Experience of Communication and Development of Personal Relationships Husband-Wife Couples: A Study of Phenomenology on Three Marriage Couples with Modern Javanese Background in Batu City, Indonesia

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Abstract:- This study aims to understand interpersonal communication and the development of the structure of the relationship between husband and wife in three marriage pairs with a modern Javanese background. The approach uses a qualitative approach. While the research method uses Alfred Schutz's version of the phenomenological method. The results of this study found that communication that took place in the pre-marital period (dating) was less productive in gaining knowledge about the partner, and resulted in problems after marriage. In the first 5 years of marriage, problems develop to affect the husband-wife relationship, to the point of developing conflict or hostile relations, as a result of economic problems. The conflict subsided after the husband communicated an apology and a promise to remedy the situation. Negotiations took place to agree on continuing the marriage relationship. The wife's efforts to continue the husband-wife relationship structure as applied in her parents' family were rejected by the husband who chose an equal relationship structure between husband and wife.The results of this study can provide a conceptual picture of the relationship between husband and wife with different ethnic backgrounds. Subsequent research needs to explain more deeply that is extended to more than one married couple so that the research findings are more varied and dynamic.

Keywords:- Communication, Relationships, Family, Husband, Wife, Social, Culture.

I. INTRODUCTION

In living life in society, people face demands to marry and have a family. It is not easy to evade these demands. So many people carry out marriages or marriages as a result of community demands. But on the other hand, in addition to meeting the expectations of society, many people choose to get married in the hope that they will get happiness from their marriage. From the marriage and family he builds, he hopes to get happiness, social status and self-esteem. Efforts to maintain marital relations, partly also in order to meet the expectations of society and its extended family. In other words, not a few people "force" themselves so that their marriage lasts, as a result of societal pressure. Many people fail to get happiness from their marriage. Even "willing" to sacrifice his happiness for the sake of social status, in order to meet the expectations of society and his extended family.

When a family has been built and a family is formed with children as desired, the happiness of the marital relationship is also sometimes sacrificed for the development and future of their children. Thus, the problems faced by marital couples are not only divorce issues, but there is a complexity of problems faced by different people. Many people then focus more on the family they have built than on the marital relationship with their partner, hoping that the marital relationship will improve by itself.

There is an interdependence relationship between the quality of the family and the quality of the community in which the family belongs. On the one hand, the better the quality of a society, the more capable the community is to produce families with good quality. On the other hand, the more families of good quality in a society, the more capable the community is to develop into a society of good quality as well. In this type of view, the institution of marriage does not only involve interpersonal relations within the marital partner but also involves the relationship between marital partners and the society in which the marriage institution is located. Even Giddens (2000; 102) states that the family is the basic institution of civil society. Because the family is a very important part of society, the social resilience of a society is also determined by the social resilience of the families in that society. By the same logic it can be said that the more families that experience fractures and divisions, the more fragile the society in which those families are.

The rifts and divisions of husband-wife relations in marriage do not only affect families who are economically troubled. In fact, many wealthy couples who are economically excessive are also threatened, also experience the split in their marital relations, as is often reported by the mass communication media. Divorce rates rose sharply towards the end of the 20th century in most Western countries. Even Giddens (2000; 102) points out that outside these countries the divorce rate is higher. In more detail, he said, the proportion of single-parent families and children born to unmarried parents continues to increase. In the UK in 1994, 32 per cent of births occurred out of wedlock. In France, the same-sex population is 35 percent while in

Denmark it's 47 percent, even in Sweden the same population reached 50 percent in the same year (Giddens, 2000;103). While Fukuyama (2002; 91) notes that among white families in the United States, 30 percent are single parents, also at about the same time.

How about the issue of divorce in Indonesia? Data on the divorce rate in Indonesia throughout 2018, it is known that there are 419,268 couples experiencing divorce. This means that every hour about 48 married couples in Indonesia divorce, and it is estimated that this will continue to increase. Of course, there are various causes. However, there is data which states that the divorce initiative comes from the women (wife), totaling 307,778 cases. This kind of fact that many people may not expect. However, the author needs to immediately say that the problem of relations in marriage is not only a matter of the number of divorce rates which are relatively large. But also the problem of the rift between husband and wife in their marriage, negative relationships that develop in marital couples in a society. Therefore, a father (as well as a mother) always faces demands to maximize efforts in order to be able to maintain integrity and develop harmony in the family not only for their own interests but also for the interests of the child's future (Giddens, 2000; 103).

When the actual social conditions are being colored by the hectic media coverage (and issues that develop in social circles) about the marital crisis (or even about divorce) in marital couples, not only young couples but also old couples, a study of couples who are able to maintain their marriage becomes important. In Batu, the divorce rate is high. Data at the office of the ministry of religion in Batu city, throughout 2018 there were divorces of 300 marriage pairs. As a comparison, in the city of Malang, which has a much larger population (almost three times), in 2020 there were 621 divorce cases (kabarmalang.com, January 18, 2022). From 2020 to 2021, as quoted by newspapermemo.com (January 21, 2022), divorce cases have decreased. But this is in contrast to the case of a divorce lawsuit. In 2021 more and more women are filing for divorce from their husbands.

By conducting a study of couples with the qualifications referred to above, it can be revealed what was behind the fact that their marriages studied in this study were able to survive. How they develop or maintain relationships with their partners, address the conflicts that develop, are the important aspects behind their married life. How communication between husband and wife takes place in their daily life is important to understand.

The problem in marital relations in society is not just a problem of the high divorce rate that occurs in almost all regions in Indonesia, including in Batu city, but also the qualitative aspect in marital relations which has implications for the problem of happiness for both the wife and husband, as well as implications for development of children in their respective families. Such issues require in-depth understanding, especially from the aspect of interpersonal communication between husband and wife that develops in marital couples. Will the ongoing communication between husband and wife result in problem solving or vice versa? develop habits of hiding problems? These kinds of problems are studied through this research and develop a theory of interpersonal communication that is appropriate to the case of the couples studied. TheoreticallyCommunication can affect the understanding of each communication participant about something, it can also affect the feelings and inner mood of the communication partners. Theoretically the right communication can make a feeling of being happy or excited; On the other hand, mistakes in communication can hurt feelings or damage the inner atmosphere of the participants in the communication.

In addition, communication can also affect social relations between communication participants. As discussed in some literature, where interpersonal communication is related to interpersonal relationships. Devito in the book he wrote with the title Communication Between Humans, presents a chapter entitled "Communication and Interpersonal Relations (1997; 81-99). Likewise, Roloff in his writings entitled "Communication Strategies, Relationships, and Relational Changes" (in Miller, 1976; 173-196), discusses the influence of interpersonal communication strategies in changing the pattern of relationships between communication participants. So interpersonal communication between husband and wife theoretically also affects the relationship between the two, namely the relationship between husband and wife.

In this study, researchers are interested in examining the phenomenon of communication and husband-wife relationships with Javanese ethnic backgrounds who have undergone a process of self-modernization so that they can be called modern Javanese people. Researchers are interested in researching them (married couples with modern Javanese ethnic backgrounds) because no matter how much they have experienced modern education, they have experienced the modernization movement, but the remnants of traditional values from cultural education in their families, of course some of them still survive in them, where many values in traditional Javanese culture contradict the values of modernity.

Hildred Geertz (1961) in his book Keluarga Jawa emphasizes that for Javanese people, family (somah) are important people in this world. They provide moral guidance, emotional well-being and teach balance in social orientation. The process of socializing values (Javanese culture) continues throughout life. a process of normative continuity from generation to generation. Some of the absorbed Javanese cultural values are maintained not only through the socialization carried out by Javanese parents for their children, but also through the structure of the family system itself. The closest relatives, through their greetings from day to day, both verbally and through unspoken nonverbal expressions. On that basis, regarding the interaction between husband and wife in Javanese couples, where the Javanese culture (traditional) tends to be paternalistic, the interaction pattern tends to be hierarchical as well where the position of the husband is higher than the position of the wife, and this is reinforced by the concept of

"head of the family". which is usually occupied by the husband.

This kind of pattern is respected by both parties and tends to be maintained. So what is the pattern of interaction between husbands and wives of fellow Javanese who have undergone modernization so that they can be called modern Javanese? In the following paragraph, the researcher presents a simple description. and that is confirmed by the concept of "head of the family" which is usually occupied by the husband. This kind of pattern is respected by both parties and tends to be maintained. So what is the pattern of interaction between husbands and wives of fellow Javanese who have undergone modernization so that they can be called modern Javanese? In the following paragraph, the researcher presents a simple description. and that is confirmed by the concept of "head of the family" which is usually occupied by the husband. This kind of pattern is respected by both parties and tends to be maintained. So what is the pattern of interaction between husbands and wives of fellow Javanese who have undergone modernization so that they can be called modern Javanese? In the following paragraph, the researcher presents a simple description.

Modern Javanese are Javanese who have what characteristics? Researchers start by suggesting the characteristics of modern humans, according to Alex Inkeles and David Smith as quoted by Arief Budiman (1995; 34-35), are humans who have characteristics including: openness to new experiences and ideas, oriented towards present and future, have the ability to plan, believe that humans can control nature and not the other way around, are able to think rationally, andetc. Then how do humans change from traditional humans to modern humans? From the results of their research, Inkeles and Smith concluded that education is the most effective way to change humans (to become modern humans). The effect of education is three times stronger than other efforts.

Then, continued Inkeles and Smith, work experience and exposure to mass media is an effective second way. This conclusion is in accordance with Daniel Lerner's opinion which emphasizes the importance of mass media as an institution that drives the modernization process. In relation to Javanese people and education, it is also necessary for researchers to put forward the description of Javanese people that was narrated by Professor (and writer) Umar Kayam in the novel he wrote entitled Para Priyayi, as well as several short stories such as Sri Sumarah, also entitled Bawuk (Ignas Kleden, 1998; 98-99), which tells how middle class Javanese families (priyayi) teach their children, or maintain their offspring, to become modern humans through education as high as possible and continue to become technocrats, professional workers (doctors) or become entrepreneurs.

Thus, the researcher argues that at this time there have been many Javanese people who have become modern as a result of the education that has been passed to the undergraduate level and professional work experience, as well as the mass media exposure they have experienced.

Between one person and another can vary in modernity, because it is also influenced by education, work environment and exposure to mass media.*mass media exposure*). Although both have Javanese ethnic backgrounds, the modernity of husband and wife can be different. Thus, their cultural values can also be different, and when two people unite in a marriage and have a household, each party has the opportunity to bring the values of his family and form a new value structure with his partner so that the structure of the husband-wife relationship is agreed upon.

Based on the description above, the problem is formulated as follows:How does communication between husband and wife take place and is it related to the development of interpersonal relations between a husband and wife with a modern Javanese background?; How are negotiations in forming an agreement to continue marital relations through interpersonal communication between husband and wife with modern Javanese ethnic backgrounds?; How does interpersonal communication take place in the formation of a new relationship structure between husband and wife with a modern Javanese background?

II. THEORETICAL REVIEW

With regard to the formulation of the problem above, this research involves three theories namely Social Penetration theory and Altman and Taylor, Social Exchange theory from Thibault and Kelley, and Structural theory from Anthony Giddens.

Social Penetration Theory divides the stages of interpersonal communication into three relationship statuses, namely as acquaintances, relations as friends and relations as friends (DeVito, 1997; 238). The three types of relationship status indicate the level of breadth and depth of communication that can be seen from the material of the communication message. Breadth relates to the number of topics (message material) of communication. Meanwhile, depth relates to the degree of personality of the communication message material (DeVito, 1997; 236). At first, a relationship is usually characterized by narrowness – the topics discussed are few – and shallowness – the topics discussed are general. When the relationship develops to a more intimate level, both the breadth and depth of the communication message material increase (DeVito, 1997; 238).

The status of a relationship that is only an "acquaintance" with the material of the communication message tends to be limited to things that are public or general and not personal (impersonal). Relationships as "friends" are deeper than just acquaintances, the material for communication messages is broader and deeper (personal).), matters of a privacy nature are also communicated. Communication in "friendly" relationships usually involves many kinds of topics (Griffin, 2003;134). Altman and Taylor say that the development of interpersonal relationships does not always develop more intimate and more harmonious, but it can reverse direction and even

develop conflict relations and hostile relations if an error occurs in the communication. How the views of these theories in viewing interpersonal communication, researchers start with the Social Penetration theory of Altman and Taylor.

This theory divides the stages of interpersonal communication into three relationship statuses, namely relations as acquaintances, relations as friends and relations as friends (DeVito, 1997; 238). The three types of relationship status indicate the level of breadth and depth of communication that can be seen from the material of the communication message. Breadth relates to the number or number of topics (message material) of communication. Meanwhile, depth relates to the degree of personality of the communication message material (DeVito, 1997; 236). At first, a relationship is usually characterized by narrowness – few topics are covered – and shallowness – the topics included are covered only superficially. When the relationship develops to a more intimate level, both the breadth and depth of the communication message material increase (DeVito, 1997; 238).

The next theory is the theory of Social Exchange (Social Exchange) from Thiboult and Kelley. This theory views that interpersonal communication takes place because of the hope that each individual will benefit from that communication. Griffin (2003; 137) mentions that the background of people communicating according to this theory resembles the principle of human behavior in the philosophy of utilitarianism, which views that human behavior is directed at use-values. Each individual realizes that communication requires sacrifices (costs) but the results are expected to exceed the costs or sacrifices, so that they can benefit from communication or relationships with someone. The principle of communication in this theory is the principle of profit and loss, similar to the principle of trade.

Theoretically, the phenomenon of exchange between husband and wife can also influence the dynamics of husband-wife relations and influence the decision to continue or end the marital relationship with their partner. In this theory, Thibault and Kelley are not very clear about whether the exchange between the participants of each communication gets the same benefits, for example, they both get social benefits? Or in communication (interpersonal) can develop in which both parties each, can get different benefits: for example, one party obtains social benefits while the other party obtains material benefits. Likewise with regard to sacrifice (loss): one party suffers a material loss (sacrifice) while the other party makes a psychological sacrifice? Theoretically, according to this theory, conflict can develop when one or both parties feel (realize) that the losses sacrificed are not proportional to the benefits they get.

The next theory, the last one, is the theory of structuration from Anthony Giddens. According to B. Herry Priyono (2002; x) this structuration theory is really capable of bridging the conflict between structure-oriented theory and actor-oriented theory that has been arguing with each

other. According to him in the view of this theory, there is no structure without actors (agency); there is no actor (agency) without structure. So the theory that includes structural aspects on the one hand and actor or agency aspects on the other, is also the reason why researchers include this theory. In structuration theory, there are important concepts that need to be understood, namely the concept of "structure", the concept of "agent", the concept of "agency" and the concept of "structuring" itself. The concept of "structure", or "social structure", as proposed by Gidden (2010; 25-30),

Structure (social structure) is defined by pointing to forces outside the individual that control individual decisions and actions, so that individuals feel less empowered to act differently. Is a force that controls individuals in a group in the form of established patterns of action where he is. So that individuals in the group tend to choose decisions and actions that are in accordance with (established) patterns that have been confirmed in the group. In a society whose culture is patriarchal, where men are placed in a position above women; Men (husbands) are usually positioned as leaders, including the head of the family/household, and therefore men (husbands) are required to be responsible for controlling the family (because of their status as head of the family), and therefore women (wives) are required to obey their husbands (men). However, researchers need to immediately realize that the "level" of patriarchal culture in a community group can be different in its "level" of patriarchy; there are groups of people who are very patriarchal, while other groups of people who are not very patriarchal.

In general, Javanese society is more patriarchal than Madurese. As is known by the postgraduate social sciences, that opposite the theory with a structuralist approach there is a theory that comes from the hermeneutic tradition, a theory that views that the choices of human actions are based on the awareness of social actors, based on the subject's understanding of the meanings of objects and the meanings of actions. the subject of the perpetrator of the social action. The assumption is that humans have the ability to understand situations, understand their needs, have free will to do it as if the structural factors that limit individual actions within the group they are in are not important to pay attention to. Individuals are autonomous individuals, are actors who are free to determine their actions in their groups,

In Structural theory, each individual is an actor or agency in social interaction with his interaction partner carrying the values he chooses, which comes from the social environment of the agents originating (Giddens, 2010; 9-11). According to Giddens (2010; 22-23) a person is able to act differently from the patterned form of action, or to guard himself from the intervention of a patterned normative structure is not easy. He further said that being an agent is required to be able to use (continuously in everyday life) a series of powers that influence his actions, including influencing the power exercised by other people. A person's actions also depend on the individual's ability to influence pre-existing conditions. An agent is no longer able to play

such a role if he loses the ability to "influence", that is to exercise a certain type of power in his social environment. Much of the analysis in research is centered around the constraints that impede individual freedom in choosing a form of action, when one's power is limited by certain structures.

According to Giddens, "having no choice" for individuals does not mean that actions have been replaced by reactions of other individuals. An agent still has the opportunity to influence certain patterns of social action. It is in this capacity that the agency processes of a social agent open up opportunities within certain time and space limits. In a large family, the role of a person's "agency" may be small, while in a small family it plays a very large role. The formation of a new structure or modification of an old structure has the opportunity to occur through communication between actors, between agencies within a family, including within a marital partner. The formation of the social structure is what Giddens calls the structuration process in the social environment.

The theory described above can explainthe interpersonal communication between husband and wife can form a new structure of social relations between husband and wife. Is the new relationship a hierarchical or equal structure between husband and wife? In turn, the structure of the relationship between husband and wife also determines the communication that takes place between them, so that family decisions are more determined by the husband (if the relationship structure places the husband's position higher than the wife's position) or is determined together in an equal position between husband and wife as fellow human beings. agency in marital relations.

III. RESEARCH METHODS

In this study, the researcher follows the way of thinking of George Ritzer's version of the Social Definition paradigm and follows the Constructivist paradigm of Guba and Lyncoln's version, two paradigms of the same thinking which view that social reality resides in the consciousness or mind of social actors, so that social reality for individuals is one with the other. other individuals can be different. While the research approach uses a qualitative approach. In this research method, the researcher uses Alfred Schutz's version of the phenomenological method and the type of research uses an interpretive type, according to the nature of the data analysis. The unit of analysis in this study are individuals both as husbands and as wives.

The research subjects consisted of 6 people from 3 married couples, residents of the city of Batu, with the criteria that all of them had a Javanese background that had undergone a modernization process, had a minimum education of high school or high school education, and had been married for at least 20 years. Data collection using free interviews and conversations with each research subject, took place from February to June 2022. Data analysis was carried out following the phenomenological data analysis procedure following the analysis steps of Christine Daymon

and Immy Holloway (2008; 235-237), with the following steps: -steps as follows:

First, listening to the narrative of the interview (in the form of notes or recordings) and familiarizing yourself with the words of the research subjects to understand the meanings inherent in the narrative, in order to understand the overall meaning.

Second, return to each narrative from the description of the research subject and focus on the sentences and phrases that directly relate to the phenomenon under study. The analysis was carried out on each piece of data that the researcher thought was important as part of the phenomenon, separated from the statements that the researcher thought was important, from the statements that the researcher thought was not important.

Third, the next step is to formulate meaning. At this stage the researcher takes important statements, tries to explore their meaning and understand them in the terminology used by the research subjects. What the researcher does in detailing the meaning of each important statement is according to each important statement, according to its original context.

Forth, the researcher repeats the process for each result of the interview or conversation, then groups the meanings into certain themes.*Fifth,*the researcher provides a detailed analytical description of the feelings and perspectives of the research subjects contained in the themes. Colaizzi called this move an "in-depth breakdown". This is the time for researchers to combine all groups of themes into an explanation that reveals the view of the research subject towards the phenomenon under study.

*Six,*the next stage, the researcher formulates an in-depth description of the entire phenomenon under study and identifies its main structure or essence.*Seven,*The last step is member check, which is to bring back the findings to the research subjects to ask whether the descriptions are in accordance with the experiences of the research subjects or not in accordance with their original experiences.

IV. RESEARCH FINDINGS

The findings of the research results in this manuscript, the authors arrange in outline and based on the formulation of the problem that the author puts forward, namely:

*First,*Communication that takes place during social relations between partners is a relationship or dating relationship, communication proceeds smoothly as if communication has produced a set of knowledge about the partner's self, so that it seems as if the set of knowledge about his partner that he has obtained has been sufficient to improve the status of the relationship or relationship to a new relationship. husband and wife status. The early period of living a family life, having a household with their partner, is like living a more real life where a number of concrete problems are present in their life with them, including the issue of economic limitations, significantly disrupting the relationship with their partner.

Communication activities become more difficult for them to do because the burden of life's problems feels real in each individual, both husband and wife, makes their emotional atmosphere easier to develop, causes anger to be easily ignited, and further results in conflicts that trigger the development of hostile relations. among them. Hostility as a result of communication difficulties is one-sided in the sense that only one party is hostile to the other party. If the root of the problem is a matter of economic or financial limitations or shortages, it is the wife who unilaterally develops a hostile relationship with her husband. There is still an assumption that the family's economic responsibility lies with the husband. Peace efforts, ending hostile relations or relations, This is done by communicative action by including the message "apologies" from the husband to the wife. From the results of this study, the "sorry theory" proved to be effective in restoring social relations between husband and wife who had been injured.

*Second,*Negotiations in communication are carried out to agree on several things, carried out by research subjects. Agreements on continuing marital relations, continuing their household, as well as agreements on various authorities and responsibilities related to the management of household work including the division of responsibilities in the house, went smoothly without going through complicated negotiations. While negotiations to agree on issues stemming from economic problems, lack of funds to finance household life, it is not as easy as reaching an agreement related to household work and the division of domestic power in the house. The husband negotiates with his partner to continue living together in his household, by including a communication message in the form of a "promise to improve the situation". The wives agreed. They seem to be easily persuaded by their husband's "promise", or a new awareness arises that this kind of experience is common among couples who are just starting a household.

*Third,*the cultural background of the parents' family is also a source of value to be brought into their new family with their life partner. However, in this study, husbands ignore the pattern of relationship structure or husband-wife relationships in their parents' family environment, and try to develop a relationship structure with their wives, unlike the structure of the relationship between their parents. The wives tried to communicate to their husbands but they did not succeed in making the pattern of the husband-wife relationship structure as formed in the relationship structure of the parents, where the husband was in a higher position than the wife's position. This conclusion applies to the Rahmat-Puji pair and the Hadi-Erni pair. In the case of the Jiman-Chusnul couple, the experience is different. In the Jiman-Chusnul pair, the structure of the husband-wife relationship is shaped by the life history of Jiman as a husband in connection with the great service Chusnul's parents have given him, as if Jima's position does not have enough power to form a relationship structure with his wife; like surrendering to his wife. The case of Puji and Erni seems to be trying to continue their parents' family tradition while their husbands are doing the opposite. Except for Chusnul, do women tend to be more traditional than men?

However, Chusnul's experience was different from that of the other two wives. The case of Puji and Erni seems to be trying to continue their parents' family tradition while their husbands are doing the opposite. Except for Chusnul, do women tend to be more traditional than men? However, Chusnul's experience was different from that of the other two wives. The case of Puji and Erni seems to be trying to continue their parents' family tradition while their husbands are doing the opposite. Except for Chusnul, do women tend to be more traditional than men? However, Chusnul's experience was different from that of the other two wives.

*Fourth,*The researcher adds one more conclusion, beyond the formulation of the problem. In this study it was also found about the meaning of "movement" of husband and wife's bodies who considered that although they did not communicate verbally, and did not interact psychologically, only physically close together, they considered "there was communication" between them. Even though the wife focuses on watching television while the husband chooses to sit next to him even though his focus is different from his wife's, and does not choose to sit far away, even though the focus is on the cellphone screen and not on the television screen like his wife, they consider "there is communication", there is " relationship", there is "closeness", there is a "message" that is communicated.

In order to develop a theory that is relevant to this research problem, the writer formulates the following propositions:If communication between individuals takes place gradually by including personal communication messages, then social relations between individuals experience the development of closeness or intimacy.Efforts to improve the status of dating relationships to marital relations require the inclusion of productive communication in generating knowledge about their partners so that when entering the level of marital relations each has sufficient knowledge about themselves.In an effort to care for or maintain a relationship with a partner, communication is needed that includes a broad communication message (which in cloud language is usually called "small talk"). Small talk is needed in maintaining harmonious relationships with their partners.

An assessment of the advantages/disadvantages of a relationship with a partner determines communication with a partner and determines the sustainability of the relationship. On the other hand, communication with his partner also determines his partner's opinion about the advantages/disadvantages of a relationship with him.The structure of the relationship between marital partners also determines the (communicative) actions of husbands and wives. On the other hand, the relationship structure in a married couple can be changed/updated by both husband and wife through communication between them so that it is agreed to change the structure of their relationship.

The first five years of marriage is a conflict-prone period in relationships with their partners as a result of changes in relationship experience from pseudo-relationship experiences in dating relationships, to entering into concrete relationship experiences with their partners in a household

that demands sufficient provision of independent life.Interpersonal communication with their partners when developing conflict relationships to a certain degree encourages the emergence of deep (hidden) communication messages. Conflict relations subside if communication is carried out by including messages of apology and promises of efforts to improve the situation on the one hand and the development of awareness about the real conditions of development of domestic life on the other.

V. CONCLUSION

From the results of this study, after analyzing the data, the authors formulate the following conclusions:

- Communication that takes place during the social relationship between partners is a relationship or dating relationship, proceeds smoothly as if the communication has produced a set of knowledge about the partner's self, so that it seems as if the set of knowledge about the partner that he has obtained is sufficient to improve the status of the relationship or relationship to the relationship who are husband and wife.

- Negotiations in communication are carried out to agree on several things, carried out by the study subjects. The agreement in sharing authority and responsibility related to the management of household work, including the division of responsibility areas in the house, went smoothly without going through complicated negotiations. While negotiations to agree on issues stemming from economic problems, lack of funds to finance household life, it is not as easy as reaching an agreement regarding household work and the division of domestic power in the house.

- The cultural background of the parents' family is also a source of value to be brought into their new family with their life partner. However, in this study, husbands ignore the pattern of relationship structure or husband-wife relationships in their parents' family environment, and try to develop a relationship structure with their wives, unlike the relationship structure between their parents. The wives tried to communicate to their husbands but they did not succeed in making the pattern of the husband-wife relationship structure as formed in the relationship structure of the parents, where the husband was in a higher position than the wife's position.

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