

Communication-based on local wisdom as a fortress of family resilience in the era of globalization: Experiences from Javanese speech culture

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Abstract

This study discusses the urgency of communication in a family relationship. The author makes use of communication-based on Javanese local wisdom as an effort to build family resilience in the era of globalization. The method used is descriptive-analytic in explaining the communication based on Javanese local wisdom in the family is realized to build family resilience in the era of globalization. The results of this study show that the local wisdom of Java; 1) "ana catur mungkur," 2) "yen ana rembug dirembug, nanging olehe ngrembug kanthi ati sing sareh," and 3) "aja tumindak grusa-grusu, nanging tumindak kanthi landesan pikiran kang wening," is a local Wisdom of Java that has philosophical, cultural, and moral values that can be used for effective communication as an effort to build family resilience. The three local wisdom of Java can be realized openness, mutual care, and mutual protection. These attitudes make communication within a family better. If the communication pattern is well-realized, the family resilience will be better according to the function and purpose of the family itself.

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Abstrak

Tulisan ini fokus membahas tentang urgensi komunikasi dalam sebuah hubungan keluarga. Penulis menggunakan komunikasi berbasis kearifan lokal Jawa sebagai upaya membentuk ketahanan keluarga di era globalisasi. Studi ini merupakan kajian kepustakaan (*library research*) dengan metode deskriptif-analitik dalam menjelaskan bagaimana komunikasi berbasis kearifan lokal Jawa dalam keluarga dapat digunakan sebagai upaya membentuk ketahanan keluarga di era globalisasi. Hasil studi menunjukkan bahwa kearifan lokal berupa tutur Jawa; 1) “*ana catur mungkur,*” 2) “*yen ana rembug dirembug, nanging olehe ngrembug kanthi ati sing sareh,*” dan 3) “*aja tumindak grusa-grusu, nanging tumindak kanthi landesan pikiran kang wening,*” merupakan kearifan lokal Jawa yang mempunyai nilai-nilai filosofis, budaya, dan moral yang dapat digunakan untuk komunikasi yang efektif sebagai benteng ketahanan keluarga. Ketiga kearifan lokal Jawa tersebut mewujudkan sikap keterbukaan, saling memahami, dan saling menjaga. Sikap-sikap tersebut menjadikan komunikasi dalam sebuah keluarga lebih baik. Jika pola komunikasi telah terwujud dengan baik, maka ketahanan keluarga pun akan semakin baik sesuai fungsi dan tujuan keluarga itu sendiri.

Kata kunci

kearifan lokal, ketahanan keluarga, komunikasi, pernikahan.

INTRODUCTION

Building a healthy family physically and spiritually is the dream of anyone who wants to form a household. According to Khoirudin Nasution, there are five goals of a person building a family, namely: 1) creating a family of *sakinah, mawaddah, and rahmah*, 2) as a way of reproduction/regeneration, 3) channeling biological needs, 4) maintaining honor, and 5) as a means of worship (Nasution, 2013).

Building a harmonious household is certainly not an easy thing. A harmonious household needs each other's support within the family itself. This means that every family member (husband, wife, and child) must support each other whatever the husband, wife, or children do as long as it is positive and beneficial to the family. Support for each other because human nature cannot develop properly without relationships and cooperation with other humans (Wulandari & Rahmi, 2018). Therefore, carrying out these relationships requires good communication between family members in daily interaction (Hasanah & Martiastuti, 2018).

Communication becomes essential because as a process of interaction with each other, sometimes, if not done well, there will be frictions, even wars between tribes, nations, and countries due to poor communication. The Shia-Sunni conflict in Sampang Madura and the destruction of Ahmadiyya places of worship are poor communication patterns between religious groups (Rizak, 2018a). If only communication problems could be overcome, many world problems could be solved, such as Mochamad Rizak's research which concluded that harmony between the Shia community of Nurust Staqolain and the Sunni community of Semarang was motivated by good communication (Rizak, 2018b). Likewise with the household. Many household problems can be overcome when communication problems can be adequately overcome (Kuntaraf & Kuntaraf, 2003: 9).

In the context of the legislation of Article 39 paragraph, 2 of Law No. 1 of 1974, which is described in Article 19 letter e-Government Regulation Number 9 of 1975, confirms that the constant disputes and quarrels between husbands and wives who have no hope of living well again can be the reason for the divorce. Disputes are differences of opinion between married couples that cannot be resolved in domestic life. At the same time, quarrels are harsh treatments or attitudes carried out by husbands or wives in physical and nonphysical forms that both cannot resolve (Syaifuddin, Turatmiyah, & Yahanan, 2016). Although disputes and quarrels are different, the main problem is caused by poor communication between the two.

The presence of information and communication technology (ICT) and social media influences changes in social communication patterns (Watie, 2016) (Anwar, 2017). According to the Indonesian Internet Service Providers Association (APJII), the number of internet users in 2019-2020 reached 196.7 million (73.7% of the population) (AJPII & Indonesia Survey Center, 2019-2020). According to the same study, users' favorite social media platforms are Facebook, Instagram, and Twitter. While using communication technology devices, smartphones are the favorite devices of internet users in Indonesia. The number reached 95.4% (AJPII & Indonesia Survey Center, 2019-2020).

The high penetration rate of ICT and social media has changed the pattern of social communication from direct communication to communication over the internet. Social media's presence makes communication more accessible, faster, and transparent (Sumadi, 2016). But on the other hand, communication over the internet reduces the limitations of time and space when talking to others. Not only that, but communication over the internet also affects the style of communication in the family. Kraut's research, for example, concluded that increased internet use tends to reduce family

communication at home, including reducing social participation in social circles outside the family (Kraut et al., 1998). Riyodina G. Pratikto's research on urban families in Jakarta shows that mediated family communication through the internet/social media makes a more individualistic attitude pattern. In addition, communication decreases the quality of communication in the family because the change of direct interaction into interactions that are more often done with gadgets has differences. Among them are emotional roles and social contacts that are not carried out thoroughly (Pratikto, 2017). TW conducted another study. Brignall and T. Van Valey said cyber youth who are adept at internet-based communication tend to be less capable in direct face-to-face communication and are likely to cause conflicts such as being rude, lack of socialization, spoiled or apathetic (Brignall & Van Valey, 2005).

The data above shows that communication in families today generally offers modern communication with hardware, software, and brainware. Very little peeled the role of communication-based on local wisdom, even though it is generally believed because it has proven its sophistication and efficacy (Kurnianto, 2016). This paper wants to offer the use and utilization of communication-based on local wisdom in building family resilience in the era of globalization.

LITERATURE REVIEW

Communication research based on local wisdom has been done with various themes. These writings include articles written by Auliah Safitri and Suharno showing that the people of South Sulawesi managed to build positive communication between each other with their local fanfare, namely Sirri Na Pacce and Sipakatau (Safitri & Suharno, 2020). Doctors also applied Sipakatau's local wisdom in dealing with their patients during the Covid-19 Pandemic. The doctor's polite behavior and Sipakatau communication can open the patient in more detail about his illness and make him more comfortable in the medical interview process (anamnesis). Applying local values and language in the process of anamnesis as a form of ethnomedical concept urgently needs to be applied to the process of anamnesis. This is so that there will be no more misdiagnosis (malpractice) in determining and giving drugs to patients (Al Husain, 2020).

The results of Khusnul Khotimah's research have proven that the value of sipakatau, sipakalebbi, sipakainge is limited to the value of culture recognized by its people and applied to its actions. The practice of sipakatau, sipakalebbi, and sipakainge values has been realized in the social interaction of the Bone Student Communication Forum students in each of its activities, even becoming the principle in carrying out organizational activities mandates in writing (Khotimah, 2013). Citra Agus Amitra's

research also showed the application of 3S cultural communication (*Sipakatau, Sipakalebbi, Sipakainge*) in elderly coaching at Tresna Werdha Gau Mabaji Social Home in Gowa Regency, in general, can be carried out well even though it takes a long time. The application of 3S cultural communication (*Sipakatau, Sipakalebbi, Sipakainge*) can be reflected in the form of interaction between employees and superiors, between employees with the elderly and the elderly with others, namely the attitude of mutually recognizing the rights of one's rights regardless of the level of position and the sense of concern for others through the implementation of services at PSTW Gau Mabaji (Amitra, 2019).

The use of communication-based on local wisdom is also carried out by the people of Samin Sukolilo, Pati, Central Java. Local people use the communication pattern "Gethok Tular" to embrace the people in Sukolilo to reject the plan to establish a Cement factory in Sukolilo. This rejects action movement uses the communication pattern "Gethok Tular" based on the principle of managing without violence, managing without letting others down, and managing with the principle of educating (Darmastuti, Bajari, Martodirdjo, & Maryani, 2016). Betty Tresnawaty's research also revealed that the local wisdom of "*Sabilulungan*" became a strategic value in developing the public relations of the Bandung Regency Government. The meaning and principles contained in the motto "*sabilulungan*" are used as a foundation and guidelines in solving all problems, namely by "*sabilulungan*" cooperation to help each other (Tresnawaty, 2020).

In the studies mentioned above, as far as searches, the authors have not found articles that specifically address the use of local wisdom as a pattern of family communication. The focus of the study that will be examined by the author here is communication-based on local wisdom in Javanese culture which is similar to the theoretical thoughts of Asian communication based on local wisdom such as Buddhist Communication Theory, Chinese Harmony Theory, and Confucian Communication Theory, as well as Western communication theories about dialogue as stated by Martin Buber, Carl Rogers, and Mikhail Bakhtin. This paper will discuss how communication theory developed from philosophical thought, cultural, and moral values in Java is used as a reflection in building family resilience in the era of globalization.

METHODS

The author's research includes literature-based research, which is research conducted using literature in books, notes, or reports on previous research findings (Hasan, 2002). Techniques used to obtain data by stopping discourse from books,

articles, magazines, journals, the internet, or other information related to local literacy-based communication research (Hasan, 2002).

After the data collection is done, the next stage is data analysis. The analysis technique used by the author is content analysis (content analysis). This analysis generally seeks to reveal a variety of hidden information after the data is presented in the media or text. According to Neuman, as quoted by N Martono, this analysis can be interpreted as a technique for collecting and analyzing text content. Content can be words, meanings, paintings, symbols, ideas, themes, or any message conveyed (Martono, 2011). In this study, the content of the text to be analyzed is a symbol of communication sourced from the local wisdom of Javanese culture as an effort to form family resilience in the era of globalization.

RESULTS AND DISCUSSION

At a Glance Communication Based on Local Wisdom

According to Martin and Nakayana, these cultural values may influence patterns of communication (Martin & Nakayama, 2003). When it comes to the role of culture in forming communication models, one of the components of culture that plays a role in forming communication models is local wisdom. Local wisdom contains ethical and moral values. These values are integrated into people's lives to guide action, provide a solid foundation for interaction with nature, environmental management, and establish more harmonious relationships between people and nature.

So far, there have been many constructs on local wisdom. Local wisdom is understood as the lifestyle of a society based on the teaching, ideology, and philosophy of life of a culture. Setiyadi defines local wisdom by saying, "Local wisdom refers to the knowledge that comes from the community's experiences and the accumulation of local knowledge. Local wisdom is found in societies, communities, and individuals." (Setiyadi, 2012). This more or less means that local wisdom refers to an understanding of the community's experience, which is an accumulation of local insights. Local wisdom is in communities and individuals. Meanwhile, in Sulisty's view, local wisdom is a wise, local or (local) view, full of wisdom and good value, and embedded and followed by community members (Sulistyo & Setyawan, 2016).

The Ministry of Social Affairs also has its definition of local wisdom. Local wisdom is defined as life, knowledge, and various life strategies as a form of activities carried out by local communities to respond to all problems to be used to fulfill their needs (Departemen Sosial, 2006). A system that meets their needs must include all elements of life; religion, science, economics, technology, social organization, communication, language, and arts.

Local wisdom is not only formed from environmental processes but also from ancestral cultural heritage. Suhartini said local wisdom is the ancestral cultural heritage of the value of life. These values of life merge not only in the form of religion but in culture and customs. From the point of social relations governance point of view, it is necessary to be in a strategic position to explore, review and develop better management of human resources by utilizing local wisdom, which is social capital (Suhartini, 2009). Therefore, as people adapt to their environment, they must develop sound wisdom in knowledge or ideas, equipment, traditional norms, cultural values, and environmental management activities to meet their needs.

About local wisdom-based communication, we can see the theoretical thinking of Asian communication based on local wisdom, as in the Theory of Communication Buddhis. This theory provides two models of communication, namely, intra-personal communication and interpersonal communication. Intra-personal communication emphasizes reflection and self-awareness as the essence of communication itself. A person can reflect through the process of verbal communication. But it is not enough to string together words and reflect and evaluate. Interpersonal communication aims to live productively and harmoniously with others. This model of interpersonal communication can be done by providing attention in the form of sensitivity, verifying communication, and connecting to achieve harmony) (Turnomo, 2013). China Harmony Theory. This theory explains harmony in Chinese culture. For the Chinese, harmony is the goal of communication between those who seek to adapt to each other to achieve a state of interdependence and cooperation. This theory uses concepts drawn from local wisdom. First, analyze humanity (*Jen*), honesty (*Yi*), and ritual (*li*). Second, it accommodates possibilities in the context of the time (*shi*), in the context of space (*Wei*), and at the beginning of an action (*Ji*). Third, strategically apply interconnection (*guanxi*), "face" (*Mintz*), and power in the behavioral state) (Turnomo, 2013), and the Confucian Theory of Communication (Jing Yin created this theory. Confucianism is a view, political ideology, social ethics, scientific tradition, and a way of life. This theory teaches that good human relations can be carried out with the principles of humanity (*ren*), honesty (*Yi*), and politeness (*li*). This theory upholds ethical values as a communication goal. The ethics referred to here can live and obey the moral order. Jing Yin also explained that communication is a suggestion to facilitate and reflect on the self-cultivation or moral development of a person) (Turnomo, 2013).

In Javanese culture, local wisdom emphasizes the importance of "*ana catur mungkur*" (Pasha & Syuropati, 2011), which means avoiding talking about the ugliness of others. There is also local wisdom that can sometimes be likened to the Western

theory of communication about dialogue as the theory put forward by Martin Buber (explaining there is no compulsion with each other in a dialogue/communication). Every individual realizes that everyone has genuineness and authenticity) (Littlejohn & Foss, 2005), Carl Rogers (the primary key in communication is empathy. For Rogers, communication must be centered on the feelings of others, the relationships between individuals, and the potential that each individual has (Littlejohn & Foss, 2005), and Mikhail Bakhtin (dialogue will produce heteroglossia, that is, the reality that shows many voices that eliminate dogmatic and indifferent in interacting) (Littlejohn & Foss, 2005). The local wisdom of Java is "*yen ana rembug dirembug, nanging olehe ngrembug kanthi ati sing sareh*". This local wisdom means that if there is a problem, it should be discussed with a calm and patient heart.

The next local wisdom is "*aja tumindak grusa-grusu, nanging tumindak kanthi landesan pikiran kang wening*" (Pasha & Syuropati, 2011); when we are faced with a problem, we must deal with it proactively, rather than acting as a reaction to solve the problem emotionally. In the Western way of thinking, "*tumindak kanthi landesan pikiran kang wening*" is a form of mindful communication, a competency or communication skills (communication competence) that everyone must own.

The Importance of Family Communication

Popular Scientific Dictionary defines communication as a mutual relationship between human beings (Maulana, 2004). According to language, communication means delivering and receiving a message from two or more people hoping that the message can be understood (Effendy, 1990). The presentation can be concluded that the nature of communication is the interaction between a person, between individuals and groups, or between groups with other groups to provide information or opinions so that the message can be conveyed. From this simple understanding of communication, it can be said that a communication process will not take place without being supported by elements such as sender, message, channel/media, receiver, and effect (Cangara, 2019).

Communication is considered the only attempt to convey or voice what a person wants verbally, in writing, or through symbols/gestures. Some people more easily convey what they mean by talking directly with the parties concerned because it is considered more effective if there is something unknown that can immediately get feedback (Hasanah & Martiastuti, 2018). Others consider writing more efficient in conveying what they want because not everyone is easy to talk about something with others. There is also signal communication by showing his desire through the movements of his body. In addition, in contemporary times, there are many media to be able to communicate with others. Like all-digital social media, that makes it easier for

someone to contact others, and through it, one can more easily reach others without having to meet in person (Effendy, 1990).

Whether or not in verbal or written communication, directly or indirectly, a person's ability to communicate determines whether what he conveys is well received or not by others (Hasanah & Martiastuti, 2018). Each individual is free to determine whether to communicate in any way desired because each individual has their communication pattern (Hasanah & Martiastuti, 2018). However, good communication is still needed so that there are no misunderstandings that can trigger problems. Similarly, good communication is needed in a home or family life so that family life is okay.

The scope of sociology looks at the family of the minor social institutions in a society where religious and state law becomes a legitimate enhancer in a marriage. The family consists of married couples and children, including adoptive families or children obtained from adoption, who live together, are interdependent, and have their respective functions and roles (Iqbal, 2020) (Badan Pusat Statistik Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016).

Thus, if it is associated between communication and family, which becomes the term family communication, it is a relationship or interaction between husband, wife, father, mother, child, and other family members who are still in the bond of family members. Family communication is an activity that inevitably occurs in household life, and without communication realized by speaking or other communication languages, estrangement between family members will occur. Such as communication between husband and wife, a father with a child, a mother with child, a parent with a child, or other family members (Puspitawati, 2012).

There are three reasons why family communication is so important. First, family communication is an early experience in social life. In that first experience, observing and interacting with family members is used as learning to communicate. Second, communication plays a role in establishing, maintaining, and breaking relationships among family members. Through social interaction, each family member shapes their personality. Third, interpersonal relationships between families are reflected in communication. Communication is considered an indicator of the quality of relationships in the family. When communication in the family goes well, the relationship between families is considered good, and vice versa (Bahfiarti, 2016).

Family Resilience

The family united through the marriage contract must expect well-being in his life. Well-being is manifested as a form of family integrity. At the same time, the integrity of the family is a form of realization of family resilience. In-Law Number 52 of 2009 concerning Population Development and Family Development, Article 1 paragraph 11 explains the resilience of families to support independent lives with persistence and resilience. It is described as a family state that can grow to improve the well-being and happiness of birth and mind.

Based on Law No. 52 of 2009, family resilience can be measured using a system approach that includes physical and nonphysical resources (input components), family management processes (family problems and coping mechanisms), and the fulfillment of physical and psycho-social needs (Cahyaningtyas, 2016). In another study, Puspitawati, Herawati, and Sarma recommended testing the validity of family resilience indicators with a wider scope and looking at differences in the region's demographic and socio-economic conditions. It is explained that family structure can influence family resilience in the Bogor family (Puspitawati, Herawati, & Sarma, 2018). In another perspective, family resilience is associated with the ability of individuals or families to protect themselves from various problems, either caused by internal factors (the family itself) or external factors (environment, community, society, and state).

The above explanation can conclude that family resilience is a family condition that can meet the family's needs, protect every family member, and overcome problems that arise in the family, both internal and external factors, to realize a prosperous life. There are several indications in realizing family resilience, namely; 1) the attitude of serving each other as a sign of glory, 2) the closeness of the husband and wife to improve the quality of marriage, 3) parents who constantly support, motivate, and educate the child well, 4) affection is used as the primary reference of husband and wife in leading all family members, 5) a child who respects and obeys parents (Badan Pusat Statistik Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016).

This family resilience contains aspects that aim for the development of individuals in the family and the family as a whole. More broadly, family resilience can be referred to as social resilience because the family is the smallest unit in the social system. The scope of family resilience includes the fulfillment of roles, functions, family duties, and how the family interacts (Apriliani & Nurwati, 2020).

Communication-Based on Local Wisdom as a Fortress of Family Resilience

Communication theory based on local Javanese wisdom, as described above, can be used to realize family resilience. The full explanation is as follows:

1. "*Ana catur mungkur*" teaches us not to talk about the weaknesses of others. In-home life, each member must cover each other's shortcomings. This attitude of covering each other can be realized through an open attitude. Through an open attitude, each other will know each other. Getting to know family members is needed to know what they mean. At its peak, by being open to each other, family members will know anything and in any condition. After knowing each other about his family, they should also cover for each other. That is, covering up all the disgraces that are in his family.
2. "*Yen ana rembug dirembug, nanging olehe ngrembug kanthi ati sing sareh*". It is undeniable that small frictions will occur in the household course. If not managed properly, these frictions will make for a more significant conflict. This local wisdom teaches us that it should be discussed with a calm and patient heart when problems occur. In talking about problems with a calm and patient heart, mutual understanding between family members is needed as a form of tolerance in home life. The wife must understand the husband's condition if the economy is not good and still support the husband no matter what. Instead, the husband must understand the wife's condition and her household needs. Understanding between rights and obligations in home life such as being meek, getting along in a good way, providing a decent place to live, helping each other, and various other things are done to realize family harmony. Things cannot be achieved alone; the support and assistance of every family member are needed to achieve marital goals. Understanding between family members' means getting to know family members. Effective communication is also determined through the introduction or knowledge of communicators to self-communicants. Understanding the opponents of communication causes a person to adjust to conveying things, the use of language and sentences, and how to convey them (Fathoni, 2017).
3. "*Aja tumindak grusa-grusu, nanging tumindak kanthi landesan pikiran kang wening*". This local wisdom teaches us to take care of each other. In domestic life, when conflict occurs should not be resolved emotionally, mainly until domestic violence occurs. The need for security is what every family member needs most. The need for a sense of security can be realized by taking care of each other and protecting each other. Families consisting of husbands, wives, and children need a sense of security to form family resilience. Taking care of each other can also be associated with feelings that mean taking care of each other regarding each other's feelings. It is not arbitrary to say something inappropriate or do something inappropriate. Violence will only cause chaos in the household. Keeping the relationship intact is

not as easy as when beginning the relationship. Maintaining existing ones is not easy, but with the attitude of taking care of each other, it will feel easy to do.

The three local wisdom above that give rise to an attitude of openness, mutual understanding, and mutual care will build communication in a family for the better. Effective communication supports the realization of harmony that leads to family resilience. Every family member should do some of these aspects, or at least one who started it. The start of a good attitude from one person can affect another, with a record consistent with what they do.

Families with minor social institutions are vulnerable to support division if the relationship is not maintained correctly. Through communication built with an open attitude, household life will always find common ground when there is a dispute. An open attitude gives rise to mutual understanding because with openness about what a person goes through; another person can understand what is happening to him. Through mutual understanding, each other will understand what to do, such as comfort when you are sad. Then it is compensated by taking care of each other. When an attitude of openness and mutual understanding has been successfully instilled, the attitude of taking care of each other, both maintaining feelings, keeping feelings safe and comfortable, and guarding against bad things will indirectly exist in each family member.

CONCLUSION

A good communication pattern is needed with a partner and family members to realize family resilience. "*Ana catur mungkur*", "*yen ana rembug dirembug, nanging olehe ngrembug kanthi ati sing sareh*", and "*aja tumindak grusa-grusu, nanging tumindak kanthi landesan pikiran kang wening*". It is Javanese local wisdom that has philosophical, cultural, and moral values that can be used for effective communication as a bastion of family resilience in the era of globalization.

The three local pearls of wisdom give rise to an attitude of openness, mutual understanding, and mutual care. With these attitudes, communication in a family will be better. If the communication pattern has been appropriately realized, then the family's resilience will be better according to the function and purpose of the family itself.

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