

**INTERPERSONAL COMMUNICATION BETWEEN PARENTS
AND CHILDREN TOWARD *BHEKALAN* AT TAMAN, TAMAN
KROCOK, BONDOWOSO**

THESIS



By:

SITI MUKIFAH
NIM: 082 141 048

**STATE ISLAMIC INSTITUTE OF JEMBER
DEPARTEMENT OF ISLAMIC BROADCASTING MANAGEMENT
JUNE 2018**

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Submitted to the State Islamic Institute of Jember as partial fulfillment of the requirements for the Degree of Bachelor in Social (S.Sos) In Departement of Islamic Broadcasting Management Specializing on Islamic Communication and Broadcasting Program



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degree of Bachelor in Islamic Social (S.Sos.I) In Departement of Islamic
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Islam Program

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Date : June 26 2018

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MOTTO

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*The meaning : “O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that you know one another. Verily, the most honoured of you in the sight of Allah is (who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things). (Al Hujurat, 49:13)”**

IAIN JEMBER

* Yayasan Penyelenggara Penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, Depok: Al Huda (Kelompok Gema Insani), 2012, 1027

DEDICATION

1. *My lovely little family who always be my spirit (Mr.Abdul Hamid, Mrs.Wiwik Kamyani, Mrs.Lima and my young sister, Endang Siswantini)*
2. *The big family of Mr.Saleh*
3. *The big family of Mr.Ruslan*
4. *The Chiefs of Nurul Jadid Islamic Boarding School, Paiton Probolinggo*
5. *All of my teachers of Kindergarten, Elementary School, Junior High School, Senior High School and University*
6. *My old sisters, Siti Al Qomariyah,Vivin Hermawati, Kus, Nurhasanah, Faridatul Hasanah and Linda who have already helped and given me suggestion in finishing this research*
7. *All my brothers and sisters (R'Vander, Wahidatul khoftiyah, Junaedi and Wiwin), also my best friends that i can not mention one by one*
8. *My friends level of KPI students in 2014 who always be my motivation*
9. *The big family of Institute of Culture and Islamic Studies (ICIS) IAIN Jember*
10. *The big family of Perisai Diri (PD) IAIN Jember*
11. *Society of Taman, Taman Krocok, Bondowoso who have given me permission to do research*
12. *The big family of KKN Lintas Nusantara IAIN Jember*
13. *All my friends of Arso 7 group (STAIN Al-Fattah Jayapura and IAIN Jember)*
14. *My family in Arso 7, Keerom, Jayapura, Papua*
15. *The Chief and members of TPQ al-Hidayah, Taman Krocok, Bondowoso*
16. *All of members of purple kost (Vina, Muna, zakya, Ria, Kiki, Lely, Alfin, Elis, Nisa', irhas and Okta) who always support and make me smile everyday*
17. *Tretan semmak (Luluk Mukarromah, Ulva wulandari, Arin Maftuhah, Nafis, Atiroh Shoumi) who always support me to finish this research*
18. *My lovely institution IAIN Jember which has given me many worth experiences, knowledges, friends and great lecturers.*

PREFACE

All praises to Allah SWT who has given the mercies and blessing, until thesis with the title “Interpersonal Communication Between Parents And Children Toward *Bhekalan* At Taman, Taman Krocok, Bondowoso” done well. Sholawat and salam always send to prophet Muhammad SAW who has important role in Islam.

This thesis will not be done well except helps, guidances and directives from several parties, so that the writer would like to say thanks to:

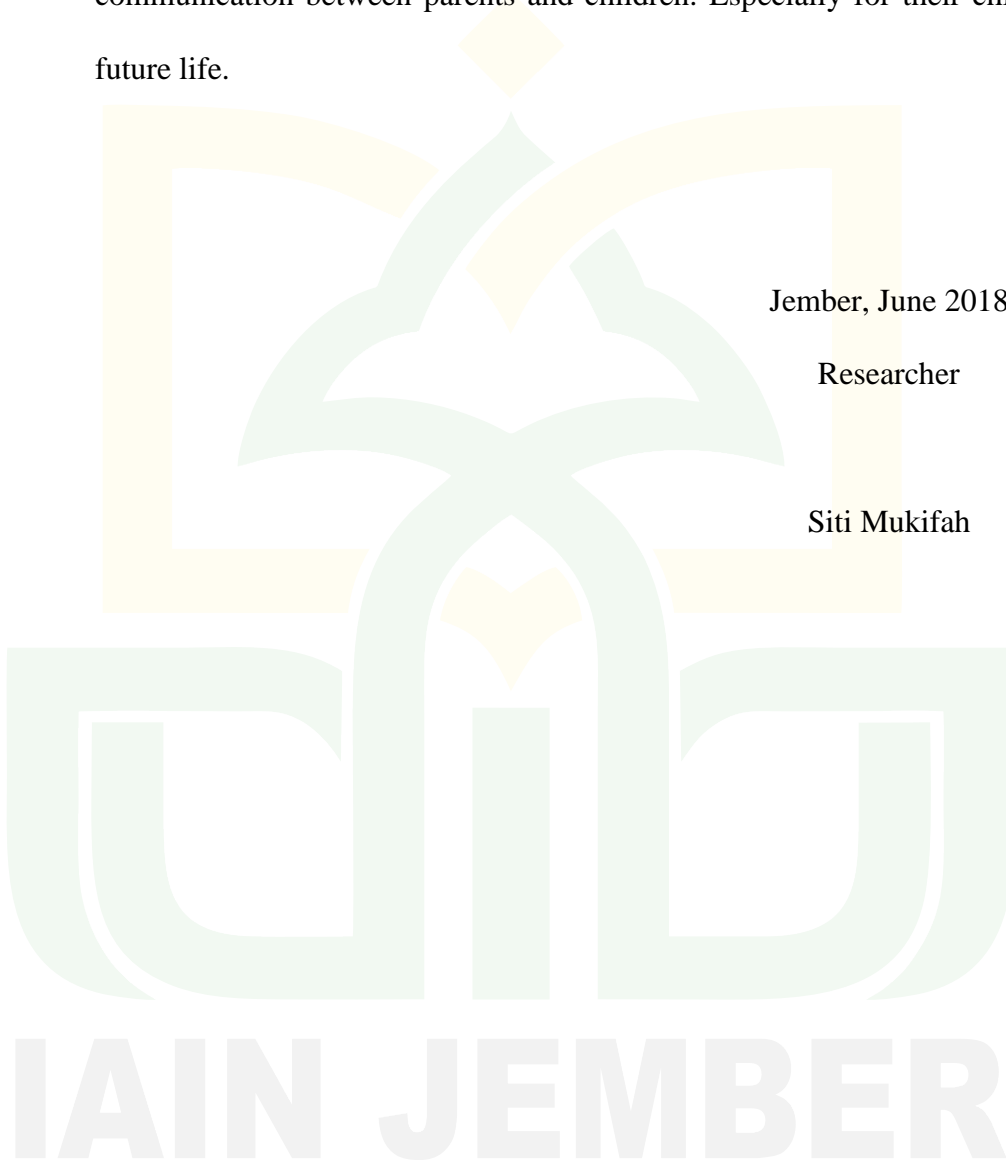
1. Prof. Dr. H. Babun Suharto, SE.MM as the rector of IAIN Jember who always gives nice facilities, attendances and supports to the students especially the researcher.
2. Dr. Ahidul Asror, M.Ag as the dean of Dakwah Faculty who always gives directive to the students and has given agreement for this thesis.
3. Dr. Sofyan Hadi M.Pd as the Leader of Islamic Broadcasting Management who always support the students to study.
4. Ninuk Indrayani, M.Pd as the advisor who always advises and gives suggestion for the researcher.
5. All the lecturers and officials of Dakwah Faculty of IAIN Jember.
6. Budaeri as the head of village of Taman, Taman Krocok, Bondowoso who has given permission to the researcher to do research in this village.
7. All societies of Taman, Taman Krocok, Bondowoso.

Hopely, this thesis will be useful writing for the researcher and also for the readers. This research is also expected to be beneficial for society, such giving information about the importance of interpersonal communication between parents and children. Especially for their children future life.

Jember, June 2018

Researcher

Siti Mukifah



ABSTRACT

Siti Mukifah. 2018. *Interpersonal Communication between Parents and Children toward Bhekalan at Taman, Taman Krocok, Bondowoso.*

This research has purpose to know the interpersonal communication motive between parents and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso. Interpersonal communication is applied by the existance of motive that drive someone to do something. Phenomenon that happen at Taman, Taman Krocok, Bondowoso, parents allow their children to implement *bhekalan* in early age. Either their children are still students of junior high school or senior high school. *Bhekalan* is as same as engagement which is done by a couple before they get marriage. But society of Taman have their own way to implement it. In this village, couples who have implemented *bhekalan*, the parents allow them to get gether and visit each own house. Even they have not been marriage. There is no limitation time for couples who have implemented *bhekalan* to marry. They may end their relation if they feel uncomfortable each other. From this phenomenon, reseacher is interested to investigate about interpersonal communication between parents and children toward *Bhekalan*. The interest of interpersonal communication is provided by necessity fulfillment they need. Every human has motive that provide to strive in fulfilling necessity.

Focuses of the research are 1) What kinds of interpersonal communicaton motive is applied between parents and children toward *Bhekalan* in Taman Taman krocok Bondowoso? 2) How is the interpersonal communication applied between parents and children toward *Bhekalan* in Taman Taman krocok Bondowoso?

The purposes of the research are to describe kinds of interpersonal communicaton motive applying between parents and children toward *Bhekalan* at Taman, Taman krocok, Bondowoso and also to describe the interpersonal communication applying between parents and children toward *Bhekalan* in Taman, Taman krocok, Bondowoso.

This research uses qualitative research and phenomenon approach to understand the phenomenon of what subject experience. In Identifying the phenomenon to be studied , confining the own experience and collecting data from some people who have experienced the phenomenon of *bhekalan*. They are parents, children, society and the elder of Taman, Taman Krocok, Bondowoso. The data were collected by involving depth interview, observation and documentation.

It was found that 1) the interpersonal communicaton motive applying between parents and children toward *Bhekalan* at Taman, Taman krocok, Bondowoso. These are instrinsic and extrinsic motives. 2) the interpersonal communication applying between parents and children toward *Bhekalan* in Taman, Taman krocok, Bondowoso emphasise some theories of interpersonal communication, as follows Self disclousure of Interpersonal Communication, The symbolic interactionism theory of Interpersonal communication and Model of communication process.

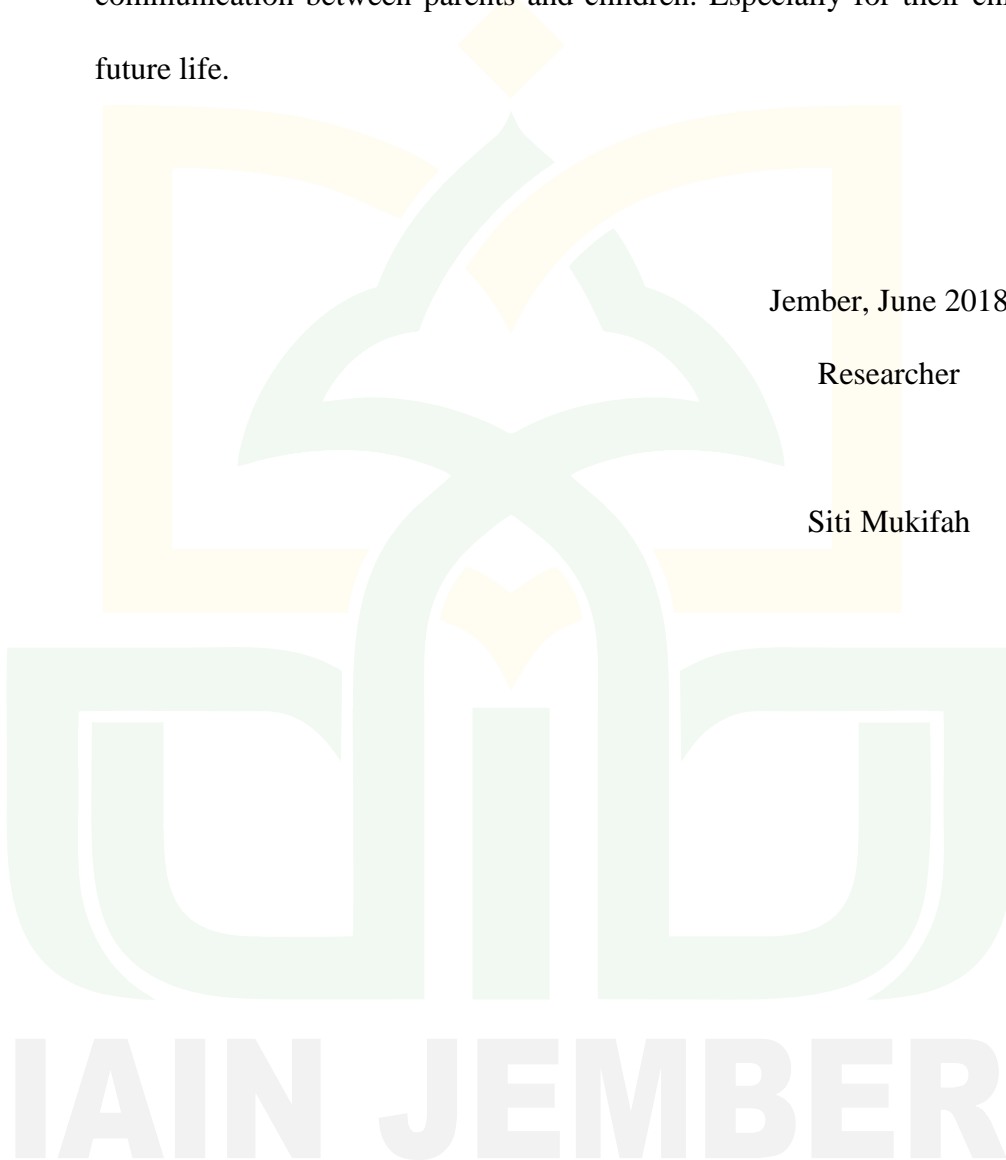
Key note : Interpersonal Communication, *Bhekalan*

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Key note : Interpersonal Communication, *Bhekalan*

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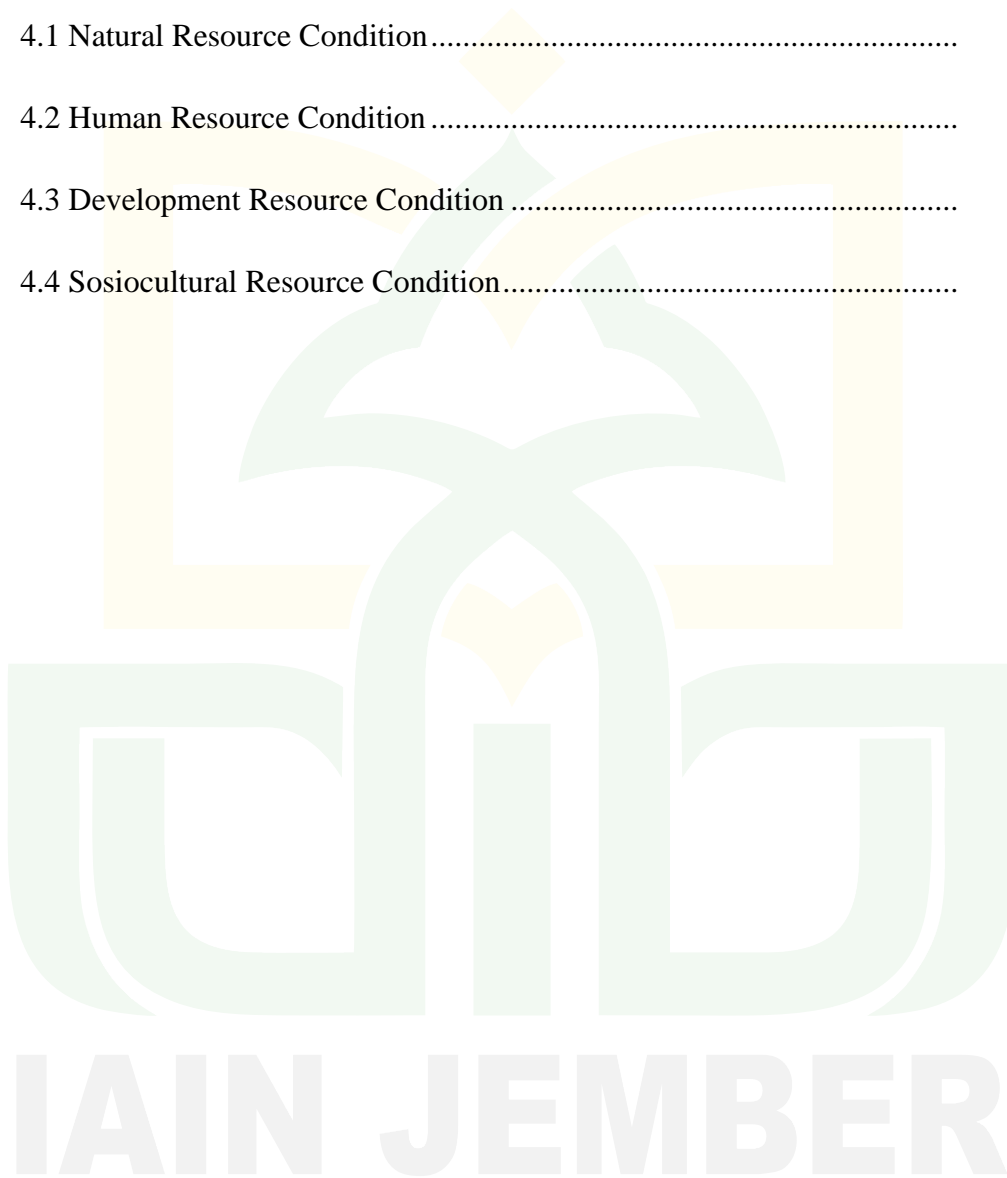
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CHAPTER I

INTRODUCTION

A. Background of The Research

Communication is the most fundamental activity of human's life. According to Harjani Hefni on *Komunikasi Islam* book proposes communication has mentioned in al-Qur'an and as-Sunnah. Islamic communication makes serious effort to build relation with human self, the Creator and others human being to get peace, amenity and safety by implementing God and the messenger of God command.¹ Allah's decree in the al-Qur'an:

وَمِنْ ءَايَاتِهِ ۚ خَلَقُ السَّمٰوٰتِ وَالْاَرْضَ وَاٰخَتَلَفُ السِّنِّتِكُمْ وَالْوٰنِكُمْ ۚ اِنَّ فِىْ
ذٰلِكَ لَآيٰتٍ لِّلْعٰلَمِيْنَ ﴿٣٠﴾

The meaning : And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours. Verily, in that are indeed signs for those who know. (ar-Rum, 30: 22)²

The verse indicates that human as social creature who really depends on others in performing their life. It requires human being to relate to each other. For instance relation of family, neighbour, school, work place, social organization, and many more. That relation is one of shapes of communication

¹ Harjani Hefni, *Komunikasi Islam (Cetakan ke-2)*, Jakarta : Prenadamedia, 2017, 14

² Yayasan Penyelenggara Penerjemah Al-Qur'an , *Al Qur'an Tiga Bahasa*, Depok: Al Huda (Kelompok Gema Insani), 2012, 791

happening in society. In communicating, human share information, idea and attitude one another.

Communication is really important in family to keep harmonious relation between member of family. Especially relation between parents and children. Interpersonal communication need to be watched by parents to improve children personality. Family is the smallest unit in the social order of society and nearest by an individual. Children begin to know about their life from the family. So that family has important role and influence toward children personality improvement.

Family communication is often done by interpersonal. Based on Dyadic relation, interpersonal communication is communication that takes place between two persons who have strong and clear relation.³ Besides, other definitions, the propose interpersonal communication is sending message from someone to others by direct effect and feedback. It is considered as the most effective communication type to change human attitude , idea, or behaviour related to the process that show conversation by direct feedback. Interpersonal communication role is really important between parents and children to create children personality during their growth. Because parents have responsibility to educate, take care and guide the children to be ready in facing their future life.

Children are mandate from God for every parents. Parents should have given good education for the children. Every single of child is born in

³ Joseph A.Devito, *Komunikasi Antarmanusia: Kuliah Dasar (Edisi kelima)*, Jakarta : Proffesional Book, 1997, 231.

unuseful condition. Knowing children to the God as creator should be applied since early age. Parents should teach a children to love God more than everything exists in this world. By doing that, children can understand that God is the Almighty. As God's obedient servant should obey to all of His commands and avoid all of His prohibition without any compulsion.

In addition to the explanations above, another parents responsibility is wedding their children in ready age to marry. According to Bern, wedding has five functions⁴, as follows :

1. Perserving population in society's life.
2. Socialization and education function
3. Sosial roles function, giving identity to the member of the family.
4. Economic support, family becomes a place to be under the protection, such food and life guarantee.
5. Emotion support, giving the first social interaction experience for the children.

These fuctions require every people who will get married should have readiness of physical, sociological, pyschological and economy. A research is done by Nur Umami Fatayati, 2015, gives a conclution about the important of paying attention to the age factor to be married. It becomes the most important point that should not be uderestimated, because the age factor or age maturity supports to build the ideal family that can fulfill the five functions above.

⁴ Nur Umami Fatayati, *Penyesuaian Diri Dalam Pernikahan (Studi Kasus Pada Istri Yang Menikah Muda di Sumenep)*, Yogyakarta : Program Studi Ilmu Psikologi, Fakultas Sosial Dan Humaniora, UIN Sunan Kalijaga, 2015. 1-2

Observing phenomenon that happen in Taman, Taman krocok, Bondowoso. Every parents have their own way in educating and deciding their children future, especially in marriage case. They allow their children to get couple without considering the maturity of the age. The society of Taman who use maduresse as their communication in daily mention matchmaking tradition as *bhekalan*. It translates to english means that engagement. But society of Taman has their own tradition in implementing engagement or *bhekalan*. if parents have matched a man and a girl, so society consider both of them having relation.

Phenomenon of *bhekalan* in this village, for intance a boy and a girl have been matched by the parents and implemented *bhekalan* tradition, so they are free to walk together. Society will not give negative comment to a couple who have been *bhekalan* if they are seen walking together. Also they may spend night in one of their house. For example, a girl may spend night in the boy's house (future husband) even a few days. Parents will not forbit them if they have done *bhekalan*. *Bhekalan* is not necessarily going to marriage. Because they may end their relation if they feel uncomfortable with each other. No limitation time between *bhekalan* and marriage, even some are *bhekalan* relation in many years.

From this phenomenon, reseacher is interested to investigate about interpersonal communicaton between parents and children toward *Bhekalan*. The interest of interpersonal communication is provided by necessity fulfillment they need. Every human has motive that provide to strive in

fulfilling necessity. According to Gerungen, motive is an understanding which includes all moving spirits, reasons, or propulsion from human itself that cause them doing something. Those motives give purpose and direction to human behaviour. So that the researcher wants to know about motive of parents to match the children in early age. Because every parents wants to give the best for the children future and will do anything to have better generation. In the same manner as done by parents in Taman who affience the children in early age. They certainly have their own motive that become reason for doing it.

Based on the background above, reseacher has interest to do research on the title “Interpersonal Communication Between Parents And Children Toward *Bhekalan* At Taman, Taman Krocok, Bondowoso”.

B. Focus of The Research

Based on background of study explanation above, so researcher gets some statements in researching process. Such :

1. What kinds of interpersonal communicaton motive is applied between parents and children toward *Bhekalan* at Taman Taman krocok Bondowoso?
2. How is the interpersonal communication applied between parents and children toward *Bhekalan* at Taman Taman krocok Bondowoso?

C. Purpose of The Research

1. To describe kinds of interpersonal communication motive applying between parents and children toward *Bhekalan* at Taman Taman krocok Bondowoso.
2. To describe interpersonal communication applying between parents and children toward *Bhekalan* at Taman Taman krocok Bondowoso.

D. Significance of The Research

1. Theoretical use

The use of this research as scientific contribution such interpersonal communication and the application in society life.

2. Practical use

a. For Researcher

This research is expected to expand knowledge and insight about interpersonal communication as the application of subjects studied during the learning process at class.

b. For State Islamic Institute of Jember (IAIN Jember)

This research is expected to scientific treasures and additional of library collections for IAIN Jember that can be literature and reference materials for the development of science. Especially for student of islamic communication and broadcasting.

c. For Society

This research is expected to be beneficial for society, such giving information about the importance of interpersonal communication between parents and children. Especially for their children future life.

E. The Definition of Key Terms

The definition of terms has role to avoid misunderstanding about the meaning of terms what the researcher means. The title of this research has some terms such Interpersonal communication and *Bhekalan*. Interpersonal Communication means communication done by two or more persons. The purpose of interpersonal communication is as same as generally communication purpose to share information, to educate, to entertain, to explain, and to influence each other.⁵ The interest of interpersonal communication is provided by necessary fulfillment that has not been owned. It is called as motive. So that, every human has motive to fulfill the necessary.

Bhekalan is an engagement tradition in taman taman krocok bondowoso which ties relation between man and girl. The unique thing that happen in this village, parents allow the children to get *bhekalan* although they are still very young. So that researcher want to know what actually the motive of interpersonal communication between parents and children toward *bhekalan*.

⁵ Alo liliweri, *Perspektif Teoritis Komunikasi Antarpribadi*, Bandung : Citra Aditya Bakti, 1994, 35

F. Systematic of Research

Systematic of writing contains description about the space of study to ease the writer and the reader, as follows:

- 1) Chapter I : consists of introduction that contains background, focus of study, purpose of study, the use of study for all readers, definition of terms, and the last systematic of discussion.
- 2) Chapter II : literature review that contains literature of study and theory of study about interpersonal communication and bhekalan.
- 3) Chapter III : research method which contains the type and approach of research, location of research, subject of research, data accumulation technique, data analysis, data validity and phases of research.
- 4) Chapter IV : Presentation and analysis of data, it consists the description of the object of research, data analysis, also discussion of findings.
- 5) Chapter V : closing which consists conclusion and suggestions

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Discussion of Previous Research

1. *“Hubungan Antara Komunikasi Interpersonal Dalam Keluarga Dengan Pemahaman Moral Pada Remaja”*.

This research journal is written by Sri Ayu Rejeki, a student of psychology faculty in Gunadarma University. It used quantitative research approach to get the data. The subject is teenager aged 15 to 19 years of female and male gender and still living with parents. Based on the analysis performed obtained correlation coefficient value of 0.083 with a significance value of 0.524 ($p > 0.05$) which means there is no significant correlation between interpersonal communication with moral understanding toward teenager. These results indicate that the hypothesis sounds “there is correlation between interpersonal communication in family with moral understanding toward teenager” being refused. The analysis result also known that subjects of research have low level of moral understanding on an average.

The similarity is researching of the implementation of interpersonal communication in family. The diverification is the research method. Sri Ayu Rejeki uses quantitative approach to answer the research question that about the relation between interpersonal communication implementation in family and the understanding of moral toward teenagers, while this research uses qualitative research method to know the implementation of

interpersonal communication in family between parents and children toward *bhekanan*.

2. “*Komunikasi Keluarga dalam Pengambilan keputusan Perkawinan Usia Remaja*”

The research is written by Lestari Nurhajati and Darmayanti Wardyaningrum as student of Communication Studies in Social and Politic Studies Faculty of Al Ahzar University Indonesia. It uses qualitative research approach. The result of this research journal is the role of parents as the element of communication system in the family do not have optimal function. It causes children look for another relation like friends. The parents pay attention less to the children. So they do not know how their children daily activity and the environment. It also causes children get the wrong social intercourse with their friends. So, it causes some concistencies, such like pregnany. The decision to get early marriage is caused by pregnancy (Marriage by Accident) and economic factor. The caused of pregnancy is dominated by parents decision. While the normal marriage of children, the role of parents still be considered as supporting factor.

The similarity is researching of the implementation of communication in family and using qualitative research approach. The diverification is purpose of the research. Lestari Nurhajati and Darmayanti Wardyaningrum want to know about the decision of early marriage that happen in the location of the research. While this research want to know

the motive of parents in allowing the children to get engagement in early age that is called as *bhekal*.

3. *“Pelaksanaan Nikah Ngodeh (Studi Komparasi Hukum Islam dengan Hukum adat di Desa Bangkes Kecamatan Kendur Kabupaten Pamekasan Madura”*

Another journal is written by Fikri Fawaid as student of Philosophy Faculty University of Gajah Mada Yogyakarta. The second writer is Abdul Hadi as student of Postgraduate University of Syarif Hidayatullah Jakarta. The result of this research finds some factors of Nikah Ngodeh happening in Bangkes, Kendur Pamekasan Madura. The factors are:

- a. The understanding of religion, the society of bangkes really obey of religion and the prominent figure of religion. They obey what ever the figure say. They also believe that there is no limitation age in Al Qur'an about marriage.
- b. The influence of tradition and culture, society still implement the tradition which made by the previous society.
- c. The low of education background influences the mindset of the parents
- d. Economical factor
- e. Self pretension factor

The similarity is researching of the purpose of the research. The journal written by Fikri Fawaid wants to know some factors that become society reason to implement early marriage happen in their village, Bangkes, Kendur, Pamekasan, Madura. This research also wants to know

about parents motive in implementing early engagement to their children. But, the diverification is the theorical review of the research. Fikri compares the islamic law and tradition law to find the research question. While this research uses interpersonal communication theory to know the motive of parents in allowing the children to get early engagement.

Table 2.1

**THE SIMILARITIES AND DIFFERENCES BETWEEN
PREVIOUS RESEARCH AND THIS RESEARCH**

No	Title	Similarities	Differences
1.	<i>Hubungan Antara Komunikasi Interpersonal Dalam Keluarga Dengan Pemahaman Moral Pada Remaja</i> , Research written by Sri Ayu Rejeki, a student of Psychology Faculty in Gunadarma University.	Researching the implementation of interpersonal communication in family	Using quantitative approach to answer the research question that about the relation between interpersonal communication implementation in family and the understanding of moral toward teenagers, while this research uses qualitative research method to know the implementation of interpersonal communication in family between parents and children toward <i>bhekan</i> .
2.	<i>Komunikasi Keluarga dalam Pengambilan keputusan Perkawinan Usia Remaja</i> , Research written by Lestari Nurhajati and Darmayanti Wardyaningrum as student of Communication	Researching of the implementation of communication in family and using qualitative research aproach	The research wants to know about the decision of early marriage that happen in the location of the research. While this research want to know the motive of parents in allowing the children to get engagement in early age that is called as

	Studies in Social and Politic Studies Faculty of Al Azhar University Indonesia.		<i>bhekalan.</i>
3.	<i>Pelaksanaan Nikah Ngodeh (Studi Komparasi Hukum Islam dengan Hukum adat di Desa Bangkes Kecamatan Kendur Kabupaten Pamekasan Madura,</i> Research written by Fikri Fawaid as student of Philosophy Faculty University of Gajah Mada Yogyakarta	The similarity is researching of the purpose of the research. The journal written by Fikri Fawaid wants to know some factors that become society reason to implement early marriage happen in their village, Bangkes, Kendur, Pamekasan, Madura. This reseach also wants to know about parents motive in implementing early engagement to their children.	The theoretical review of the research. Fikri compares the islamic law and tradition law to find the research question. While this research uses interpersonal communication theory to know the motive of parents in allowing the children to get early engagement.

B. Theoretical Review

1. Islamic Communication

a. Definition of Islamic Communication

Awadh Al-Qurni defines communication on his book with the title “*Hatta La Takuna Kallan*”. He mentions communication is “*Ittishal*” means that committing the best manner and using the best medium to give information, meaning, feeling and argument to others.⁶ It also influences others argument to persuade them. Islam is general system and rules about human’s life affairs, also guidance to walk on their life and all the

⁶ Harjani Hefni, *Komunikasi Islam (Cetakan ke-2)*, Jakarta : Prenadamedia, 2017, 3

consequences from the acceptance and refusal toward the prophet Muhammad SAW teaching from Allah SWT.

From explanation about communication and islam, Hajani Hefni gives definition about islamic communication is communication which is built on islamic principles, it has the soul of peacefulness, amiability and safety.

Based on the information from al-qur'an and as-Sunnah, islamic communication is communication that make serious efforts to build human relation with themselves, with the creator or God and with others people.⁷ The presence of islamic communication has purpose to guide moslem and public. In oder they can build communication to the Creator of them, them selves and others human by the islamic principles. Islamic communication has its own principles, the source is al-Qur'an and as-Sunnah. By using the guidance of religion, communication can be going on the way whom God decided.

God mentions the term of communication as "*bayan*". It Means that people capability in explaining purpose (message) by the right word. Because it is one of the function of communication. So, someone who receive the message can understand it. Allah says in the al-qur'an:

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

⁷ Ibid., 14

The Meaning : The Most Gracious (Allah)!. He has taught the Qur'an (by His Mercy). He created man. He has taught him speech (and intelligence). (Ar-Rahmaan (55): 1-4)⁸

The verse of ar-Rahmaan explain about God as the merciful who teaches human about qur'an and as the creator of this world has taught human to be capable in talking or communicating with others.

Basically islamic communication and communication in general have the same function and the types of communication. Al-qur'an and as-Sunnah are the sources of islamic communication that become human guidance to communicate in their daily. There are three types of islamic communication, such as human communication with their God, human communication with themselves and human communication with others.

b. The types of Islamic Communicaton Message

Message is devided into verbal message and non verbal message. According to Harjani Hefni, there are some terms of verbal message in the Al-Qur'an, such as *lafadz*, *qaul* and *kalimat*. In the al-Qur'an is found some verses that use term of qaul. Some terms of qaul in the al-Qur'an,⁹ as follows:

- *Qoulan Sadidan* means that the true word. This expression is found in two spaces in al-Qur'an, such as sura an-nisa' verse 9 and sura al-ahzab verse 70. In the surah al-ahzab, God commands human to be

⁸ Yayasan Penyelenggara Penerjemah Al-Qur'an , *Al Qur'an Tiga Bahasa*, Depok: Al Huda (Kelompok Gema Insani), 2012, 1067

⁹ Ibid., 85-98

devout people by expressing true word. This common is not just for specific theme but for all human's life sectors.

- *Ahsanu Qoulan*, means that the best word. It exists in al-qur'an sura fushshilat (41) verse 33. In the verse God mentions about the best word that expressed by human. This verse also explains human that the value of word has different quality. According to al-qur'an, the best word is acknowledging the oneness of God and giving motivation to others in being pious people.
- *Qoulan Layyinan* means that graceful expression. It exists in sura thaha verse 44. It is a strategy to conquer the hard heart by the graceful expression.
- *Qoulan Kariman* means that noble and valuable word. It is faound in sura al-isra' verse 23. This expression is beautiful and civilized. So, people who are spoken feel happy, respected and glorified.

Al-Qur'an also discusses about nonverbal message. Such as, gesture of eyes, face, hand, foot, lips, head and many more.

Human communication with others happen in daily activity.

Bacause every day human need to communicate each other to fulfill the necessity. Interpersonal communication is one of the kinds of human communication with others.

c. Principles of Islamic Communication¹⁰

- Principle of ikhlas, means that a message will give the positive effect if the communicator delivers sincerely. It is the basic principle of islamic communication. Ikhlas is an action done by human to avoid any wrong motives. Ikhlas will have the impact of sincerity to filter a message and take the most quality message.
- Positive message, a communicator who often delivers the positive message, he/she will save many assets to do positive thing. Motivation is positive message. Expressing positive and optimistic message can build human spirit to exsecute change.
- Principle of influence, influence process happens in communication. Besides, communication also has purpose to know, relate, play, help, share information, develop opinion, solve problem, increase productivity, entertain and create unity sensation. Strategic influence shapes of communication are changing others opinion and becoming factor that determines the bad and good of human.

2. Interpersonal Communication

a. The Definition of Interpersonal Communication

In islam, communication with others is called as Hablun Minannas, ta'aruf and muamalah.¹¹ Such as, communication between parents and children, husband and wife, teachers and students and many more. Even if human is called as the most perfect creator of God, He

¹⁰ Ibid., 226-256

¹¹ Ibid., 217

needs others help to fulfill the necessity. One of the way is communication and intraction. Communication has a source from “communis” with the meaning is “same”. Communication is done to build the similarity of meaning and purpose.

In society’s life interpersonal relation has important role toward society’s life, especially when it is capable of giving impulse to a particular person related to felings, information understanding, supports, and various form of communication that help people to understand others expectations. It shows that human really depends on others in fulfilling the necessary. Interpersonal communication is one of types of communication.

Based on relational dyadic, interpersonal communication is interpreted as communication that takes place between two persons who have strong and clear relation. Verdeber (1986) proposes that interpersonal communication is an interaction process and division of meaning contained in the ideas and feelings.¹²

b. Symbolic Interactionalism Theory

The first figure of this theory is Hebert Mead. He describes symbolic interactionalism theory on “Mind, Self and Society” book. This theory has important meaning to be approach in understanding the interpersonal communication. Mead proposes interpersonal

¹² Alo liliweri, *Perspektif Teoritis Komunikasi Antarpribadi*, Bandung : Citra Aditya Bakti, 1994,9

communication as persuasive communication in human's life process¹³. So that, the process and action of interpersonal communication happening in society should be known to understand the meaning of the message.

According to Mead, there will be four steps of the action of interpersonal communication that relates each other, as follow:

1.) Impuls (Motive)

It is a heart propulsion of someone to do something, that is called as motive. In communicating or expressing the feeling, there is the motive before the action.

2.) Perception (Understanding Meaning)

This step happens when someone begins to understand a condition or people who involve in communication process. Human capacity is understanding stimulus by hearing, smiling, feeling and many more. After understanding, there will be the steps to take the decision and get the conclusion. Perception is really important in creating relation with others. Moreover the relation is related to the converciation that want to change or give contribution in solving a problem.

3.) Manipulation (Strategy Arranging)

This step is time to take the decision or action of the perception built before. This step gives understanding about the

¹³ Silfia Hanani, *Komunikasi Antarpribadi Teori dan Praktik*, Yogyakarta: Ar-Ruzz Media, 2017, 203-207

important communication process to be paid attention, the attention should be built one another to take the right decision or manipulation.

4.) Consumption (Action)

It is decision step to make the reality from the conclusion. The action is certainly implemented. After accumulating all the components like impuls, perception, and manipulation, the decision is constructed in the reality. The action has been real. It can be a communication, activity and many more.

From these steps above, communication is caused by the existence of propulsion. Motive that encourages someone to express message to others. After communication process happen, one another build perception or observe to get the understanding each other. From the understanding, appears manipulation which is also called as strategy to decide action.

c. Motive of Symbolic Interactionalism Theory

Basically, motive is definition that covers moving spirit, reason and propulsion of human that cause human doing something. All human activities have a motive. It can work when he/she is aware or not. Understanding human's action, needs to know the motive. Human motive is propulsion, desire, volition and other moving spirits within human self to do something.

Giddens interprets motive as impuls or propulsion that gives energy on human action along the cognitive/behavioral path toward

satisfying needs.¹⁴ He proposes motive does not have to be perceived consciously. But it is more a state of feeling. In accordance with Nasution explains motive is all energies that drive somebody to do something.

According to Guralnic on “Webster’s New World Dictionary”, motive is an inner drive, impuls, etc that causes one to act. R.S. Woodworth defines motive as a set that can or easily cause individual to perform certain activities and to achieve certain goals or purposes. So, motive is purpose. This purpose is called as incentive. Incentive can be interpreted as purpose that becomes direction of patterned activity. Commonly there will be two basic elements of motive, such as encouragement of need and purpose element.¹⁵ The process of mutual interaction between these two elements occurs within the human being but can be influenced by things outside of the human self.

Psychologists try to classify motive that exists on human self or an organism to some classifications in accordance with their own opinion. as follows:

1.) Primary and Secondary Motive

Primary motive is depending on the individual condition. Such as motive of hunger, thirst, sex, breath and rest. It is really depending on physiological condition, primarily aimed at maintaining equilibrium within the individual body.

¹⁴ Alex Sobur, *Psikologi Umum dalam Lintasan Sejarah*, Cetakan ke-5, Bandung : CV Pustaka Setia, 2013, 266-268

¹⁵ *Ibid.*, 269

Secondary motive does not depend on the physio-kemis that occurs in the body. It oftenly relates with primary motive, but it is not direct relationship. So, primary motive is not depending on individual experience, while secondary motive is really depending on individual experience.

2.) Intrinsic and extrinsic motive

Intrinsic motive is motive that functions without having to be stimulated from the outside. It comes from human self. Someone does something because he/she wants to do it. For example someone who likes reading, he/she will look for book to read without impulse from anyone. While extrinsic motive is motive that happens because of drive from outside.

3.) Conscious and unconscious motive

This classification is based on the level of human consciousness of the motive is behind the behavior. If there is someone who behaves but the person can not say the reason, the motive that drives the behavior is called as unconscious motive. Otherwise, if someone behaves something and he/she understands the reason for doing the action, means that conscious motive. In human daily, human's action is realized the motive. But the level of conscious behaviors are different.

4.) Biogenetic, sosiogenetic and theogenetic motive

Viewed from the point of origin, human motive can be classified in biogenetic and sosiogenetic motive. It means motive that develops in people and derive their organism as biological creator and motive derived from their cultural environment.

Biogenetic motive is motive that derives from the organism of a person for the sake of the continuation of his/her life biologically. For example motive of hunger, thirst, sex, rest and breath.

Then sosiogenetic motive is motive that people learned and derive from the cultural environment in which the person lives and develops. It does not develop by itself, but depends on the social interaction with others or the result of human cultural. This sociogenetic motive varies according to differences that exist among the various styles of world culture.

The last is theogenetic motive, it comes from interaction between human and his/her God as evident in his/her worship and daily life as he/she attempts to realize certain religious norms. Human needs to interact with his/her God to realize their duties as human in a diverse society. For example the desire to serve God, realize his/her religious norms according to the spiritual guidance and many more.

d. Elements of Interpersonal Communication

Some of elements owned permanently by any form of communication including interpersonal communication¹⁶, such :

1.) Context

Context is a physical condition, historical, and psychological place of communication. A context of interpersonal communication gives influence to expectation and participation level of communicant. Context of communication definition according to Mortenson is very diverse. There are subjects such as form, pattern, and communication context. Besides, De Vito (1978) propose that communication always take its place in context. Communication in context of at least includes 4 dimensions, such :

- a.) Physical dimension, refers to physical environment that affects every communication process. Communication is done at place that has not only because of the physical building but environment of psychotherapy and psychological such like mosque, church, jail, university.
- b.) Social dimension, which means that communication is in situation, status, and the character of the communicator when communicate each other. Communication of this social context is influenced by values, norm, culture and customs.

¹⁶ Alo liliweri, *Perspektif Teoritis Komunikasi Antarpribadi*, Bandung : Citra Aditya Bakti, 1994,9

c.) Psychological dimension, refers to psychological aspects such as the influence of psychological factors like drive, need, motivation, attitude that influence communication and create friendship, hatred, conflict, savagery and other moods.

d.) Temporal dimension, refers to the certain time (hour, day, month, year) to communicate.

e.) Communication always takes place in a context or environment that influences the shape and content of the message that will be delivered.

2.) Communicator-Communicant

Interpersonal communication involves at least two people who each side has a role as communicator or source to deliver a message and communicant or the receiver of the message.

3.) Channel

A channel is a medium used to convey a message connecting the communicator and the communicant. In communication, a message is brought by someone to others through sound waves, facial expression, body movements, eye movement. Generally, the more channels used to distribute a message will produce more successful communication.

Classically, there are two mediums which present messages between people, such as voice (audio) and glow (visual). People need to use the five senses owned in delivering messages.

4.) Noise

Noise is everything that hampers the message to get to the receiver or communicant. Most of the successful communication of human depends on how to overcome the noise. There are several forms of noise such:

a.) External Noise is noise from the outside that disturb the vision, sound or other stimuli from the environment so that the meaning of the message getting away. For example, when students are studying in the class, there some artisans working on the ceiling of the class. This noise will decrease the freedom of everyone to communicate interpersonally.

b.) Semantic Noise is caused by incorrect decoding of messages. It oftenly happen to the words, phrases, different dialects with the sender or communicator.

5.) Feedback

Feedback indicates that a message is heard, seen, understood as meaning. It is information received as a response to messages that have been sent. It can be verbal or non verbal feedback, positive or negative feedback, and so forth. It is also for knowing the accuracy of the message.¹⁷

¹⁷ A.W. Widjaja, *Ilmu Komunikasi (Pengantar Studi)*, Jakarta : PT Bina Aksara, 1988, 46

6.) Model of communication process

The model gives clues about the meaning of communication, how the process of these elements in a communication activity. In this research only included a form of interpersonal communication model, that is the model of Laswell. According to Laswell, there are five elements of communications¹⁸, such as :

- a.) Who (as the communicator)
- b.) What (as the message of communication)
- c.) Whom (as communicant)
- d.) Channel (as the media of communication process)
- e.) Effect (as the communication effect)

Stewart L. Tubbs and Sylvia Moss in Human communication book explain the two communication model.¹⁹ Such as:

- a) One-way view of communication, communicator gives a stimuli and the communicant gives responses without selection and interpretation.
- b) Two-way view of communication, on this model occurs feedback communication idea. There is communicator who sends the message and communicant who selects, interprets the message and gives response back to the message.

¹⁸ Onong Uchjana Effendy, *Ilmu, Teori, dan Filsafat Komunikasi*, Bandung : PT Citra Aditya Bakti, 2013, 253

¹⁹ Burhan Bungin, *Sosiologi Komunikasi : Teori, Paradigma, dan Diskursus Teknologi di Masyarakat*, Jakarta : Kencana, 2006, 253-254.

- c) Transactional communication, the communication is understood only in the context of a relationship between two or more people. This communication process emphasises all the doers are communicative. Each side involves in the communication has the message content it carries and exchanges in the transaction.

7.) Self disclosure of Interpersonal Communication

Basically, human as social creator need to have self disclosure to defend their life continuance. Human as limited creator who need others help in fulfilling the necessity. It is also one of important concept of interpersonal communication, because it becomes one of ways for people to create the nearer relationship.

Liliweri mentions self disclosure is the first contact of interpersonal communication, the first relation which connects someone and others.²⁰

Johnson proposes self disclosure is expressing a situation, either in the past or the situation is going on. By the openness, self disclosure has two sides. The communicator is opened to the communicant, so the communicant also is open to the communicator. The solidarity can create an attitude that is similar to take and give. Mead in the Symbolic Interactionism Theory, explains the process of self disclosure appears symbols which should be interpreted by the doer of communication.

²⁰ Silfia Hanani, *Komunikasi Antarpribadi Teori dan Praktik*, Yogyakarta: Ar-Ruzz Media, 2017, 29-33

8.) Characteristic of Interpersonal Communication

To differentiate the interpersonal communication and other types of communication depend on the characteristics of it. According to Mulyana , characteristics of interpersonal communication, such as:

- a) The doer of communication stay on the near distance.
- b) The doer of communication send and receive the message spontaneous and simultaneous, either verbal or non verbal.

Those characteristics indicate interpersonal communication is depended on the distance.

3. *Bhekalan*

a. Definition of *Bhekalan*

An article is written by Fikri Fawaid and Moh Hasin Abd Hadi on the title “*Pelaksanaan Nikah Ngodheh (Studi Komparasi Hukum Islam Dengan Hukum Adat) di Desa Bangkes Kecamatan Kadur Kabupaten Pamekasan Madura*”, gives difinition of *bhekalan* as a process to bind the relation between man and woman before they are going to marry.²¹ It is also called as engagement. It is done by maduress to inform others that the woman has been owned by the man who proposes to marry her. The implementation of *bhekalan*, the man should come to the woman’s house with the family by bringing some parcels. Usually the man’s mother

²¹Fikri Fawaid dan Moh. Hasin Abd Hadi,2015, *Pelaksanaan Nikah Ngodheh (Studi Komparasi Humum Islam dengan Hukum Adat) di Desa Bangkes Kecamatan Kendur Kabupaten Pamekasan Madura*, Jurnal, yogyakarta : Fakultas Filsafat Universitas Gajah Mada Yogyakarta dan Pascasarjana Universitas Syarif Hidayatullah Jakarta. 20-21

gives ring to the woman as a symbol of relationship between both of them. It is not the end of the *bhekalan* process. Every islamic celebration day, the man should give some gifts for the woman, such like cloth, sandal, dress, and many more. They also should visit their families and relatives together.

b. The Process of *Bhekalan*²²

1.) Introduction

The first process is introduction between two individuals naturally wether they are arranged by their parets or they get acquainted with themselves.

2.) Application procession

The next process, after they know each other is application procession it means man's parents come to the woman's parents with the intent and purpose to ask her child not to be released to others. Usually this procession is accompanied by bringing some foods. After an agreement and woman's parents receive the man, so they have done the ceremonial of engagement which is called as *bhekalan*.

This tradition becomes a symbol that a man has capability to give expense to the woman. Especially in islamic celebration day.

The man should give some gifts to the woman. Inviting other

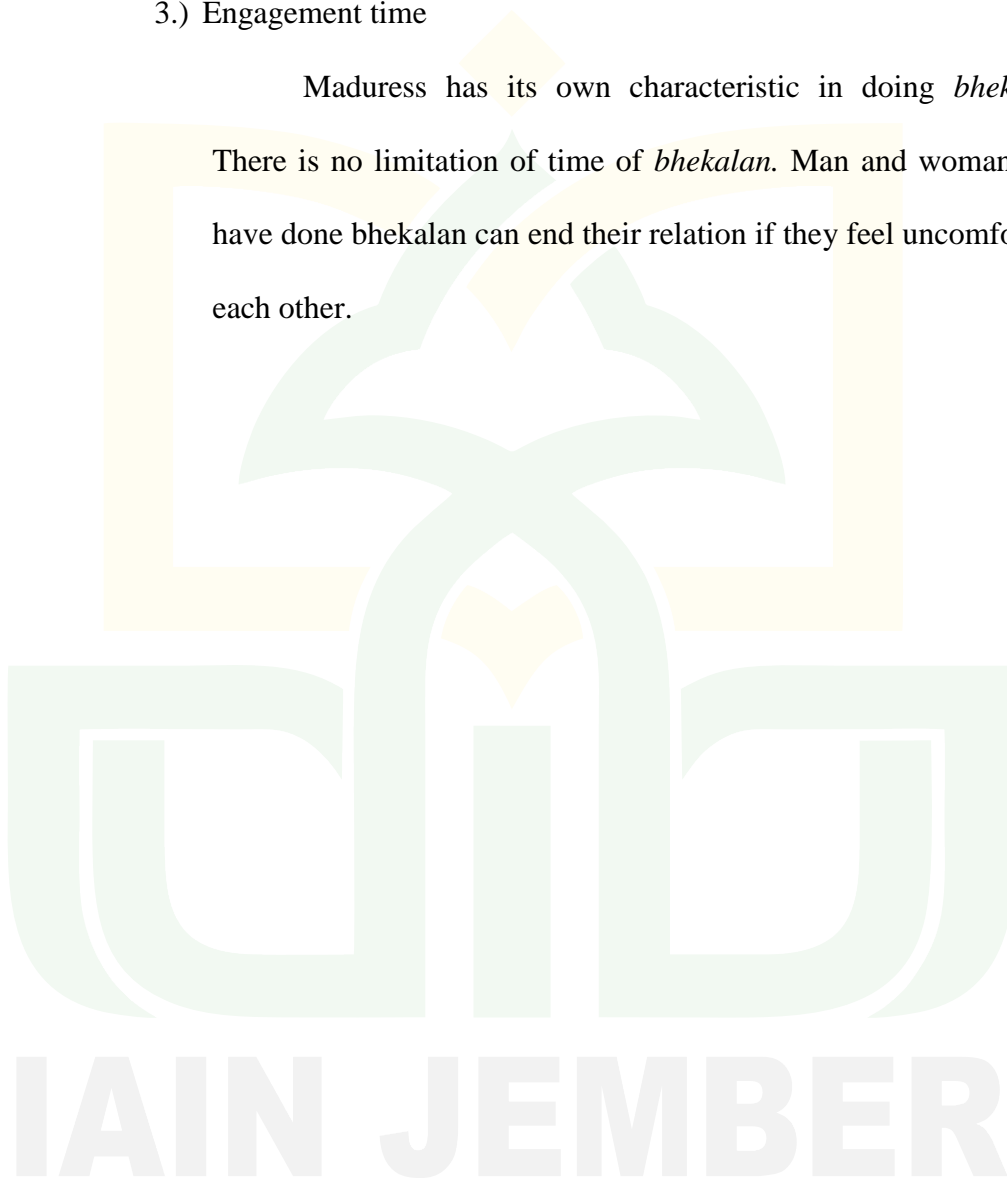
²²M.Albilaluddin al-Banjari, "*Pertunangan dalam Tradisi Madura*", <http://bilalgrup.blogspot.co.id/2015/02/pertunangan-dalam-tradisimadura.html>. (29 Maret 2013)

families houses is also a moment that should not be let in the unification of the family tradition madura. Usually the family whom they visit also give the women funds.

3.) Engagement time

Maduress has its own characteristic in doing *bhekalan*.

There is no limitation of time of *bhekalan*. Man and woman who have done bhekalan can end their relation if they feel uncomfotable each other.



CHAPTER III

RESEARCH METHODS

A. Method of Research

1. The Type and Approach of Research

Research method has important role for this research to be scientific research. Because the quality of research results depends on the method used. This research uses qualitative research and phenomenon approach to understand the phenomenon of what subject experience. For example behaviour, perception, motivation, action and others by way of description in the form of words and language. This type of research approach is most suitable to understand the same experience in order to develop deeper understanding about the characteristics of the phenomenon.

While the type of this research is field research that requires researcher to find and observe directly in the field or real situation at Taman, Taman Krocok, Bondowoso.

2. Location of Research

Researcher chooses Taman, Taman Krocok, Bondowoso as a place that is going to be researched. Taman is a village of Taman Krocok Bondowoso whom the resident use madura language in their daily. There still exists a tradition namely *bhekalan*. it is as same as engagement. But they have their own way for doing it.

3. Subject of the Research

In deciding the source of data, the researcher uses purposeful sampling technique. Purposeful sampling is sample understanding technique of source of data by certain judgment. For instance someone who is considered as the most knowledgeable person about the certain case or maybe one in authority. It eases the researcher to search the object or social situation that will be observed.²³

Informants who become the subject of this research, as follows:

- a. The elder of Taman, Taman Krocok, Bondowoso. The reason to choose this subject because the elder knows about reliance, tradition and culture that was done by ancestor.
- b. Parents whom the children have applied *bhekal*.
- c. Children who have applied *bhekal*.
- d. Society

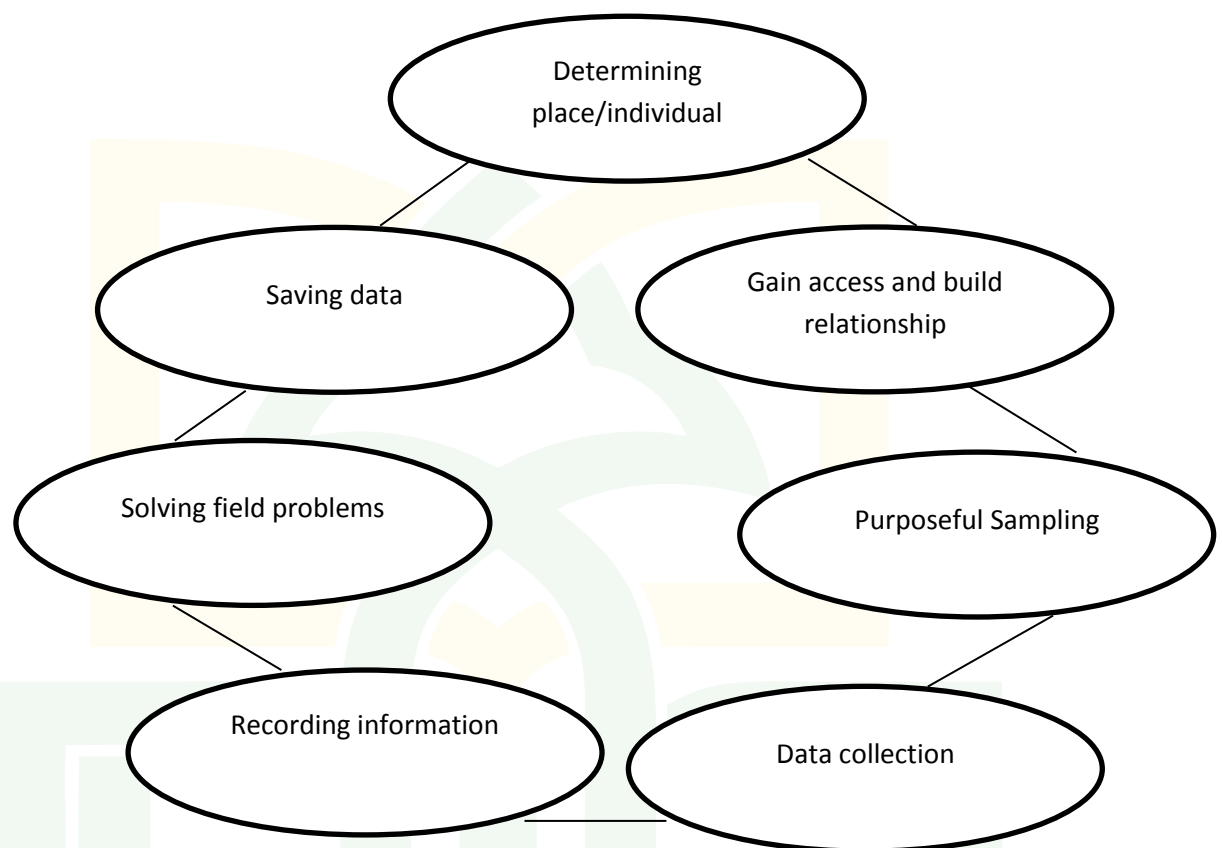
4. Data Collection Techniques

The diversity of qualitative data sources continues to progress by the new and innovative method in addition to standart interviews and observations. John W. Creswell in *Penelitian Kualitatif Dan Desain Riset* book describes data collection as a series of interrelated activities to collect information to answer the emerging research questions. Based on the series of interrelated activities, researcher can start from any point. The most important, researcher thinks about the various phases in data

²³ Sugiono, *Metode Penelitian Kualitatif Kuantitatif dan R&D*, Bandung : Alfabet, 2011), 218.

collection, the phases that extend beyond the usual reference point, these are interview and observation.²⁴

The series of interrelated activities, as follows :



Figure, 3.1 Data Collection Technique Activities²⁵

One important step in the process is finding people or place to be studied, getting access and building relationships with participants so they can provide good data. Researcher finds 6 families at Taman, Taman Krocok, Bondowoso whom the children have implemented *bhekalan*. The step involved in the process is determining strategy for individual sampling. This sampling is not sample probability that would allow a

²⁴ John W. Creswell, *Penelitian Kualitatif dan Desain Riset : Memilih diantara lima pendekatan (edisi ke-3)*, Yogyakarta : Pustaka Pelajar, 2015, 206-208

²⁵ Ibid., 207.

researcher to determine statistical inference on the population, but it is purposeful sampling that will exemplify community groups who can give the best information to the researcher about the research issues being studied. So that, researcher should determine which purposeful sampling type is best to use.

After choosing the place or people, researcher decides the right data collection. In collecting information, researcher develops any various protocols or written form to record the information obtained. There are protocol of interviews and observations. So researcher anticipates some problems in collecting data that is called as “field problems”. It can be inadequate data, must leave the field or research location quickly, or lose the information.

The last , researcher determines how to save data so that data can be easily found and protected from being defective or lost.

Instruments of Data

In this research, the shapes of qualitative data is grouped into 3 basic types of information, as follows:

a. Observation

It is one of important tools to collect data of qualitative research. Observing means that pay attention of phenomenon in field using the five senses of the researcher. Researcher observed the condition of Taman, Taman Krocok, Bondowoso and society attitude that include parents and children who have implemented *bhekalan*.

b. Interview

In collecting data process, researcher presents the following interview steps:

- Determining research question that will be answered in the interview. This questions are open, general, and aims to understand the central phenomenon of interpersonal communication and *bhekalan* at Taman, Taman Krocok, Bondowoso.
- Identifying people who will be interviewed. Researcher determines some people who are able to answer the question well. They are parents, children, society and the elder of Taman, Taman Krocok, Bondowoso who experience and know more about the phenomenon of *bhekalan* at this village.
- Designing and using interview protocols or interview guide. The quuestion uses sentence these are easily understood by the participant.
- Determining location of interview. Researcher visited the house of subject of the research that have been mentioned above.

c. Documentation

It help the researcher to collect data or information from the participants. There are images, letters, book, article and journal that related to this research.

5. Data Analysis

- a. Identifying the phenomenon to be studied , confining the own experience and collecting data from some people who have experienced the phenomenon of *bhekalan*. They are parents, children, society and the elder of Taman, Taman Krocok, Bondowoso.
- b. Reducing data, Based on data from the first and the second research question, researcher examined the data (That is transcript of interview) and reduce any “important statement”, sentence, quote, that provide an understanding of how the participant experienced the phenomenon. Then researcher develops group of meanings from the important statement become various theme.
- c. Then the important of statement from this theme, used for writing the description about what the participant experienced (textural descriptions). It is also used for writing the description about contex or background that influence how the participant experienced the phenomenon. It is called as imaginative variatios or structural description.
- d. From the textural and structural descriptions above, then researcher write combined description that present “essence” from the phenomenon, called as essential invariant structures. It focuses on the same experience from participants.

6. Validity of Data

Triangulation was first borrowed in the social sciences to convey the idea that to establish a fact researcher needs more than one information.²⁶ According to lexy Moelong in the “*Metode Penelitian Kualitatif*” book, interprets triangulation is investigation technique of validity of data which exploit others thing in comparing the interview result of the research object. While S.Nasution in the “*Metode Penelitian Naturalistik*” book, mentions the triangulation can be done by the different technique. Namely interview, observation and documentation.²⁷

Researcher collect and write the detailed data which is related to this research. This research uses technique triangulation that compare the data by the different technique, there are interview, observation and documentation. It also uses the source triangulation by investigating data which exploit others thing in comparing the interview result of the research object.

7. Steps of Research

Phases of research eases the researcher to compile research design that include planning activities, implementation of reseach, data collection, data analysis to the writng of reports, as follows:

a. Pre-field

1) Preparing the research design

2) Determining the subject of research

²⁶ Robert C. Bogdan, Sari Knopp Biklen, *Qualitative Research for Education : An Introduction to Theory and Methods*, United States of America: Library of Congress, 1982,104

²⁷ Yanuar Ikbai, *Metode Penelitian Sosial Kualitatif*, Bandung : PT Refika Aditama, 2012, 166

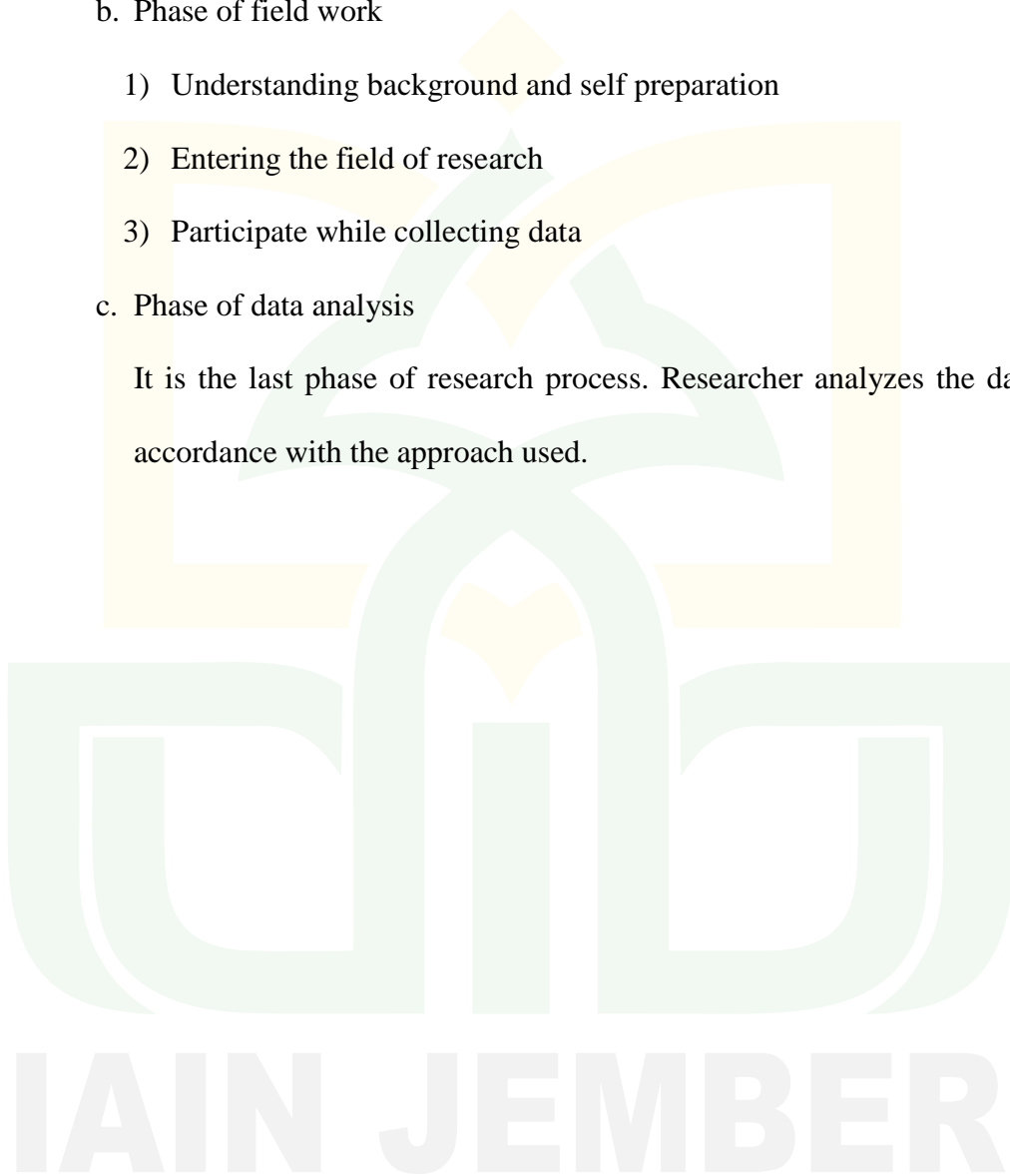
- 3) Handling the letters of permission
- 4) Checking the field condition
- 5) Preparing the equipment of research

b. Phase of field work

- 1) Understanding background and self preparation
- 2) Entering the field of research
- 3) Participate while collecting data

c. Phase of data analysis

It is the last phase of research process. Researcher analyzes the data in accordance with the approach used.



CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

A. Objective Research Representation

1. Geographical Location of Taman

The wide area of Taman, Taman Krocok, Bondowoso is about 3,94 Km², administratively, it consists²⁶ :

- Area : 8 Areas
- *Rukun Warga* : 4 RW
- *Rukun Tetangga* : 29 RT

Based on the data above, administratively, Taman, Taman krocok, Bondowoso area consists 8 areas, there are Taman Indah, Taman Krocok, Taman Koanyar, Taman Tengah, Taman Jaya, Taman Cempaka, Taman Utara and Taman Campoan.

Figure 4.1 Map of Taman Krocok²⁷



²⁶ DATA of the Section of Village Resident Empowerment in 2018

²⁷ DATA of the Section of Village Resident Empowerment in 2018

Based on the geographical location, the boarders of Taman, Taman Krocok, Bondowoso consists :

- The North : Kemuningan, Taman Krocok
- The East : Wonosari, Wonosari
- The South : Paguan, Taman Krocok
- The West : Sumber Kokap, Taman Krocok

2. Structure of Village Government Organization

Organization establishment of village government is determined by the village regulation that follow the regent regulation of Bondowoso Number 35 in 2015 about region regulation implementation of Bondowoso, Number 6 in 2014 about organization orientation and work system of village government, so structure of village government organization that has been implemented in the office of Taman, Taman Krocok, Bondowoso consist²⁸ :

- a. Head of village
- b. Secretary of village and the supervisors are:
 - Planning, Evaluaiton and report affair;
 - Finances affair;
 - The public affair.
- c. The regional executor is an element of the head of village accomplice as the regional mission domination which is held by the head of area.
- d. The technical manager is an element of the head of village accomplice

²⁸ DATA of the Section of Village Resident Empowerment in 2018

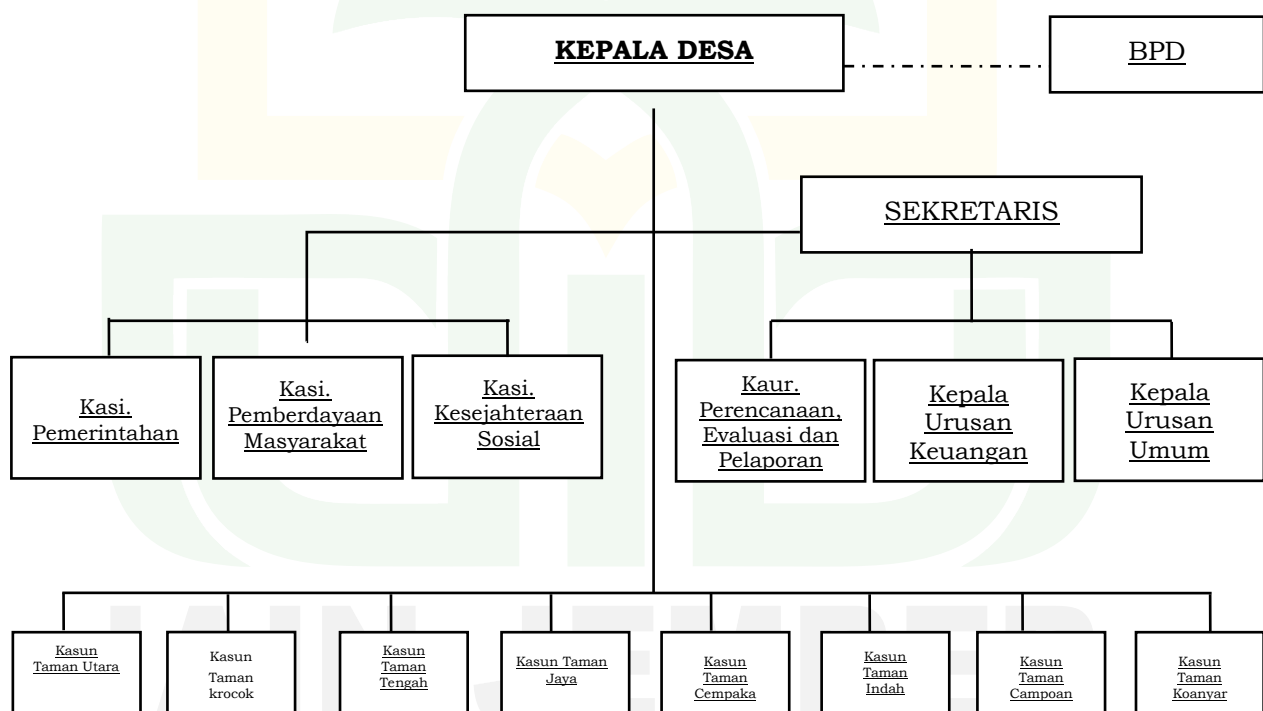
as the operational mission manager, consists:

- Section of Administration;
- Section of Village Resident Empowerment;
- Section of Social prosperity.

While the representation of structur of village government, Taman, Taman Krocok, Bondowoso is following :

Figure 4.1

Illustration of The Village Government Organization of Taman, Taman Krocok, Bondowoso²⁹



Annotation :

----- = Coordination line

———— = Command line

²⁹ DATA of the Section of Village Resident Empowerment in 2018

3. Natural Resource

Taman, Taman Krocok, Bondowoso has 3,94 Km² of geographical location and follow in the dry land classification of village area has 255 Hectare. There are 11 Hectare of society plantation and 113,6 Hectare of field. While the high of Taman is average mainland for about 225 meter on surface of the sea. Taman, Taman Krocok, Bondowoso has wet tropical climate and rainfall in the amount of 103-186 mm in every year. Taman has average rainfall that can support society activity in the agriculture and plantation sector by good controlling.

**Table 4.1 Natural Resource Condition
Taman, Taman Krocok, Bondowoso³⁰**

No	Natural resource description	Volume
1	Materialistic of stone, pebble and sand	136.000 M ³
2	The forest of bamboo	25 Ha
3	Area of palawija fields	255 Ha
4	Area of rice fields	113,6 Ha
5	River	1 bh
6	Plantation (hardwood tree, sengon tree, etc)	34 Ha
7	Source of water	4 bh

4. Human Resource

Human resource potential of Taman still needs to be delved by skilled manpower in agriculture, plantation, agriculture engine industry , repair shop, technology and information and many more. These skilledn of man power can be financial capital for agricultural economics development, but this potentials are still not maximized. Where as Taman, Taman

³⁰ DATA of the Section of Village Resident Empowerment in 2018

Krocok, Bondowoso has big population in the amount 3.933 residents. It is profitable human resource potential by good management.

**Table 4.2 Human Resource Condition
Taman, Taman Krocok , Bondowoso³¹**

No	Human resource description	Quantity	Unit
1	Resident and family		
	a. The quantity of male resident	1.836	Soul
	b. The quantity of female resident	2.097	Soul
	c. The quantity of family	1.675	KK
2	The primary ultimate resource of resident		
	a. Agriculture, fishery, plantation	1.960	Group
	b. Mine working and excavation	-	
	c. Industry of Manufacture (factory, handicraft)	32	Unit
	d. Big or retail Commerce and restaurant	183	Unit
	e. Transportation, warehousing, communication	-	
	f. Service	150	Unit
	g. Others (water, gas, electric, construction, banking, etc)	200	Unit
3	Manpower bases on the background of education		
	a. Graduate of S-1	4	Person
	b. Graduate of Senior High School	80	Person
	c. Graduate of Junior High School	476	Person
	d. Graduate of Elementary school	1.179	Person
	e. Not finished the elementary school/not get school	1.176	Person

³¹ DATA of the Section of Village Resident Empowerment in 2018

**Table 4.3 Development Resource Condition
Taman, Taman Krocok, Bondowoso³²**

No	Development resource description	Quantity	Unit
1	The general infrastructure		
	a. Road	10	Km
	b. Bridge	3	Unit
2	Education Infrastructure		
	a. Building of early childhood education	4	Building
	b. Building of Kindergaten	1	Building
	c. Building of Elementary School	3	Building
	d. Educational garden of the Al Qur'an		
	e. Building of State Junior High School	1	Unit
3	Health infrastructure		
	a. Posyandu	4	Unit
	b. Polindes	1	Unit
	c. Clean water fasilities	1	Unit
4	Economic infrastructure		
	a. Village Market	-	-
5	Group of productive economic labor		
	a. The quantity of group of labor	37	Group
	b. The quantity of healthful labor	30	Group
	c. Ojek transportation	15	Group

5. Education

Based on the data above, the education of Taman, Taman Krocok, Bondowoso needs to be developed, because there are still many residents of Taman who do not have high education. The graduate of junior high school and senior high school are still low. So that, society's understanding about the important of education needs to be improved.

6. Sociocultural Resource

As village, society of Taman still keep the culture from the elder. The existance of openness culture becomes supplies of integrity. Society

³² DATA of the Section of Village Resident Empowerment in 2018

appreciate others opinion. The unity and integrity indicate that societies of Taman have high nationalism. It is really important to built the society power toward development realization.

7. Religious Condition

Religious has been built in society's life of Taman, Taman Krocok, Bondowoso. It becomes the central role toward the development and base of morality, also ethic in the social or government implementation.

**Table 4.4 Sociocultural Resource Condition
Taman, Taman Krocok, Bondowoso³³**

Nu	Sociocultural Resource Description	Quantity	Unit
1.	Artistry and cultural		
	a. Qasidah Group	3	Group
	b. Nasyid	2	Group
	c. Gambus Orchestra	1	Group

B. Analysis of Data

This analysis of data consists of the descripton of interpersonal communication between parent and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso by using observation, interview and documentation. The research result is based on the focus of the research.

Namely a) interpersonal communicaton motive which is applied between parents and children toward *Bhekalan* in Taman Taman krocok Bondowoso b) the interpersonal communication applied between parents and children toward *Bhekalan* in Taman Taman krocok Bondowoso. So that, the explanation of research result as follows:

³³ DATA of the Section of Village Resident Empowerment in 2018

1. Interpersonal Communicaton Motive Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

Interpersonal communication motive which is applied between parents and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso was caused by some motives that support children and parents to implement *bhekalan*. One of the motives is coming from the children. God created all the life creature in pairs, so man's instrict certainly tends to love woman, on the contrary woman's instrict tends to love man. It is also biological need which can be channeled if there is a combinaton between the two. It has been children own desire when they begin to know about love. Then they communicate to the parents about their relation. As parents who know the best for the children, they do not directly give the decision to the children relation. But parents interpret the message from their children. Then they consider the decision for the children. *Bhekalan* is parents way to decide the children future life. Because parents and children have their own motive to implement *bhekalan* without balancing the maturity of their children age.

According to the result of interview that is expressed by Mrs. Nurhasanah as parent whom the son has already implemented *bhekalan*. The son's name is Arik. He is still 18 years old.

“Engkok noroten apa can anak, jhet kemauennah nak kanak se abhekalennah, dhari se lake ben se bini padhe senneng, dheri kadue'en bedhe penekanan, yeh etoroteh. mon engkok dhibik jhet kabhuruh anak se abhekalenah, ngabes anak abhekalan roah

lebur, seneng mon ngabes anak tambe rajeh, kabhuruh se andhi'eh mantoh.”³⁴

The meaning is:

“I allow what my son wants, it has been his wish, because from the man and the woman have the same wish, there have been emphasis from both of them, we allow them. From my opinion, i want my son get *bhekalan* soon, i feel happy to see my son grows up, I want to get daughter in law soon.”

These statement is emphasized by Mrs.Dewi as parent whom the daughter has already implemented *bhekalan*.The daughter's name is Lilik Triana Dewi. She is still 16 years old.

“Jhet dheri nak kanak'en se terro abhekalenah, tapeh engkok atanyah ka lilik mon abhekalenah kor jhek in mainan, teros sakola, polanah lilik ajhenjih yeh engkok naremah.”³⁵

The meaning is:

“It has been my daughter wish to get *bhekalan*, she said to me, then i said to lilik in order she will not play on it and constanly continue the school, because she promises me for that, yeah i receive.”

These statement is also supported by Mrs. Miti as parent whom the daughter has already implemented *bhekalan*.The daughter's name is Romla. She is 16 years old.

“Jhet dheri nak kanak'en se abhekalenah, yeh mon engkok can nak kanak en, abhele ka engkok jhek apacaran, seneng ka reah, pas dhari dissak dhek ennak mintah, engkok atanyah kadhek ka rom, polanah rom jeweb iyeh, ye engkok taremah.”³⁶

³⁴ Nurhasanah, Interview , Bondowoso, May 3 2018

³⁵ Dewi, Interview, Bondowoso, May 3 2018

³⁶ Miti, Interview, Bondowoso, May 3 2018

The meaning is:

“It has been my daughter wish, yeah i follow what my daughter wants, she says to me that she has boyfriend, the man family come here to propose my daughter, i ask to rom, because she answeres yes, i receive it.”

These statements indicate that interpersonal communication motive between parents and children toward *bhekalan*, one of the cause is coming from the children. Children want to get *bhekalan* from their own desire and communicate to their parents. Then the parents interpret and give the decision. It is also supported by the researcher observation. There are children at Taman, Taman Krocok, Bondowoso who have gone steady when they are still student of junior high school or senior high school. Researcher also followed the social media of teenagers at Taman, Taman Krocok, Bondowoso like facebook and application like whatsapp. They are active to publish their picture, feeling and many more. It eases them to communicate with their steady. Teenagers of Taman, Taman Krocok, Bondowoso are still active to do sport every Sunday in the morning. It also becomes chance for them to make promise with their steady to get jogging together.³⁷

Based on the data gotten by researcher, the interpersonal communication motive between parents and children toward *bhekalan* is also caused by other motives. According to the result of interview with Mrs. Suryani as parent whom the daughter has already implemented

³⁷ Observation, May 6 2018

bhekalan for about twice. The daughter's name is Sughro. She is 18 years old.

*“Nyamanan abhekalan, maksudeh engkok mon bedeh mintah yeh taremah, ca'en mon tak etaremah dek kadek'en sangkal can reng towah, mon eker pekker bender ongghu.”*³⁸

The meaning is:

“Bhekalan is more convenient, i mean if there is someone propose my daughter, i receive his proposal. Because elder said that if the first time of proposal we do not receive, it will be sangkal. i think that is right.”

The statement is supported by Mrs. Sani as a resident of Taman, Taman Krocok, Bondowoso.

*“Dulu semua keputusan ada di tangan orang tua. usia cukup gak cukup kalau orang tua sudah berkehendak harus mau. Kalau sekarang pilihannya anak sendiri. tapi masih ada orang tua sekarang yang masih mempercayai apa yang dikatakan oleh orang tua zaman dulu. Dulu kalau tidak diterima akan menjadi hambatan selamanya. Kalau yang pertama tidak diterima.”*³⁹

The meaning is:

“If long time ago all decisions are depending on the parents, either mature or not, if the parents have decided, the children should allow. If today, the choice is depending on the children decision, but there are still parents who believe in the ancestor saying since long time ago. ancestor said that if the first proposal is refused, it will be obstacle forever.”

The statement is also emphasized by Mrs. Lima as one of elders of Taman, Taman Krocok, Bondowoso

*“Mon lambek bhekalan rowah can reng towah, tak padeh bhik sateya, reng towah noroteh apa can anak. Bede semintah, pertama e penta oreng ye etaremah. Takok sangkal burung. Bedeh se minta pole, epanyorot. Sampe sateyah ghik bedeh engak jhieh.”*⁴⁰

³⁸ Suryani, Interview, Bondowoso, May 20 2018

³⁹ Sani, Interview, Bondowoso, May 20 2018

⁴⁰ Lima, Interview, Bondowoso, May 3 2018

The meaning is:

“If long time ago, *bhekalan* was parents decision, different with today, parents allow what the children want, if there is someone propose to get *bhekalan* for the first time, parents should receive it, because they are affraid of *sangkal burung*, means that for the next *bhekalan* will be retreat. It still exists up to now.”

These statement indicates that parents whom the children have done *bhekalan* still believe in ancestor reliance. The ancestor reliance is about *sangkal burung*, means that the parents from the woman side should not refuse the first proposal from the man side. Because it will be obstacle forever. The future impact for the woman is being difficult to get couple for the next time. It is called as *sangkal burung*⁴¹.

Then the another motive is caused by environment. In this village, a man and women who go everywhere together like a pair of lovers. If they have been *bhekalan*. There will not be negative comment from the society. Even they are not married yet. It is revealed by Mrs. Miti as parent whom the daughter has already implemented *bhekalan*. The daughter's name is Romla. She is 16 years old.

*“Iyeh mon la abhekalan la tadek benta apah, taka la ekoni'in ben bhekalah, ajhelen wek duwe'en, tadhek bhenta apah. Mon ghik tak abhekalan, Taka la perak kakah mon benni bhekalan adek bhik oreng ekabhenta.”*⁴²

The meaning is:

“Yeah if a couple has already implemented *bhekalan*, there will not be any comments from society, even if the man pick the woman up and seen walking together. however they have not been *bhekalan*, even they are just friend and seen walking together, there will be negative comment from society.”

⁴¹ Lima, Interview, Bondowoso, May 20 2018

⁴² Miti, Interview, Bondowoso, May 3 2018

It is supported by Mrs. Nurhasanah as parent whom the son has already implemented *bhekalan*. The son's name is arik. He is still 18 years old.

*“Mon abhekalan reng towah taoh bhing. Dari pada apacaran neng rong-lorong, engkok abhele ka arik, ben mon seneng ka oreng apacaran kan biasa, kor jhek neng lorong, kebeh ka roma. Se penteng reng towah taoh.”*⁴³

The meaning is:

“If they have been *bhekalan* both of the parents know the children relation. It is better than children are going steady on the way, i say to Arik (if you like someone and have girlfriend, that is usual, but do not stay together on the way, just invite to our house) at least, parents know.”

It is also emphasized by Mrs. Suryani as parent whom the daughter has already implemented *bhekalan* for about twice. The daughter's name is Sughero. She is 18 years old.

*“Mon abhekalan biasanah mon nampanin bhekalah deteng, neraghi beddhek, apah, jhet lah adatah. bhekalah neng e dhinnak la engak bengkona dhibik, deteng main, mandi, tedung dhinnak la biasa, bedeh seminggu.”*⁴⁴

The meaning is:

“If the beginning of Ramadan, commonly the couple come here and give some gifts like powder and other gifts, it has been the tradition. The couple is considered this house like his own house, after *main*, he takes a rest here. That has been usual, even a week.”

These statements indicate that a couple who have been *bhekalan*, means that they have been free to get together and society will not give negative comments to see them together. Because society considers them as couple who has bond. Both of the parents have known about the

⁴³ Nurhasanah, Interview, Bondowoso, May 20 2018

⁴⁴ Suryani, Interview, Bondowoso, May 20 2018

relation. While if a male and female seen walking together without having relation like *bhekalan*. There will be negative comment from the neighbour or society.

These statements is emphasized by researcher observation that a couple who have done *bhekalan* free to walk together. They do need to hide their relation, even the man comes to the woman house and pick the woman up.⁴⁵ That has been usual, at least they have been *bhekalan* and the parents have known. The parents considere that *bhekalan* is a bond of their relation. Even if there is no limitation time for them to get *bhekalan*. they may end the relation if they feel uncomfortable each other.⁴⁶

2. The Interpersonal Communication Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

The interpersonal communication is applying between parents and children toward *bhekalan*. Statement is revealed by Miti as parent whom the daughter has already implemented *bhekalan*. The daughter's name is Romla. She is 16 years old.

*"Abele ka engkok, jhek apacaran, seneng ka reah, pas bhile'ennah dheri dhissak deteng mintah, engkok atanyah kadhek ka rom, polaen ngocak iyeh, ye etaremah bhik engkok."*⁴⁷

The meaning is:

"She said to me that she has boyfriend, she likes him, then one day his family come here to propose my daughter, i ask to my daughter, because she answered "yes", yeah i receive him."

⁴⁵ Observation, May 11 2018

⁴⁶ Observation, May 10 2018

⁴⁷ Miti, Interview, Bondowoso, May 18 2018

It is emphasized by Lilik Triana Dewi as a daughter of Mrs. Dewi who has already applied *bhekalan* for about 3 years. Since she was the first grade of junior high school. She is still 16 years old.

“Saya tidak merahasiakan apapun dari orang tua mengenai hubungan saya dengan pasangan saya, karena orang tua setuju, saya menceritakan langsung kepada kedua orang tua saya, bahwa saya ingin memiliki hubungan yang lebih serius. ya ibu nanya dulu ke aku bak, apa aku tuh mau serius kalau udah tunangan, ya aku bilang aku mau serius dan gak bakal main-main, dan akhirnya ibu setuju bak.”⁴⁸

The meaning is:

“I never hide anything from my parents about my relation with my couple, because my parents agree, i directly say to my mother that i want to have more serious relation. But my mother asked me that i would be serious or not. Yeah i say to her that i would be serious and would not play on it, then she agrees of it.”

It is also emphasized by Mrs. Nurhasanah as parent whom the son has already implemented *bhekalan*. The son's name is arik. He is still 18 years old.

“Tak pernah top notopeh mon bedhe apa roh mesteh curhatah ka engkok, ka bapak en, ka ndenah, mon bedhe apa jujur baik senyaman, se tak nyaman. Abe' en sala mesteh jujur, jet mulanin anak en terbuka. Takka lah e setrap dheri sakolaennah, kaleroh, tak pernah ngengkopeh jhek. Se abhekalan minta dhibik, sekaduek padeh seneng, polanah eabesaghi seneng se lakek ben se binik bedhe penekanan, etoroteh. tapeh kok ngocak ka arik mon bhekalan roah terikat, mon bedeh perloh apah edhissa' mon tak nolongin tak nyaman.”⁴⁹

The meaning is:

“He never tells lie, if he has problem he always tell me, his father and his uncle, always be honest either bad or good one, he is opened. Even he makes problem in his school. He gets *bhekalan*, he aks by himself, both of the man and the girl have the same wish.

⁴⁸ Lilik Triana Dewi, Interview, Bondowoso, May 18 2018

⁴⁹ Nurhasanah, Interview , Bondowoso, May 3 2018

Because there have been emphasizing from them. We allow them. But i say to arik if *bhekalán* means that he will be tied. If the woman family has agenda, he should help.”

These statements indicate that children are near by their parents. Especially mother, because parents who have much time to meet the children are mothers. It is supported by researcher observation at Taman, Taman Krocok, Bondowoso. Parents who often stay at the house are mothers. Because the fathers get work every day and have time for the family at the afternoon and at the night.⁵⁰ It is one of reason that children often communicate to their mother for the serious problem or not. But it does not become barricade for children to communicate with their father. Because they have time after their father get work to do communication.

As statement which is revealed by Mrs. Suryani whom the daughter has implemented *bhekalán* for about twice. The daughter's name is sughro. She is still 18 years old. “*Semmak kiyah ka eppa'en. Mon minta'ah pesse roah ka eppa'en. Tapeh seabhekalennah abenta ka engkok.*”⁵¹ The meaning is “She is also near by her father. She often asks for money to her father. But when he wanted to get *bhekalán*, she communicate to me.” They communicate all their problem to their parents. Either bad or good news. The children are opened to the parents. The parents also gives respon to the children after they interpret and select the message.

⁵⁰ Observation, May 5 2018

⁵¹ Suryani, Interview, Bondowoso, May 20 2018

C. Research Finding Discussion

After explaining the result of the data and delivering some findings, then the next activity is examining the purpose of finding research. Each finding research is discussed by referring to theory and experts opinion. Based on the data explanations, there some important discussions, as follows:

1. Interpersonal Communicaton Motive Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

Interpersonal communication applying between parents and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso is caused by some motives. There are:

a. Children own desire

The motive is coming from the children wish. It is supported by the parents, because the parents happy to see the children grow up and implementing *bhekalan*. The same statements also are revealed by Mrs. Miti, Mrs. Dewi and Mrs. Suryani and Mrs. Nurhasanah. The statement is about their children own desire to have more serious relation by implementing *bhekalan*. The researcher metions one of the informant statement, she is Mrs. Nur Hasanah. Her son has implemented *bhekalan* in 18 years old. The name is Arik. She said that there have been emphasis from both of the pair. The male and female have the same desire to have serious relation. Another side, Mrs.

Nurhasanah admitted that she is happy to see her son grows up. She wants to have daughter in law soon.⁵²

Based on the finding above, one of the motive implemented in the research is intrinsic. Intrinsic motive is motive that functions without having stimulation from the outside. It comes from human self. It happens to children. They communicate to their parents about their desire to have more serious relation with their mate. They ask to their parents to implement *bhekalan* that has been becoming tradition at Taman before implementing marriage.

b. Environment

The motive happens because of some stimulations from the environment. There are two stimulations that support parents to allow the children implementing *bhekalan* although they are still very young. The subject of this research is children in 16 to 18 years old. The motives are:

1) Believing ancestor saying

Parents still believe in the ancestor saying that is about *sangkal burung*. *Sangkal burung* is trusted as the future impact if the parents refuse the first application from someone. It means, if someone propose their daughter at first time, they should receive it to avoid *sangkal burung*. They are affraid of *sangkal burung* will be obstacle for their children future life. The future impact is being

⁵² Nurhasanah, Interview, Bondowoso, May 3 2018

difficult to get couple. This statement is emphasized by Mrs. Lima as the elder of Taman, Mrs. Sani as one of society of Taman and Mrs. Suryani whom the daughter has implemented *bhekalan* for about twice in 18 years old, since the daughter was still 16 years old. The researcher only mentions Mrs. Suryani statement, because both of the informants have the same main point of their statements. Mrs. Suryani admitted that she means to receive the first proposal for her daughter, because she feels affraid of *sangkal burung*. She thinks that ancestor saying is right.⁵³ This statements indicate that society of Taman, Taman Krocok, Bondowoso is still believe in ancestor reliance.

2) Society's perception

Society understanding about *bhekalan* is a bond. Society will not give negative comment for a couple who have already done *bhekalan* even seen walking together. It indicates that parents want to avoid negative comment from the society. So that, *bhekalan* is one of parents ways to give clear relation for the children. If the children have already implemented *bhekalan*, the man can visit the woman house whenever he wants, so the woman. The man can pick the woman up to his house. This statement is emphasized by Mrs. Miti, Mrs. Nurhasana and Mrs. Suryani whom the children have implemented *bhekalan*. But the researcher only

⁵³ Suryani, Interview, Bondowoso, May 20 2018

explains one of the informant statements, because both of them have the same main point of the statement. Mrs. Nurhasanah as one of the informant of this research whom the son has implemented *bhekalan* for about eight months in 18 years old. She said that *bhekalan* is better than going steady. She interprets *bhekalan* is a bond that both of the parents known about their children relation. A male and female who have been *bhekalan* will get permit from their parents to walk together.⁵⁴ On the contrary, male and female have not been *bhekalan*, society will give negative comment if they are seen walking together.

Extrinsic motive which is implemented in the finding is a motive that happens because of stimulation from outside. It happens to parents that support them to create perception and take the decision for the children message. Researcher finds two extrinsic motives that support parents to allow the children wish to implement *bhekalan*. The first is believing ancestor reliance about *sangkal burung*. They believe that the first proposal from someone should be received to avoid *sangkal burung*. If parents do not receive the first proposal from someone, the children will get bad luck as their life obstacle forever, that is being difficult to get mate in the future. The second is society's understanding about *bhekalan*. Society will not give negative comment

⁵⁴ Nurhasanah, Interview, Bondowoso, May 20 2018

to a couple who have been *bhekalan*, even they are seen walking together.

From these explanation above, the interpersonal communication between parents and children is caused by the existance of motive. These are children own desire and environment. Gidden interprets motive as impuls or propulsion that gives energy on human action along the cognitive/behavioral path toward satisfying needs.⁵⁵ This research findings also corroborates the Psychologists who classify motive that exists on human self or an organism to some classifications in accordance with their own opinion.

In islam perspective, there is no explanation about the process or ways of *bhelakan*. But islamic law gives human opportunity to implement betrothal or engagement by the prevailed tradition. Allah's decree in the al-Qur'an:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٥٥﴾

The meaning : “And there is no sin on you if you make an offer of betrothal or hold in your hearts, Allah knows that you will remember them, but do not make promise of

⁵⁵ Alex Sobur, *Psikologi Umum dalam Lintasan Sejarah*, Cetakan ke-5, Bandung : CV Pustaka Setia, 2013, 266-268

contract with them in secret except that you speak an honourable saying according to the Islamic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is oft-Forgiving, Most Forbearing.” (al-Baqarah, 2, 235)⁵⁶

Islam also regulates the law of beholding women who will be betrothed, there some limitation of parts of body that should not be seen, as follows:

1. For instance the man delegates a woman to see the candidate of fiancée, all of parts of the body may be seen. Because they are the same women. The delegation from the man should tell honestly about the candidate of fiancée condition, in order the man will not be tricked.
2. For instance the man wants to see the candidate of fiancée by himself, a part of woman body that may be seen these are face and palm of hand, because except these parts of body are forbidden to see. It is based on theorem in the al-Qur'an:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَحَفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءَهُنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانَهُنَّ أَوْ بَنِي

⁵⁶ Yayasan Penyelenggara Penerjemah Al-Qur'an, *Al Qur'an Tiga Bahasa*, Depok: Al Huda (Kelompok Gema Insani), 2012, 66-67

إِخْوَانِهِنَّ أَوْ بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
 التَّبَعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ
 يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
 مِنْ زِينَتِهِنَّ ۚ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
 تَفْلِحُونَ ﴿٥٧﴾

The meaning : And say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and ornaments except what (must ordinarily) appear there of, that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or their slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the same sex, and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss. (an-Nur, 24:31)⁵⁷

From these verses, can be known that women genitals are all of parts of body except the face and palm of hand. Eventhought male and female have implemented *bhekalan*, they are not allowed to have nearer interaction, even so shacking hands is forbidden by Allah, moreover embracing and staying together without someone who controls them. Basically betrothal or *bhekalan* is efforts to know more between the two before they get marriage. In order they will not feel tricket and they can

⁵⁷ Yayasan Penyelenggara Penerjemah Al-Qur'an, *Al Qur'an Tiga Bahasa*, Depok: Al Huda (Kelompok Gema Insani), 2012, 677-678

build the peaceful household.⁵⁸ Actually, betrothal or *bhekalan* is efforts to select the woman and woman select the man. It is really opposing with the phenomenon that happen at Taman, Taman Krocok, Bondowoso. Contrarily, if man and woman have implemented *bhekalan*, means that they have been free to be near each other. Their parents will allow them to walk together even there is no someone who controls them.

2. The Interpersonal Communication Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

The interpersonal communication which is applied between parents and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso emphasize some theories of interpersonal communication, as follows:

a. Self disclosure of Interpersonal Communication

The relation between parents and children at Taman, Taman Krocok, Bondowoso is strong. It is proved by the research findings that children are opened to their parents. Children communicate to their parents about their needs and wishes. It is supported by Mrs. Nurhasanah as parent whom the son has implemented *bhekalan* in 18 years old. The name is Arik. She said that her son communicate all his problem to his parents. For instance, when Arik got reprimand from his school, he directly communicated to his parents. Either it is bad or good news. Mrs. Nurhasanah admitted that she often give suggestion to her son. It is included *bhekalan*, Arik communicates to his parents that he

⁵⁸ Beni Ahmad Saebani, *Fiqh Munakahat*, Bandung : Pustaka Setia, 2001, 151

like and love a girl. He asked for permission to his parent to implement *bhekalan*. As parents who wants the best for the children, Mrs Nurhasanah admitted that she is happy to see her son grows up. Moreover her son has known about a girl. Mrs. Hasanah admitted that she wants to avoid negative comment for society. From her opinion, *bhekalan* is better than going steady. If they have been *bhekalan*, means that both of their parents have known and there will not be negative comment from society if they walk together or visit each other's house. Mrs. Hasanah admitted that she often give suggestion to her son about the responsibility to have serious relation. *Bhekalan* means that both of the male and female have a bond. She said to his son not to hurt woman's heart.

Family is the smallest unit in the social order of society and nearest by an individual. Children begin to know about their life from their family. So that family has important role and influence toward children personality improvement. Family communication is often done by interpersonal. Based on Dyadic relation, interpersonal communication is communication that takes place between two persons who have strong and clear relation.⁵⁹ Besides, other definitions, the propose interpersonal communication is sending message from someone to others by direct effect and feedback. It is considered as the most effective communication type to change human attitude , idea, or

⁵⁹ Joseph A.Devito, *Komunikasi Antarmanusia: Kuliah Dasar (Edisi kelima)*, Jakarta : Proffesional Book, 1997, 231.

behaviour related to the process that show conversation by direct feedback. Interpersonal communication role is really important between parents and children to create children personality during their growth.

Mrs. Nuhasanah statements are supported that the interpersonal communication between parents and children toward *bhekalan* takes place by self disclosure. The children are opened to their parents as well as their parents. Parents give response or feedback by giving suggestion to their children. It is emphasized by Liliweri who mentions self disclosure is the first contact of interpersonal communication, the first relation which connects someone and others.⁶⁰

It is also supported by Johnson who proposes self disclosure is expressing a situation, either in the past or the situation is going on.⁶¹

By the openness, self disclosure has two sides. The communicator is opened to the communicant, so the communicant also is open to the communicator. The solidarity can create an attitude that is similar to take and give. Mead in the Symbolic Interactionism Theory, explains the process of self disclosure appears symbols which should be interpreted by the doer of communication.

b. The symbolic interactionism theory of Interpersonal communication

According to Hebert Mead who describes the symbolic interactionism theory on "*Mind, Self and Society*" book. This theory has important meaning to be approach in understanding the

⁶⁰ Silfia Hanani, *Komunikasi Antarpribadi Teori dan Praktik*, Yogyakarta: Ar-Ruzz Media, 2017, 30

⁶¹ *Ibid.*, 32-33

interpersonal communication. Mead proposes interpersonal communication as persuasive communication in human's life process⁶². So that, the process and action of interpersonal communication happening in society should be known to understand the meaning of the message.

According to Mead, there will be four steps of the action of interpersonal communication that relates each other, as follows:

1) Impuls (Motive)

It is a heart propulsion of children and parents to do something, that is called as motive. Based on the research finding, The interpersonal communication motives between parent and children are coming from the children desire. The children have known about love. They begint to like someone, then they communicate to their parents about their feeling and whises. It is emphasized by Lilik Triana Dewi as a daughter of Mrs.Dewi who has already *bhekal* for about 3 years. Since she was still the first grade of junior high school. She is still 16 years old. She admitted that she never hide something from her parents. Because she is nearer by her mother, she communicates to her mother that she goes steady and wants to have more serious relation.

2) Perception (Understanding Meaning)

⁶² Silfia Hanani, *Komunikasi Antarpribadi Teori dan Praktik*, Yogyakarta: Ar-Ruzz Media, 2017, 203-207

This step happens when parents begin to understand a condition of children who involve in communication process. Children who have desire to get *bhekal* communicate to the parents, then parents build perception to take the decision. Parents do not directly take the decision, they interpret and select the children message by building their perception about *bhekal*. Based on the research finding, some statements are emphasized by Mrs. Lima as the elder of Taman, Mrs. Sani as one of society of Taman and Mrs. Suryani whom the daughter has implemented *bhekal* for about twice in 18 years old, since the daughter was still 16 years old. parents also have motive that support them to allow their children whises. Parents still keep the ancesor reliance that the first proposal should be received to avoid *sangkal burung*. Another side, parents perception about *bhekal* is better than the children have unclear relation. By implementing *bhekal*, children have the serious relation and there will not negative comment from soceity if they are seen walking together.

3) Manipulation (Strategy Arranging)

This step is time for parents to take the decision or action of the perception built before. Based on the research findings, statements are revealed by Mrs. Nurhasanah, Mrs. Suryani and Mrs. Dewi whom the children have implemented *bhekal*. Parents allow the children to get *bhekal* without considering the maturity

of the age because of some motives explained above. Parents receive the first proposal to implement *bhekalan*, because they want to give the best for the children.

4) Consumption (Action)

It is decision step to make the reality from the conclusion.

Bhekalan is certainly implemented.

From these steps above, communication is caused by the existence of propulsion. Motive that encourages someone to express message to others. After communication process happen, one another build perception or observe to get the understanding each other. From the understanding, appears manipulation which is also called as strategy to decide action.

c. Model of communication process

The interpersonal communication applying between parents and children toward *bhekalan* is used two-way view of communication. It is emphasized by statement that is revealed by Mrs. Suryani, Mrs. Nurhasanah and Mrs. Dewi whom the daughter has already implemented *bhekalan*. Both of them have the same experience and main point from their statements about their children communication to implement *bhekalan*. But, the researcher only expresses Mrs. Suryani's statement. The daughter's name is Sughro. She is 18 years old. She admitted that *bhekalan* is her daughter desire. The daughter said that there would be someone who propose her. As parents she listen to her

daughter message and build her perception about that. She admitted that she still believe in ancestor reliance about *sangkal burung*. She does not want her daughter has bad luck in the future. So, she receive the first proposal from someone who wants to have serious relation with her daughter. This case is supported interpersonal communication between parents and children toward *bhekal* at Taman, Taman Krocok, Bondowoso is using two-way view of communication.

This model is explained by Stewart L. Tubbs and Sylvia Moss in Human communication book.⁶³ Two-way view of communication, on this model occurs feedback communication idea. There is communicator who sends the message and communicant who selects, interprets the message and gives response back to the message.

⁶³ Burhan Bungin, *Sosiologi Komunikasi : Teori, Paradigma, dan Diskursus Teknologi di Masyarakat*, Jakarta : Kencana, 2006, 253-254.

CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the research result, parents and children of Taman, Taman Krocok, Bondowoso are communicative. Children and parents are open. The conclusion of this research as follows:

1. Interpersonal Communicaton Motive Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

The interpersonal communication which is applied by parents and children toward *bhekalan* has some motives. These are intrinsic and extrinsic motives. As follows :

a. Intrinsic motive

It comes from children own desire. Children have known about love and want to have more serious relation by communicating to their parents. It is supported by the parents, because the parents have also motive that support them to allow their children desire. Another side, parents are happy to see the children grow up and implementing *bhekalan*.

b. Extrinsic motives

The motive happens because of drive from the environment. There are two drives that support parents to allow the children implementing *bhekalan* although they are still very young. These are:

1.) Believing Ancestor Saying

Parents still believe in the ancestor saying that is about *sangkal burung*. *Sangkal burung* is trusted as the future impact if the parents refuse the first application from someone. It means, if someone propose their daughter at first time, they should receive it to avoid *sangkal burung*. They are affraid of *sangkal burung* will be obstacle for their children future life. The future impact is being difficult to get couple.

2.) Society's Perception

Parents want to avoid negative comment from the society. So that, *bhekalan* is one of parents ways to give clear relation for the children. If the children have already implemented *bhekalan*, the male can visit the female house whenever he wants, so the female. They may often walk together without someone who controls them. It is oppossing with the islamic low about betrothal or *bhekalan*. Eventhought male and female have implemented *bhekalan*, they are not allowed to have nearer interaction, even so shacking hands is forbidden by Allah, moreover embracing and staying together without someone who controls them.

2. The Interpersonal Communication Applying Between Parents and Children Toward *Bhekalan* at Taman, Taman Krocok, Bondowoso

The interpersonal communication which is applied between parents and children toward *bhekalan* at Taman, Taman Krocok, Bondowoso amphasise some theories of interpersonal communication, as follows:

a. Self Disclousure of Interpersonal Communication

Based on statements of some informants of this research are supported that the interpersonal communication between parents and children toward *bhekalan* takes place by self disclousure. The children are opened to their parents as well as their parents. Parents give response or feedback by giving suggestion to their children.

b. The Symbolic Interactionalism Theory of Interpersonal Communication

According to Hebert Mead who describes the symbolic interactionalism theory on “*Mind, Self and Society*” book. This theory has important meaning to be approach in understanding the interpersonal communication. According to Mead, there will be four steps of the action of interpersonal communication that relates each other, there are impuls (motive), perception (understanding meaning), manipulation (strategy arranging), consumption (action).

c. Model of Communication Process

The interpersonal communication applying between parents and children toward *bhekalan* is used two-way view of communication.

Children communicate and deliver message to their parent about their desire to have more serious relation and implement *bhekalan*. Then parents interpret their children message by building their perception according to the ancestor reliance. Parents decision to allow their children implementing *bhekalan* is the feedback of the message. Parents also give suggestions for their children during the children have serious relation.

B. Suggestions

Suggestion that can be delivered by the researcher from this reearch, as follows:

1. Parents should also balance their children age to take the decision toward *bhekalan*. because the children are still early.
2. Parents understanding about the important of education is still low, so that parents need to think about the children education. They need to focus on their school.
3. Keeping the ancestor reliance is not wrong. But if the reliance is giving unuseful thing, parents do not need to follow it.

IAIN JEMBER

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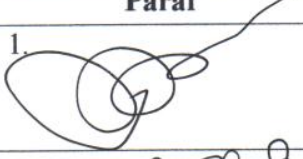


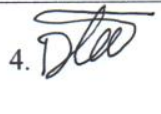
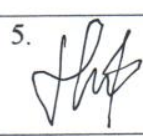
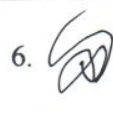



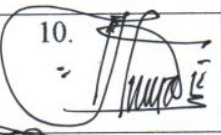
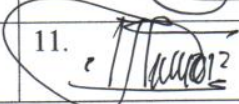


MATRIX OF RESEARCH

THE TITLE OF RESEARCH	VARIABLE	SUB OF VARIABLE	INDICATOR	RESEARCH METHOD	STATEMENT OF PROBLEM
Interpersonal Communication Between Parent and Child Toward <i>Bhekalan</i> at Taman, Taman krocok, Bondowoso	Interpersonal Communication	The Proses of Communicaton	<ul style="list-style-type: none"> • Message • Channel • Feedback 	Type of Research : Field Research Approach of Research : Kualitative Data Accumulation Technique : 1. Observation 2. Interview 3. Documentation	1. How is the interpersonal communication between parent and child toward <i>Bhekalan</i> in Taman Taman krocok Bondowoso? 2. What kinds of motive from interpersonal between parent and child toward <i>Bhekalan</i> ?
		Motive of interpersonal Communication	<ul style="list-style-type: none"> • Eksternal Factor • Internal Factor • Cultural Factor 		
	<i>Bhekalan</i>	Tradition	<ul style="list-style-type: none"> • The Definition of <i>Bhekalan</i> • Process of <i>Bhekalan</i> 		
		Motive of <i>Bhekalan</i>	<ul style="list-style-type: none"> • Eksternal Factor • Internal Factor • Cultural Factor 		

JURNAL KEGIATAN PENELITIAN

Lokasi : Desa Taman, Kecamatan Taman Krocok, Kabupaten Bondowoso

No	Hari/Tanggal	Jenis kegiatan	Paraf
1.	Sabtu, 21 April 2018	Penyerahan surat penelitian kepada kepala desa taman kecamatan taman krocok kabupaten bondowoso	1. 
2.	Rabu, 25 april 2018	Observasi desa taman kecamatan taman krocok kabupaten bondowoso	2. 
3.	Kamis, 3 Mei 2018	Wawancara dengan orang tua dari anak yang telah melakukan proses <i>bhekalan</i> , Ibu Nurhasanah	3. 
4.	Kamis, 3 Mei 2018	Wawancara dengan orang tua dari anak yang telah melakukan proses <i>bhekalan</i> , Ibu Dewi	4. 
5.	Kamis, 3 Mei 2018	Wawancara orang tua dari anak yang telah melakukan proses <i>bhekalan</i> , Ibu Miti	5. 
6.	Jum'at, 4 Mei 2018	wawancara dengan orang tua dari anak yang telah melakukan proses <i>bhekalan</i> , Ibu Suryani	6. 
7.	Jum'at, 4 Mei 2018	Wawancara salah satu masyarakat desa taman kecamatan taman krocok kabupaten bondowoso	7. 
8.	Jum'at, 4 Mei 2018	Wawancara salah satu anak yang telah melakukan proses <i>bhekalan</i>	8. 
9.	Minggu, 20 Mei 2018	Wawancara dengan sesepuh desa taman kecamatan taman krocok kabupaten bondowoso	9. 
10.	Minggu, 20 Mei 2018	Meminta data terkait profil desa pada bagian Seksi Pemberdayaan Masyarakat Desa	10. 
11.	Senin, 21 Mei 2018	Meminta surat selesai penelitian	11. 

Bondowoso, 22 Mei 2018
Mengetahui,
Kepala Desa Taman

H. BUDAERI

INTERVIEW GUIDE

A. Questions for Parents and Society

1. How many are your children?
2. How old are your children?
3. Do you meet your children everyday?
4. Do your children always tell to you about their activities in their school?
5. Do your children always tell their problem to you?
6. How long has your child implemented *bhekalan*?
7. Does your child want to implement *bhekalan* because of his/her own self?
8. As parents, what kind of thing that support you to allow your children in doing *bhekalan*?
9. What is your hope from your children relation for the next future?
10. How is your opinion about *bhekalan*?
11. In your opinion, How old are children ready to get *bhekalan*?
12. How is your opinion about children who get *bhekalan* in early age?
13. How is the process of *bhekalan* implementation in this village?

B. Questions for Children

1. Do you often tell your activities in your school to your parent?
2. Do you tell to your parents if you love someone?
3. Whom do you tell your problem between father and mother?
4. Why did you want to implement *bhekalan*?
5. How long have you been *bhekalan*?
6. What is your hope from your relation for the next future?

STATEMENT OF ORIGINALITY OF THE WRITING

The undersigned below :

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Institution : State Islamic Institute of Jember

It hereby states that this thesis is the result of my own research/work, except on the part referred to the source.

Jember, June 7 2018
That makes a statement



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Lampiran : -
Hal : Permohonan Tempat Penelitian Skripsi

26 Maret 2018

Kepada
Yth. Kepala Desa Taman

Di -
Tempat

Assalamu'alaikum Wr. Wb.

Dengan ini kami memohon dengan hormat agar mahasiswa berikut :

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Semester : 8 (Delapan)

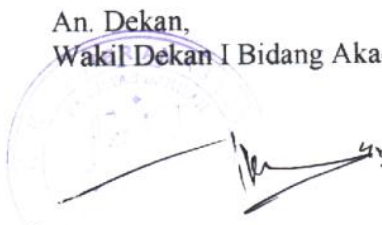
Dalam rangka penyelesaian / penyusunan skripsi, yang bersangkutan
mohon dengan hormat agar diberi ijin mengadakan penelitian / riset selama ±
30 hari di lembaga Bapak/Ibu pimpin.

Penelitian yang akan dilakukan berjudul "Interpersonal
Communication between Parents and Children toward the Meaning of
Bhekanan at Taman, Taman Krocok, Bondowoso"

Demikian atas perkenan dan kerjasama bapak/ibu, kami sampaikan
terimakasih.

Wassalamu'alaikum Wr. Wb.

An. Dekan,
Wakil Dekan I Bidang Akademik


St. Raudhatul Jannah



**PEMERINTAH KABUPATEN BONDOWOSO
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DESA TAMAN**

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Nomor: 470/ 172 /430.12.21.1./2018

Yang bertanda tangan di bawah ini :

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Kecamatan : Taman Krocok
Kabupaten : Bondowoso

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Instansi/Lembaga Pendidikan : Institut Agama Islam Negeri [IAIN] Jember
Waktunya Penelitian/Riset : Mulai Tanggal 21 April 2018 s/d 21 Mei 2018
Lokasi/Objek : Desa Taman Kecamatan Taman Krocok. Kab. Bondowoso
Tema / Judul : *Interpersonal Communication Between Parents and Children
Toward The Meaning of Bhekanan at Taman, Taman
Krocok, Bondowoso*

Demikian Surat Ijin Penelitian/Riset kami buat dan bagi yang berkepentingan harap
menjadikan Periksa.

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Pada Tanggal : 21 April 2018

Kepala Desa Taman

H. BUDAERI



**PEMERINTAH KABUPATEN BONDOWOSO
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Lokasi/Objek : Desa Taman Kecamatan Taman Krocok. Kab. Bondowoso

Telah selesai melaksanakan penelitian/Riset dengan judul *“Interpersonal Communication Between Parents and Children Toward The Meaning of Bhekalat at Taman, Taman Krocok, Bondowoso”* sesuai dengan Program yang dimaksud sebagai bahan penyusunan kripsi bagi yang bersangkutan

Demikian Surat Keterangan Telah selesai Penelitian/Riset kami buat dan bagi yang berkepentingan harap menjadikan Periksa.



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Documentation of Interview Activities



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Siti Mukifah