

Family Interpersonal Communication Patterns in Reducing The Numbers of Free Sex

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Abstract

As social beings, they are very important elements in human life, based on human communication relationships, they can also meet physical and spiritual needs. Communication is a direct or indirect contact relationship either individually or in groups. The purpose of this study was to determine and describe the pattern of interpersonal communication in the family to reduce the number of free sex. From the results of the research that has been done, it can be stated that the communication patterns carried out by several families in the Bandar Selamat environment are very intense but less useful, so they still need guidance from related parties so that interpersonal communication patterns in the family to reduce the number of free sex can run well.

Keywords: family, interpersonal communication, free sex.

1. Introduction

Free sexual behavior is a problem as well as a common occurrence in Indonesian culture. Some studies indicate that between the ages of 16 and 18 have had sexual experience at the start of their high school careers. In 2010, according to a survey conducted by the National Population and Family Planning Agency (BKKKBN) in all of Indonesia's major cities, 51% of teenage girls had lost their virginity (Sifra, 2021)

The treatment of sexual promiscuity frequently has negative effects on the health, education, economy, and safety of girls, as well as on society as a whole. According to the National Population and Family Agency (BKKBN), sexual behavior in Indonesia is influenced by the entry and development of foreign cultures that are not properly filtered and has become a major problem for adolescents in the Marriage Law no. 1 of 1974, which sets the minimum age for marriage in Indonesia at 16 years for women and 19 years for men. According to the BKKBN, the ideal marriage age for women is at least 21 years and for men it is at least 25 years (Fitriani, 2013).

Social problems ranging from free sex to juvenile delinquency are frequently attributed to the neglect of parents in educating and fostering their children. This is because parents who are unable to pay special attention to their children are often negligent. As a result of decreased interaction and communication within the family (parents and children), parents are less able to devote special attention to their children. In the family (parents and children), interaction and communication are less creative, dynamic, and harmonious. Therefore, it is necessary for parents to provide their children with early education so that they can comprehend the nature of life in accordance with social norms and religious teachings.

It is necessary to mediate between parents, relatives, and teachers in order to reduce deviant behavior and social pressure in order to overcome this.

Parents are responsible for their children's development because the family is where the fundamental processes of social interaction and moral and religious education are taught. Pattern is defined as a fixed form in the Big Indonesian Dictionary, whereas epistemological communication is a relationship or relationship (Ghazali, 2018).

Communication may also be viewed as a synergistic effect between two or more individuals. As social beings, humans place a high value on interaction; through these interactions, communication and the delivery of messages or the exchange of ideas occur to achieve a common goal. Likewise, family communication is interaction within the family and a forum for the formation and development of essential values for a way of life (Mahmudah, 2020).

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Parents are members of a family consisting of a father and a mother who are married. For children, the family is the original and first element they recognize; consequently, it is the responsibility of parents and families to educate and guide their children so that they can lead them in social and community life.

This is consistent with what Samsul Nazar stated: "Family is typically the first experience children have, so it also provides a strong foundation for teaching leadership, caring, affection, growth, and psychological development. This is the obligation of parents as children's social and religious actors (Ghazali, 2018). From the preceding description, it is clear that the pattern of family communication (parents and children) is a form of communication within the family in which father and mother are systematically interpreted as communicators and interact with each other to children as communicants, in order to establish a reciprocal relationship between the parties involved. As a result, researchers are delving deeper into the pattern of communication between families in order to reduce the incidence of free sexual activity.

Based on the previous context, the formulation of the problem is: How is the pattern of family interpersonal communication (parents to children) to reduce the number of free sex?

2. Literature Review

2.1 Interpersonal Communication

Interpersonal communication is defined as the interaction and exchange of messages and feedback between two or more individuals. Mulyana stated, "Interpersonal communication is a two-person interaction, such as between a husband and wife, two coworkers, two friends, a teacher and a student, etc. The significance of interpersonal communication due to the biological nature of the process. Therefore, interpersonal communication is the most effective form of communication for influencing the communicator's attitudes, beliefs, opinions, and behavior. This is because this communication occurs face-to-face and involves personal contact (Chatia, 2018)

2.2 Communication Pattern

Including to (Genta, 2020) there is some communication pattern:

a) Primary Pattern

The primary (basic) communication pattern is the process of a communicator conveying thoughts or ideas to the communicant by using symbols as the medium.

b) Secondary Pattern

The secondary communication pattern is the process of delivering messages by the communicator to the communicant by using the device as a second medium after symbols that have long distance frequencies.

c) Linear Pattern

Linear here has a straight meaning, meaning that it moves in a straight line from point to point, delivering messages between the communicator and the communicant as the end point.

d) Circular Pattern

Circular or circular literally means round or round. In this pattern, the communication process runs continuously because of feedback between the communicator and the communicant.

2.3 Linkages Between Family and Free Sex

The family is the smallest social unit in society, consisting of the family head and blood-related family members who have a network of interactions, live under one roof, and depend on each other (Nur Qomariah, 2013). A family consists of two or more personalities connected by blood and/or marriage who interact to create, shape, and maintain a culture and play distinct roles.

The concept of free sex is an urge to release sexual desires that is carried out freely without regard to applicable rules or laws, thereby creating a conflict between the norms that govern Indonesian society and traditional and religious regulations.

Moreover, according to (Bedjo, 2017), the concept of free sex is a way of expressing oneself in order to release the urge of sexual desire caused by the maturation of the sexual organs, such as dating, making out, and sexual contact. This behavior is not considered normal if it violates the law and religious norms, such as marriage ties.

3. Research Methodology

This study employs a qualitative descriptive research design because it describes the pattern of family communication in reducing the number of free sex. This type of qualitative descriptive research explains the data collected from research subjects using field-specific facts (Sugiyono, 2013).

The purpose of this description, according to Milly and Hubberman, is to describe the relationship between a systematic, factual, and accurate statement of fact and the phenomenon being studied (Sugiyono, 2013). Jl. Letd. Sujono Kel, Bandar Selamat, District, Medan Tembung, Medan City, North Sumatra is the location of the research. The duration of this investigation begins in June 2022. This study employs interview and observation techniques for data collection.

The sources of data used in this study are interviews with the father/mother (Khairul Amri, Sari Indriani, Hj Hamidah NST, Seriana Pane, and Hambali) and the journals *Communication Science and Islamic Guidance*, *Journal of Public Health*, *Journal of Midwifery and Health*, and *Journal of Communication Studies*, amongst others.

Primary data are information obtained directly from informants through the interview phase, and it is crucial information directly related to the research problems. Multiple families residing on Jl. Lt. Sujono were chosen as informants by the researchers. Researchers obtain secondary data from a variety of existing sources, such as books, journals, and research reports.

According to (Sugiyono, 2013), data collection techniques are the most strategic research techniques because the primary objective is to locate and collect data. The data collection methods employed are in-depth interviews, observation, and documentation. Validity of research data is essential, as qualitative research must provide objective truth. Consequently, the reliability or trustworthiness of qualitative research can be attained through the data's validity. This task is required to collect the necessary data and information to calculate search results for all pages.

4. Results and Discussion

4.1 General Description of Family

At the time of conducting interview research with parents of teenagers, survey results indicated that the majority of family heads of the research object were factory workers who worked 10 hours per day, and that the wife played the primary role in interacting with their teenagers because she was a housewife.

In the interview, the researchers asked how parents can reduce or prevent their children from engaging in free sex in a social setting. All of the parents responded by providing advice to ensure that their children do not engage in promiscuous sex, which was followed by the question of whether they are aware that their child is engaging in promiscuous sex.

Some respondents knew whether or not they had experienced free sex because their parents supervised all of their activities from waking to sleeping, including the use of cellphones, which could be used to facilitate the flow of free sex. From the time they arrive home from school until they go to bed and wake up the next morning, it is evident that the youth spend their time interacting, from discussing the needs of each family member to sharing their problems or experiences. When the interview was conducted, all teenagers and parents said their family members always interacted outside the home.

4.2 Result and Data Analysis

The researchers classified family relationships into the categories of harmonious, normal, and broken home based on the data and information they gathered. In Islam, families with harmonious relationships are *sakinah*, *mawaddah*, and *warahmah* families, which manifest as peaceful, tranquil, and full of love and hope. Researchers classify harmonious families as religiously devout families in this discussion. A normal family consists of complete family members, including a working father and mother, both of whom have professions in the world of work and household, are problem-free, and do not experience serious conflicts and stress in the same way that other families do. The term

"broken home" is used to describe a family that is not harmonious, thus experiencing discord and becoming disorderly.

Among the aforementioned three types of family relationships, the methods for establishing communication vary. In families with harmonious relationships, parents communicate with one another using circular communication patterns. Interviewees reported that educating children is a difficult task that requires patience and prudence. We are obligated to instill religious values in children beginning at the age of five, so that they understand and practice what is right and wrong, such as abstinence. By bringing them to the mosque to pray or listen to the recitation, being firm and not overly indulgent, providing continuous advice so that children do not engage in promiscuous sexual behavior, and finally by setting an example of being polite and telling the truth. This can shape the character of children with virtuous character, making them more submissive and obedient to their parents' orders or words.

In families classified as normal, parents also use interpersonal communication in a circular pattern, and at the time of the interviews, interviewees reported that intense communication between parents and children can foster positive interpersonal relationships. Because this relationship can induce guilt in children who disobey parental advice. Parents believe that by conducting intense communication accompanied by supervision and attention to children, they can discover behavior in children, such as when children experience a phase of falling in love, which they believe to be the most vulnerable period because children begin to be attracted to the opposite sex. In order for their children to avoid promiscuity, parents provide constant guidance and heightened supervision during this age. In so-called intense communication, parents typically begin with simple conversations about interesting topics, such as shopping, before opening up. Then, parents will provide children with opportunities to express their emotions, after which they will transition to more weighty topics such as sharing their thoughts, suggestions, input, and advice. Typically, this communication is conducted by mothers who conduct research to approach their daughters.

Researchers discovered divorced families in broken home families, so this family used primary and circular communication patterns. Based on the results of the interview, changes in attitudes such as being moody and ignoring the words of parents when the family is in trouble or uncertain have a cause and effect; therefore, parents must pay special attention and be open to building interpersonal communication with their children in order to understand their motives, emotions, and needs.

In this situation, the role of parents is crucial for the child's future, as a child's development is inextricably linked to his upbringing. Therefore, communication between parents and children is necessary in all aspects of life in order to aid children's education and development.

In general, the family can be considered an environment or circle due to the formation of habits and cultures within it. In a family setting, parents naturally want to provide the best for all family members. Therefore, parents must also monitor the environment/circle in which their children congregate when they are not at home, so that children who are expected to become the nation's future regeneration are protected from free sex, which can steal their future.

From their observations of broken home families, researchers also identified communication barriers, such as children who are unwilling to express their emotions. This is due to the fact that the child fears and is ashamed of his parents. However, the communication between parents and children is not limited to the exterior, but can also connect the interior. When a child is upset or in trouble, parental attention can help them feel better and encourage them to communicate.

It should be noted that communication equality is required for reciprocal effects in family communication. Do not differentiate between first, second, third, etc. communication. If the parent's reaction and response to the child's request for a positive response is positive, the child will gladly follow the parent's advice. Through intense and open interpersonal communication, it is possible to connect and strengthen interpersonal relationships among family members, thereby providing parents with the solution to the aforementioned challenges.

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Parents play a crucial role in the physical and spiritual development of their children. Parents are also responsible for enforcing discipline and educating their children to ensure their future happiness. Based on the obtained data, the researchers determined that, of the four theories of communication patterns discussed previously, two communication patterns are effective in reducing the number of adolescents engaging in free sexual activity and delinquency. Families in Bandar Selamat Village typically use both primary and circular communication patterns, because the continuous circular communication pattern can provide parents with the necessary information. In order for children to feel comfortable telling stories, however, this communication pattern necessitates the support of parents with an open mind. Parents can also use primary communication patterns to supervise and control their children when they are outside the home. Typically, parents use media tools such as cell phones to supervise their children when they are outside the home.

In addition, the attitude of parents toward their children is crucial for establishing effective interfamily communication. In order for children to be respectful and receptive to their parents' suggestions or advice, they must feel at ease and be willing to open up to their parents when interacting with their parents, who must pay close attention and react positively.

Children who reach adolescence from junior high school (JHS) to college have a propensity to be extremely curious about something they have never done before. Therefore, children's personal development is susceptible to being influenced by their social environment. Environments such as drug-free associations, mosque youth organizations, and campus organizations, as well as positive associations, will give friction and influence on children to grow up to be good. On the other hand, the social environment such as gamblers, free sex, drug users, and all bad behavior from the perspective of religion and law can have a negative effect on the mind and encourage children to engage in negative actions. In order for children to avoid free sex or sexual behavior, parents must also be able to know and evaluate their child's associations, such as observing and choosing his or her friends, where the child goes, and attempting to be close to their child's friends, among other measures. other juvenile delinquency.

5. Conclusion

Based on the preceding description, the authors can draw the following conclusions: First, the pattern of circular communication that is carried out continuously until it elicits a response within the family can provide children with encouragement and education to avoid promiscuity. Second, the role and function of communication in the family is a determining factor in shaping the character/personality of family members beginning at the age of five, so that this becomes the most important factor in educating a child about the dangers of free sexual activity. Thirdly, the frequency of family communication in the Bandar Selamat environment is extremely high, with parents constantly attempting to provide their children with comfort and family harmony.

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