

## **Description Of Family Communication Patterns In Decision-Making On Interfaith Marriages : A Case Study in Indonesia**

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**Abstract:** Every human being has a social urge to seek and form an association, to communicate and build a commitment with other human beings. That encouragement is the reason why every humans form a family. In the family there is a common belief and becomes the basis for marriage. A marriage that is justified according to religion and marriage law. Based on this background, the focus of this research is the religious norms, communication pattern, interpersonal relations, and social penetration. This research uses the qualitative method with descriptive research methods. The data collection techniques, are obtained through the interviews, observations, and literature studies. The unit of analysis is the informant who is the source of information and considered as a key informant. With the criteria, couples who are interfaith married, the couples who do interfaith marriages not because they get coercion from anyone, have a long marriage and the couples who do interfaith marriages based on their own desires. The key informant is the married couples who do interfaith marriages (the three of couples who are interfaith married) and from the parents side, the informants is the fathers of each married couple who are interfaith married, and as additional informants, the informant who are considered to understand religious views on the phenomenon of interfaith marriage, and the informant consists of someone who is a Priest for Catholic religion and a Chaplain for Islam religion. So, the total number of informants who will be the source of the data in this research was 14 people. The research locations in Kujan Village, Lamandau District, Central Borneo Indonesia. The results of the study, it was obtained from the both of parents and the married couples. The main factor why the decision to marry interfaith is taken by both parties based on an effective system of interpersonal communication that has been established between of the two sides of the family. In every religious teaching and according to marriage law, interfaith marriages are not justified. This was initially contradicted by both sides of the family, firm belief in the faith of every parent in embracing their respective religions and concerns about the conflicts that will arise later, from the surrounding environment and the conflicts that will arise in the future when the couple has a children, this was felt by every couple who are interfaith marriage. But, with the establishment of good interpersonal communication between each family and married couples, so the description of family communication patterns in decision-making on interfaith marriages is formed.

**Keywords:** communication pattern, family, interfaith marriage

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### **I. INTRODUCTION**

There have been many interfaith marriages in various places in Indonesia, some people call that marriages as the same thing as mixed marriages, and some argue that interfaith marriages are not included in mixed marriages. The term mixed marriage which has been known by the general public, is a marriage that occurs because of the differences in customs/ethnicity, not because of religious differences between the two people who are married. Article 57 of Law No. 1/1974 concerning of marriage, what is means by marriage between two people who in Indonesia are subject to different laws, due to differences in citizenship and one of the Indonesian citizenship. The quotation of the article in the marriage law explains the provisions of mixed marriages. Based on the marriage law, interfaith marriage is not included in mixed marriages, but it have their own understanding. Interfaith marriage is a marriage carried out by the people who have different religions from one another.

From the explanation above, what is meant by interfaith marriage is a marriage between two people who have different religions and they still defend the religion they believe in. Marriage law No. 1/1974 article 8 concerning of marriage, does not regulate interfaith marriages. Then the thing that often happens in society if there is two people of different religions who want to get married will find obstacles caused by marriage executives and religious leaders consider that such marriages are prohibited by religion and this is contrary to marriage law. This also relates to the conflicts that occur in surrounding environment and the consequences that

will be caused later when the couple who are interfaith married have children, there will be a debate in determining the religion that will be believed by the child of the couple who are interfaith married.

The results of research observations show that many interfaith marriages occur without conflicts occurring in the family and society. According to population data, more than a thousand villagers, almost half of them are families who have interfaith marriages (DISDUKCAPIL Lamandau/ Lamandau Regency Population and Civil Registration Service, 2014). Based on the results of observations made, this was due to a lack of public understanding of religious rules regarding marital regulations and marriage law. This is due to the slow pace of development at the district level, the lack of places of worship and legal institutions that regulate marriage, this is the reason why there are many interfaith marriages occur. The local village head also argued the interfaith marriage occurred, because it was supported with good and effective communication from both parties, both internally and externally. An effective communication is communication that is characterized by understanding, and can cause the pleasure, influence attitudes, improve good social relations, and ultimately lead to an action. Jalaluddin (2008).

Altman and Taylor (1973) in the book, *Pengantar Teori Komunikasi : Teori dan Aplikasi* (West, Richard, 2008), a developmental relationship theory called social penetration, is a process in which people know each other. This theory also explains when to make self disclosure in the development of relationships. Social penetration is a gradual process, ranging from unfamiliar "small talk" communication to more personal and intimate conversation, as relationships develop. The people usually use their perceptions to assess the balance between the cost and rewards they receive for the on ongoing exchange to estimate the prospects for their relationship. If the estimate becomes a pleasure/profit, then they will gradually move towards a more intimate level of relationship.

So far there has never been found a research about the communication system of people who do interfaith marriages until finally interfaith marriages become decisions taken and basically the married couples who do interfaith marriages know and understand very well in the teachings of their respective religions, interfaith marriages are not justified and even in the marriage law there is an article which explains that interfaith marriages are not justified.

## II. LITERATURE REVIEW

### Religious Norm

Rubiyatmoko (2011) in the book of *Perkawinan Katolik Menurut Kitab Hukum Kanonik*. Some Canon Law in Catholic Marriage Law : (i) the Catholics stated that they were willing to avoid the danger of leaving faith and make an honest promise that he would do everything in his power, so that all his children would be baptized and educated in the Catholic church (Canon 1125); and (ii) both parties should be explained about the purposes and intrinsic characteristics of marriage, which should not be excluded by either of them (Canon 1126).

*"Wala tankihuu lmusyrikaati hattaa yu/minna wala-amatun mu/minatun khayrun min musyrikatin walaw a'jabatkum walaa tunkihu lmusyrikiina hattaa yu/minuu wala'abdun mu/minun khayrun min musyrikin walaw a'jabakum ulaa-ika yad'uuna ilaa nnaari walaahu yad'uu ilaa ljannati walmaghfirati bi-idznihi wayubayyinu aayaatihi linnaasi la'allahum yatadzakkaruun"*.

"And do not marry idolatrous women, before they believe. Verily the slave woman who is a believer is better than an idolatrous woman, even though she attracts your heart. They invite to hell, while God invites to heaven and forgiveness with His permission. And Allah explained His verses (His commandments) to mankind so that they would take lessons (Al-Baqarah 221)". Hamid, Zahry (1978) in the book of *Pokok-pokok Hukum Perkawinan Islam dan Undang-undang Perkawinan di Indonesia*. Based on the word of God verse 221 letter 2 (Al-Baqarah).

### Communication Pattern

An effective communication is communication characterized by understanding, and can cause the pleasure, influence attitudes, enhance good social relations, and ultimately lead to action. Therefore a good and effective communication pattern can affect someone. Stewart L. Tubbs and Sylvia Moss, (1974) quoted by Jalaluddin (2008). Communication effects can be distinguished by cognitive (knowledge), affective (attitude), and conative (behavioral) effects. The effect of communication can be measured by comparing the knowledge, attitude, and behavior before and after the communicant receives the message. Therefore, the effect is one of the important elements of communication to know whether or not the communication we want is successful. Vardiansyah, (2004).

### **Interpersonal Communication**

Interpersonal communication can form a social structures created through the communication. Communication as a reciprocal process is produced through self-affirmation in dealing with others. Form the relationship naturally and occur continuously. Individuals actively participate in communication, they improvise, connect meaning, empower and force actions with each other. Everett M. Rogers in Wiryanto, (2006). The general quality for the effectiveness of interpersonal communication is the openness, empathy, supportive attitude, positive attitude, equality. DeVito, (2011).

### **Social Penetration**

Relationships can be conceptualized in the form of appreciation and sacrifice. Appreciation is any form of relationship event or behavior that encourages satisfaction, pleasure, and happiness in a partner, while sacrifice is any relationship event or behavior that encourages the emergence of negative feelings. The balance between cost/reward if there is no balance, the relationship will not continue and there will be self disclosure. Taylor and Altman cited by West and Richard (2008).

## **III. RESEARCH METHODS**

This research was conducted on the couples who do interfaith married in Kujan Village, Lamandau District, Central Borneo Indonesia. This research was conducted on May 2014. The approach used to examine the description of family communication patterns in decision making on interfaith marriages is a qualitative research method. Qualitative research has a characteristics the characteristics that distinguish it from other types of research (Sugiono, 2013). The characteristics of qualitative research is the scientific setting, human being as a tool, inductive data analysis, theory from the basis, descriptive and more concerned with the process than the results. In qualitative research, it tries to get as much information as possible through the married couples who do interfaith married, the families of both parties and religious leaders.

The resource person will describe the pattern of family communication in decision making on interfaith marriages. Every single married couples and families, in this case the parents of the couple will describe in more detail about the communication system that occurs between married couples and how the communication system that occurs between parents of the couple. Until finally interfaith marriages became a decision taken. In addition, the religious leaders will explain in more detail about the phenomenon of interfaith marriage. Data sources in this research consist of primary data and secondary data. Primary data sources are the main objects that were observed directly and the informants interviewed. The data obtained comes from the results of interviews with the resource persons.

The resource person is the person who is used to be able to provide information about what is being researched in accordance with the circumstances in the field. Data collection techniques are carried out using techniques: (i) this interview arises because of more specific purpose or goal to be achieved from communication between two individuals. The interviews are a typical form of communication, so many interview techniques are developed so that the goals to be achieved can be as successful as possible. In this research, how to obtain data to answer research problems is through in-depth interview techniques. Then the research instrument will be established based on opinions. In qualitative research the main of collector data is the researcher itself. Moleong (2005). In this research, data collection techniques were carried out by means of in-depth interviews because through in-depth interview data techniques can be collected, extracted and obtained information as deeply as possible from research subjects; (ii) the observation method is a method used to observe directly the object under research (Kriyantono, 2006). Through observation, this research learns about behavior, and the meaning of the behavior; and (iii) literature study is the technique of finding data through by reading books, scientific journals, reference books, the internet and publication materials available in the library. Ruslan (2003).

In this research, secondary data came from reference books. The data obtained in this research also obtained through reference books related to the problem of this research. Qualitative data analysis will used if the data collected in the research is qualitative data. Qualitative data can be the form of words, sentences or narratives, both obtained from in-depth interviews and observations. The data analysis stage plays an important role in qualitative research, as a major factor in assessing the quality of the research. It means, the ability to give meaning to data is the key, whether the data obtained has fulfilled the elements of reliability and validity or not. Qualitative data analysis techniques begin with an analysis of various data that has been collected in the field. The data is collected through observation, in-depth interviews, and documents. Then the data is classified into certain categories. (Kriyantono, 2006).

## **IV. RESULTS OF ANALYSIS AND DISCUSSION**

Description of family communication patterns in decision making on interfaith marriages. In this research the perpetrators knew that interfaith marriages were not justified in religion and law. But, they still

decided to do marry interfaith. The data in this research were obtained through interviews and observations with the informants and through the literature studies related to the research title. Interview data were obtained from informants which is the parents of the couple, the married couples, and religious leaders from Catholic and Islamic religions. With the focus of research is the religious norms, communication patterns, interpersonal relations, social penetration. The focus of the research are the methods that will used to find out why interfaith marriage decisions are taken.

### **Religious Norm**

This relates to the family's belief in each religion that is believed. Based on the answers from the informants which is the parents of the couple, married couples and religious leaders. Article 1 chapter 1 of Law No. 1 of 1974 stated "Marriage is the bond of an inner birth between a man and woman as husband and wife with the aim of forming a happy and eternal family based on the Almighty God". Chapter 1 Article 2 paragraph 1/1974 states that marriage is valid if it is done according to the law of each religion and belief. The articles in the marriage law. Explain the rules that apply to marriages, religious norms as one of the main foundations for marriage and the things that explain interfaith marriages are not justified and the parents of the couple, and the married couples is really understand about this rules.

### **Communication Pattern**

The results of interviews with informants regarding communication patterns, a good communication patterns become an illustration of why decisions to conduct interfaith marriages occur, the effect of communication is the effect caused by the message from the communicator to the communicant who receives the message. Communication effects can be distinguished by cognitive (knowledge), affective (attitude), and conative (behavioral) effects. The effect of communication can be measured by comparing the knowledge, attitude, and behavior before and after the communicant receives the message. Therefore, the effect is one of the important elements of communication to know the success or failure of the communication that we want (Vardiansyah, 2004: 110-112). With a well-established communication pattern between the two sides of the family of each couple who do interfaith marriages and every couple who do interfaith marriages, finally the decision to marry in different religions is the choice taken.

### **Interpersonal Relations**

Interpersonal relations are related to communication between family and interpersonal so that interfaith marriage decisions can occur. Interpersonal relationships in family members have a huge influence in fostering personal communication between each family member. For each family member. Interpersonal relations are very important in building closeness between the two parties who will be married. Interpersonal relationships that are intertwined by each family.

Based on the answers from informants. The parents of the couple, the married couples, and religious leaders. Obtained a conclusion, in an activity, of course every human being has a purpose, in achieving the goal, a relationship is needed from the surrounding environment and from the outside environment. So the goals to be achieved can be realized. It's the same as communication, is also has a purpose. Communication has a purpose to find, to connect, to convince, to play. DeVito, (2011). This provides an illustration of interpersonal relations as an effective thing to build closeness between parties of interfaith marriages.

### **Social Penetration**

Social penetration is the process that happens to everyone who knows each other and also explains when the people must doing self disclosure or continue to develop in a relationship. According to interviews conducted between the parents of the couple, married couples, and religious leaders. Social penetration describes if cost and reward are balanced, the relationship will continue, but if the cost is greater than the reward. Then the self disclosure will happening in a relationship.

Based on the opinions of the informants above. Taylor and Altman cited by West and Richard, (2008) relationships can be conceptualized in the form of appreciation and sacrifice. Appreciation is any form of relationship event or behavior that encourages satisfaction, pleasure, and happiness towards a partner, and the sacrifice is any relationship event or behavior that encourages the emergence of negative feelings. Therefore, based on the answers of the informants, it can be concluded that interfaith marriages can lead to a conflict, both from the family, the surrounding environment who think that is not good and the conflict in the future after the couple has children, the conflict in determining the child's religion.

A good communication pattern can be a bridge that will represent how effective a communication is. Interpersonal relations which is a system that describes a close relationship that also raises a sense of understanding, pleasure, influence on attitudes, better relations, and actions.

And it can be seen from the decisions taken to do interfaith marriages and become decisions that can be accepted by each family from both parties. Social penetration becomes an illustration of how the influence is

caused by effective communication, interpersonal relationships that are intertwined. Balance between cost/reward. If there is no balance, the relationship will not continue and self disclosure will occurs in the relationship. However, due to the balance, there was a decision on interfaith marriages that could be taken by the family.

## V. CONCLUSION

The interfaith marriages is a marriages that not justified either in religion or in law, and if this is done, of course it will cause the conflict before or after marriage. Specifically in this research, concluded there are several things in the study of communication, so in the end their family make a decisions to do interfaith marriages. The communication studies include communication patterns, interpersonal relationships, social penetration. Therefore, the results of this research concluded that the communications patterns, interpersonal relationships, and social penetration are closely related to the formation of interfaith marriage decisions taken by the family. The following is a brief description of these communication patterns: (i) communication patterns that promote openness, the ways in families communicate, empathy and finally interfaith marriage decisions are taken by both parties with different religions; (ii) the intensity of the interpersonal communication between both of families and within the family itself can establish closeness between the two families and the family itself; (iii) interpersonal communication is very suitable for use in family communication in preventing conflict because the communication process is reciprocal and face-to-face; (iv) social penetration becomes an illustration because it relates to a form of development in establishing closeness between families, until finally the decision interfaith marriages is taken; and (v) the pattern of interpersonal communication plays a very important role in bridging the relationship within the family itself and both of families.

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