18 years of age. If seen from the laws and regulations, it means that if a child marries under the age of 18, it is included in early childhood marriage (peraturan.bpk.go.id, 2022).

Marriage at a young age is nothing new. Various arguments as well as pros and cons arise about marriage in this mind that occurs in society. Early marriage is considered one of the best solutions to avoid things related to gaps that lead to pregnancy or illegal actions due to adultery and promiscuity (Talibo., 2017). Marriages carried out by teenagers who are not ready psychologically, biologically, and financially are more prone to fights and divorce. At a relatively young age and still, at a high emotional level, this is what causes small fights in the household. And these fights due to financial problems, as well as the wrong way of communicating with partners, often occur in society, which leads to divorce (Nurhayati., 2023).

Girls are disadvantaged in early marriages because they tend to marry mature men. Many things must be experienced by girls, even leading to a disturbed psychological condition. Then, early marriage causes an increase in the number of births in Indonesia. And the number of unemployed is increasing in Indonesia (Muntamah., 2019).

According to the National Population and Family Planning Agency (BKKBN), the ideal age for marriage for women is 21 years and for men 25 years. long-lasting married life (Hasibuhan, 2015).

Based on Law no. 1 of 1974 concerning Article 7 Paragraph 1 also discussed that an ideal marriage can take place if a man is 19 years old and a woman has reached the age of 16 years, the execution of bonds is permissible. the age of 21 years, the consent of both parents is required (Fauji Hadiono, 2018).

The views of the jurists on underage marriage, in the decision of the Ijtima 'ulama' of the Indonesian commission in 2009 stated that in the Islamic fiqh literature, there is no explicit provision regarding the age limit for marriage, either the minimum or the maximum age limit (Khoirot, 2022), because the goals of marriage in Islam are: First to create a happy and prosperous family life (sakinah) based on love (mawaddah and rahmah). Second, to meet biological needs legally, healthily, safely, comfortably and responsibly. Third, keep your passions. Fourth for survival. Humanity and maintain the dignity and purity of its genealogy (Maudina, 2019).

According to Abraham Maslow, a humanistic psychologist who also decided to get married at the age of 20, he said that marriage will mature a person while fulfilling half of the human psychological needs, which in turn will make a human being able to reach impressive peaks of personality growth (Mahfudin, 2016).

From Afifah's research, Bogue divided 4 classifications of age patterns of marriage, namely child marriage (child marriage) for marriages under 18 years old, young marriages (early marriage) for marriages aged 18-19 years, marriages of mature age (marriage at maturity) for marriages aged 20-21 years and late marriages (late marriage) for marriages aged 22 years and over (Salmah, 2017).

Although in Islam, marriage can be performed on children who have already puberty (adult), based on the analysis conducted by experts, it can be concluded that *bāligh* has 3 characteristics in Islam namely *Balagha al-hulum* synonymous with one's maturity in the context of physical maturity can be seen biologically, meanwhile *balaqh al-nikah* contains a person's maturity in the context of responsibility that is closely related to mentality, especially in skills and being able to manage assets, then *balagha asyuddah* someone who in this case is already perfect in mind. Thus, the *bāligh* that must be followed is *balagha asyuddah*, which is a more substantial and essential aspect of maturity, namely *al-rusyd* (skills and intelligence) and *hasasyuddah* (has perfect strength, mind, and vision). The loss of parental support for children who have puberty According to Islamic law, at the age of 18, parents are no longer obliged to provide for their children. The method that the author uses in this thesis research is a combination of *ijtihad imtiqa'i* and mandatory *ijtihad* (Azis, n.d.)

Child marriage is a social and economic problem, which is complicated by the traditions and culture of the community. The social stigma regarding marriage after going through puberty which is considered disgraceful in certain circles also increases the incidence of child marriage. Economic motives, the hope of achieving social and financial security after marriage causes many parents to agree to early marriage (Elisabeth Putri Lahitani Tampubolon, 2021).

B. METHODS

This study uses a qualitative method with a case study approach. Starting from the above proposition, ontologically, the qualitative paradigm holds that social, cultural, and human behavior phenomena are not enough to record real cases, but also have to look at them as a whole in the totality of their context.

The qualitative paradigm believes that in society there is order. The order is formed naturally, therefore the task of the researcher is to find the order, not to create or make its own boundaries based on existing theory. On that basis, in essence, qualitative research is a systematic activity to discover theories – not to test theories or hypotheses. Therefore, epistemologically, the qualitative paradigm still recognizes empirical facts as a source of knowledge but does not use existing theory as a basis for verification (Murdiyanto, 2020).

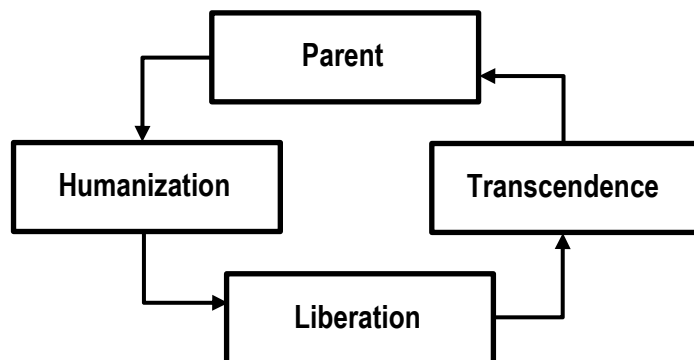
The qualitative thinking framework views that empirically is socially constructed, that is, based on agreement. Meanwhile, a method is the operational implementation of epistemology. In the qualitative research tradition, these two things are often not clearly distinguished and are only referred to as qualitative research methods. A case study according to Creswell is an exploration of "a bound system" or "a case/various cases" which from time to time through in-depth data collection and involves various sources of information that are "rich" in a context. This bound system is bound by time and place while cases can be studied from a program, event, activity, or an individual.

In other words, a case study is a research in which the researcher explores a particular phenomenon (case) at a certain time and activity (program, event, process, institution, or social group) and collects detailed and in-depth information using various data collection procedures over a certain period. . Furthermore, Creswell revealed that if we are going to choose a study for a case, it can be chosen from several study programs or a study program using various sources of information which include: observation, interviews, audio-visual material, documentation, and reports. The case context can "situate" the case in its setting which consists of a physical setting as well as a social setting, historical or economic setting. While the focus of a case can be seen from its uniqueness, it requires a study (intrinsic case study) or it can also become an issue (issues) by using the case as an instrument to describe the issue (instrumental case study). When a case is examined more than one case should refer to the collective case study. For this reason, Lincoln Guba revealed that the structure of a case study consists of problems, contexts, issues, and lessons learned.

Data collection in case studies can be drawn from various sources of information because case studies involve collecting "rich" data to build an in-depth picture of a case. Yin revealed that there are six forms of data collection in case studies, namely: (1) documentation consisting of letters, memorandums, agendas, reports of an event, proposals, research results, evaluation results, clippings, and articles; (2) archival records consisting of service records, maps, survey data, lists of names, personal records such as diaries, calendars, etc.; (3) interviews are usually of the open-ended type; (4) direct observation; (5) participant observation and (6) physical or cultural devices, namely technological equipment, tools or instruments, works of art, etc. (Wayuningsih, 2013). In this research, the subjects are 8 perpetrators selected on the direction and recommendation of some community leaders in Siderang Legok Cintanagara Village, Cigedug Subdistrict, Garut Regency.

This research complements Iswandi Syahputra's prophetic communication theory which contains values and ethics.

Picture 1: Prophetic Communication



C. RESULTS AND DISCUSSION

Early Marriage, Family Communication, and Humanization

"Marriage at a young age is not a problem, because according to our religion (Islam), it is time for children who have reached puberty to be married off. We are very worried that something will happen if we see today's association that we consider too open. So getting married at a young age is better than having to worry about it." As a consequence, of course, the number of birth rates increases. "For us, many children are not a problem, what is important is that their needs are taken care of; healthy, able to eat, and able to go to school, although the average is only up to junior high school level. It's a hassle, yes, but we must take care of our children until they grow up." "We are a family of 14 people, the distance is close, some are one year old, some are two years old (Interview with Mrs. Ingkim Rokhimah, on Sunday, July 24 2022 at 16.17 WIB).

In the past, for about 23 years, the father of the children worked in the gardens around this village. Now to try their luck, the children's fathers work in Bekasi, and they return home indefinitely, sometimes for three months, sometimes once every six months depending on holidays. The time to go home was adjusted to the provisions he got. If there are enough provisions including the fare, then the father of the children can go home. As wives, we have to accept this situation. Even so, we are never hungry and we are still able to send our children to the nearest Elementary School (SD), Madrasah Diniyah, and Junior High School (SMP) according to the family's financial ability, which may seem cheap to the city people." We are destined for many children. It is a gift and a fortune that we should be grateful for. Try to imagine a family that has difficulty having children, maybe it's as much trouble as us to get their favorite child. We and our neighbors in one RW and one village who are generally of the same ancestry have participated in the Family Planning program, but only a small number have succeeded, and even then after they had more than three children. Our children, especially women who are grown according to our standards in the village, are encouraged just to have a household so they are free from slander and reduce the burden on their parents."

It seems that getting married at an early age is done to humanize humans because when the time comes for marriage, parents are obliged to facilitate it. After all, marriage is a noble duty that cannot be denied. Facing these situations and conditions, good relations between children and parents are maintained. Human values that are conditioned by moral and ethical nuances cannot be separated, because a humanist will certainly apply the principle of humanization. The main principle of Humanization is that humans have a full role to determine their way of life. Some of the pillars of humanization are social awareness as exemplified by the Prophet Muhammad. By bringing a treatise that is so important to build awareness in the community about the value of human dignity which is higher than other creatures as contained in the word of Allah Subhanahu Wataala which reads:

"Indeed We have created man in the best form" Q.S At-Ti'n/95: 4.

The perfection given to humans is in the form of reason, so humans have the potential to make changes for the better and can provide great benefits when it is done in the context of obedience and obedience to Allah

SWT, but when humans do not use the reason given with religious provisions, then Humans will live on a lower level than animals.

The Role of Government, Family Communication, and Liberation

The head of the local RW stated that residents have an average of two Family Cards because the number of family members is mostly over 10 people (Interview with Indin Jalaludin, Thursday, 26 May 2022 at 11.14). Hearing and paying attention to this news, the Garut Regional Government through the BKKBN, and village officials provided counseling to address the high rate of early marriage and childbirth rates, including family planning (Interview with Ini, Thursday, May 26, 2022 at 11.40). This activity took place several times, but the a mother said that in the most difficult circumstances or faced with a problem, I as a wife always understand my husband's situation. Even though my husband has worked hard, working hard to make a living for the family, the result is what it is, just accept it. Likewise, with several children with various characters, we also have to try to deal with them in various ways. As parents, we always guide and direct them to be the best children in our eyes. We also used to forgive each other and understand the situation. Communication with children is ongoing to avoid misunderstandings. Because I believe that in this way, our life or that of our family becomes more peaceful and calm. Parents always support the best decisions as long as they are beneficial for themselves, their families, and many people. As parents, of course, you also want to see them succeed in education" (Interview with Mrs. Risma Yuliani, Sunday, July 25 2022 at 10:00 WIB).

A large number of children does not hinder and reduce the hopes and determination of parents to encourage their children to become successful children and the community wants them to be.

This family in Siderang Legok Village wants their children to go to higher education, but the circumstances and limitations make them have to accept this situation and their child's desire not to continue their education. Another mother said that "Parents and children's communication never stops, especially at home where the rooms are limited and the distance is short, it's very easy to always get together. It was at that moment that we discussed, chatted, and joked, paying attention to the direction of the child's will. There are some differences of opinion between children and parents, that's normal, but when decisions are made by deliberation, sometimes parents give in a little. Every problem Alhamdulillah can be solved properly, there is no fuss (Interview with Novi, Sunday, July 24, 2022, 14.24). Every family is given the freedom to say whatever it is, whether it is complaints, ideas, grievances, and other things that primarily benefit the family and society. In short, residents in Siderang Legok are free to talk to anyone, especially their closest family, or in modern terms it is now known as liberation.

Liberation is interpreted as an effort to liberate humans from human cruelty from structural poverty, technological arrogance, exploitation, and oppression. In essence, humans must be freed from social structures that are unfair and impartial to weak people. Liberation is a step in upholding human dignity. The first pillar in the context of liberation is easy to forgive, Rasulullah has generosity. With this generous nature, many people who were against him turned to Islam. Not just being a follower of the prophet, but being a defender of the prophet who is obedient and loyal to the prophet. The nature of his generosity is written in history when the city of Mecca was controlled by the Prophet, so the first thing he did was to give forgiveness and pardon to all his opponents and opponents, including groups that were rampant in committing crimes, deceit, and persecution of Muslims. With the humility and kindness of the prophet in forgiving others, it means

that it can be understood that the prophet no longer holds grudges, let alone avenge the wrongs that others have done to him.

The size of the coefficient of determination, $r^2 = 0.650$ or 65%, indicates the significant impact of the school environment and learning motivation on student achievement. The model form is included in the strong group even if the external effect or error is 0.35 or 35%, ensuring that the factors of the school environment and learning motivation are utilized to assess student achievement for students majoring in the vocational school in this study.

The Daily Lives of the Siderang Legok Community, Family Communication, and Transcendence

Even though the majority of the people in Siderang Legok village have many children, they are never negligent in educating them, especially in studying religion (Islam). They always prioritize faith as the basis of life. Apart from giving good advice, they also share affection evenly and do not discriminate between their children. Family communication between Father, Mother, and Children goes hand in hand and harmoniously. When communicating Parents always ask about their children's activities, Parents always try to maintain friendships with children and provide the best advice, messages, and input for them.

Facing such a situation, the family in Siderang Legok village, according to Mrs. Lis, "if you take good care of and care for your children, you must have unlimited patience. There are times when children are difficult to manage and there are times when children act regularly. Mistakes of ordinary cases as long as they are not repeated. Patient parents certainly won't easily blame their children. As parents, they feel obliged to tell the best for their children. Parents support what their children want, provided they don't harm other people and don't torture themselves. In making decisions, their children are united with their father and mother. Parents try to minimize differences with children. If there is a difference of opinion between the two, a deliberation will be held, it can only be the parents, or also involve the children, so that the problems that occur do not drag on. Differences in views or even fights between husband and wife sometimes exist, but all can be resolved calmly and do not make the problem bigger (Interview with Mrs. Lilis, July 22, 10.05).

Talking about education, even though it has some limitations, is not a big problem, but the important thing is "in terms of children's education, as long as they don't leave worship." (Interview with Mrs. Ingkim Rokhimah, Sunday, July 24, 2022 at 16.17 WIB). Religious education is the number one that must be prioritized. Although for formal education the children only go up to the junior high school level, it is very understandable, because the children want to help with household needs with their parents. Parents certainly support their decision, even though one day parents want to see their children succeed in education.

The communication carried out by the family in Siderang Legok places more emphasis on the will of the children and their submission to the divine path. Novi's mother said; "When talking with children, yes follow their wishes. Even though there are some differences of opinion among parents, if the child has made a decision that they think is right, parents can follow it as long as it is beneficial and ask for protection from Allah SWT (Interview with Ms. Novi, Sunday, July 24, 2022, 11.34).

Following the narrative above, this case is following the paradigm of prophetic communication theory, that the context of faith and piety becomes more dominant in communication between communicators and communicants. It can be observed that when the researcher interviewed Mrs. Lilis, "even though the current situation has limitations, we must still be grateful, because after all if the situation is constantly thought about, it will affect health. It is important to think positively that if you are experiencing difficulties, then one day it will

be made easy, as long as you keep praying and trying. One of the principles in the Transcendental paradigm of prophetic communication is to make the Qur'an a guide. So in the interview with Mrs. Lilis, it is in line with

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And (remember) when your Lord announced, "Indeed if you are grateful, I will increase (favours) to you, but if you deny (My favours), then surely My punishment will be very severe.

D. CONCLUSION

For residents of Siderang Legok, marriage at a young age is not a problem, because it is time for children who have reached puberty according to religion (Islam) to marry. So getting married at a young age is better than having to worry about it." As a consequence, of course, the number of births will increase and, it doesn't matter, what is important is that their needs are taken care of; can eat, be healthy, and can go to school, even though the average is only up to junior high school level.

The Garut Regional Government, through the BKKBN and village apparatus, provides counseling to address the high rate of early marriage and childbirth rates, including family planning. This activity took place several times, but the results were not even satisfactory. KB road, the birth rate continues to increase.

Even though the majority of the people in Siderang Legok village have many children, they are never negligent in educating them, especially in studying religion (Islam). They always prioritize faith as the main pillar of life and share affection evenly, without discriminating against their children. Family communication between Father, Mother, and Children goes hand in hand and harmoniously.

The life built by the Siderang Legok people is prophetic communication. The message content and communication media use the principles and values of al-Islam. The Qur'an and the language of faith dominate husband and wife communication in educating their children.

Then, the pattern of prophetic communication uses three paradigms, namely humanization, liberation, and transcendence. Prophetic communication itself is a communication that refers to Muhammad's prophetic communication pattern. Then the contents of the message and the communication media are by the prophetic values based on the Al-Qur'an and ass-sunnah.

The current school environment contains a curriculum that follows the educational program; thus, students can learn optimally and carry out the learning provided to lead to exemplary achievements. Students learning motivation desire to achieve goals by continuing to excel, then student potential and enthusiasm will increase with optimal results. Student achievement with high motivation can produce optimal learning achievement.

The school environment should pay attention to students' comfort when studying in the library because the library is one of the supports to assist students in learning activities. Motivation to learn should be increased by enthusiasm for learning because learning is one of the keys to improving student achievement. Improve the level of family harmony because the family environment affects the learning comfort of students.

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