

STRENGTHENING COMMUNICATION WITHIN THE FAMILY IN ANTICIPATING INCEST BEHAVIOR IN TANJUNG TIRAM SUB- DISTRICT

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ABSTRACT

Family communication in a household setting plays an important role in creating a harmonious family, as well as in anticipating the incest behavior of the nuclear family. It is not measured by the quantity load but the value of the meaning of the communication process in the family environment. The research uses a qualitative approach supported by quantitative data in maintaining and strengthening the validity of the research results. The results showed the weak implementation of family communication systems in the community. The values of the religious system, such as the diversity of religions, cultures and social norms also lack positive implications in anticipating incest family behavior. Religious values are only used as symbols in the social system of community life with a high degree of fanaticism. Religious institutions play a less role in anticipating the incest behavior of nuclear families in the community.

Keywords: Strengthening, Family, Communication, Incest, Behavior

INTRODUCTION

Family communication is interesting to be analyzed, especially related to incest. The incest problem is one of the most troubling issues in the dynamics of community life. incest is a sexual relationship carried out by someone who has a close kinship in a family. The incest phenomenon is not a new thing in the community system in Indonesia. By (Suyanto, 2010) explained, according to a functional structural approach, in every society, there will always be a value system as a result of consensus with all members of the community. To make this consensus a norm system is needed that can shape the character and personality of a society's structure. The norm system becomes an agreement in social institutions, then becomes a patron for the community to give good or bad judgment, to an act of behavior in the community system. The social patron then becomes an indicator that gives its own value in the community.

In its development, the community always has the desire to be achieved. The beginning of behavior by the social rules resulting from the shared consensus has the power to force and this is realized by all members of the community, that this is the way it should be (self-enforcing). In these circumstances, the value system is functional and has integrative power. The value system is based on cultural patterns which include belief systems, symbol systems, and standardized orientation value systems

In addition to the value of religion in the social system of society, this study also approached family communication as one that is considered to have an important role in creating a healthy family condition in a social norm in a society's order of life. This study analyzes the role of religious values, in the social system of society, in the current social system of people's lives with various complex social problems that arise in the dynamics of change. In this context, the issues raised are related to incest behavior that occurs in society with various backgrounds of

existing social phenomena. In addition to the value of religion in the social system of society, this study also sees the approach of family communication as one that is considered to have an important role in creating a healthy family condition in a social norm in a society's order of life.

Several research results published in several journals related to incest, including research by (Swarianata, 2016) discuss one of the problems with incest crime in the renewal of criminal law. The urgency of incest criminality in renewing criminal law on the basis of consideration of values. Pancasila and the 1945 Constitution of the Republic of Indonesia. Incest is prohibited by the great teachings of religion in Indonesia and customary law. Rationality and proportionality between deeds and the consequences arising from incest acts to protect the interests of the soul, body (lift), honor, independence. Therefore incest must be categorized as an act of crime. In fact, many other countries make incest cases a crime. (Yudaningsih, 2014) concerning the regulation of incest crime in the perspective of criminal law policy states that the current law, both in Law Number 23 of 2004 concerning the Elimination of Domestic Violence in particular article 46 and Law Number 23 of 2002 in particular article 81 paragraph (1), apparently has not explicitly regulated parents as perpetrators of sexual violence against their biological children and there are no provisions regarding the imposition of criminal threats and additional crimes, for parents as perpetrators. According to (Syam, 2008) also examines the negative impact of incest relations depicted in Oedipus's drama *The King* by Sophocles. The incest relationship cannot be accepted by any society, because it is contrary to the universal nature of humanity, and contradicts in social and religious norms. From the explanation above, this paper becomes important to enrich the approach to dealing with incest behavior in the community, especially the transdisciplinary approach to science by approaching family communication and moral values that originate from the teachings of religious teachings in the community.

There have been many studies that focus on incest behavior, but incest research related to strengthening communication to anticipate incest behavior in the nuclear family in Indonesia is still very little, especially in the Batubara Regency of Tanjung Tiram District. The problem of this research is to see the intensity of family communication carried out by the people of Tanjung Tiram District in overcoming incest behavior, and the role of the government and the community in tackling incest behavior in Tanjung Tiram District. In addition to the intensity of family communication and the role of government, this study also looked at the role of local values based on religious values in Tanjung Tiram District in tackling incest.

The purpose of this study is to map aspects of the emergence of incest problems in the community of Tanjung Tiram District, Batubara Regency, to determine the strategies used in strengthening family communication based on religious values in controlling incest behavior. The benefits of this academic study provide a new perspective on family studies in providing solutions to overcome incest problems in society. The Office of Women and Child Protection of the Regency of Coal, as a state institution, has a very important role in overcoming incest behavior in the region. Include for the government, especially the Coal District to take appropriate and concrete steps in providing solutions to the community for incest behavior.

RESEARCH METHODOLOGY

The method used in this research is a qualitative method, with a case study approach. Qualitative research seeks to uncover various uniqueness found in individuals, groups, communities, or organizations in everyday life in a universal, detailed, in-depth, and scientifically responsible manner. Case studies are research strategies in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time and activity,

and researchers gather complete information using various data collection procedures based on a predetermined time. According to (Creswell, 2010), a case study is a more suitable strategy if the main question or research concerns how or why. Meanwhile, for case studies are more specific to control events that will be specifically investigated, and when the focus of research lies in contemporary phenomena in the context of real life.

This research was conducted in the Batubara Regency area precisely in Tanjung Tiram District. This research was conducted for 6 months starting from the first week of February 2018 until the last week of July 2018. Tanjung Tiram District has 13 villages and 1 village. For this study, it was located in 4 villages as the focus of research, namely Suka Maju Village, Bagan Dalam Village, Bagan Baru Village, and Bogak Village. These four villages are the focus of research, one of which is due to the high number of housewives who work as maids for Malaysian state houses

This study seeks to investigate cases in real-life contexts and provide explanations, interpretations, and expansions with the focus of the research studied, with a holistic approach, especially on the role of the family in carrying out a family strengthening system with a religious approach and local wisdom in anticipating incest behavior in Tanjung Tiram District community. The depth and breadth of interpretation concerns aspects related to the meaning of the content of religious teachings and the strength of local wisdom as a basis for strengthening in building a family strengthening system. The object of this research is every family, whether they have incest or not. The focus of this study is limited to families that indicated incest irregularities, which information was found from a trusted source, which has been done by checking again with several other sources of information Qualitative research methods.

The data collection technique is done by triangulation (combined), by using various kinds of data that have links in the process to get the validity of the data from a research result. Analysis of the data used is more inductive/qualitative, and qualitative research results emphasize more meaning than generalization. Data analysis in this study was carried out continuously from the beginning of the study to the end of the study. This is expected to produce findings and empirical explanations to complement the explanation of family communication theory used in this study.

The steps are taken in conducting the data analysis process in this study. First, trying to find tentative themes that emerge from topics of conversation with informants, by sorting out information that has been obtained. The two key informants are not limited by a particular concept, but still, focus on the information needed in case study research is a more suitable strategy if the researcher has little opportunity to control the events to be investigated, and if the focus of his research lies in contemporary phenomena in the context of real life. To further complement the data to make it more comprehensive on a number of characteristics a statistical perspective is quantified in the validity of the data findings obtained from the field.

RESEARCH FINDINGS

The selection of these four villages has a reason because these four villages are classified as fishing villages. Most of the village women choose to work abroad to become domestic servants, while men in this village work as fishermen. The population in these four villages is classified as poor, with a low level of education(Sazali&Misrah, 2018).

The interesting thing from the 4 villages is that these villages are very thick with activities of cultural value, as well as religious ceremonial events. Many activities in the community that contain local wisdom values that still survive such as the process of wedding ceremonies, sea

herbal events, tape parties (people's parties) as well as cultural values that contain the words of local wisdom. The values of local wisdom are also contained in religious events such as the commemoration of the Prophet's Birthday, Isra` Mi`raj, and so forth.

The total population in Batu Bara Regency is 380,602 people with a total of 83,402 households. The Batu Bara Regency in 2006 had a population density of 412.71 people/km². The seven sub-districts in the Batu Bara Regency have different population density levels. Medang Deras District is a sub-district that has the highest population density level of 686.88 inhabitants / km², then the Air Putih sub-district with a figure of 658.37 inhabitants/km².

The district with the lowest population density is Sei Balai District with a number of 31,238 inhabitants/km². Meanwhile, the population of the study site, namely, Tanjung Tiram District from January to June 2018 amounted to 37,555 inhabitants. Men, numbering 36,833 people, women totaling 76,382 people with a total of 19,116 households. The number of population-based on sex in the Tanjung Tiram District area shows that the population of the male sex is greater than the population of the female sex, but the difference in this number is not too significant, namely as many as 1,452 people. As for the total population of the male sex is 30,020 people and women are 28,972 people.

Tanjung Tiram District is one of the districts in the Batubara Regency, as well as the city where the fishing pier is located. It is located northeast of Limapuluh, the current regency capital. As we know about Belawan, a port city north of Medan City. Areas with high population densities that live in homes or shops coincide, as well as a lot of trading activities infused with human and goods traffic. The Port of Tanjung Tiram Port was inaugurated in 2009, one year earlier than the pier of Pagurawan Harbor. Since opening, this pier is used for the departure of citizens who want to go to neighboring Malaysia via Port Klang, Tanjung Tiram District, this port is a busy port. In addition to human transport activities, there are small vessels transporting residents who want to commute to neighboring villages such as Bagan Baru, which if taken by land is relatively further away, of course, fishing boat activities back and forth going or returning from the sea by bringing catch fish. Many residents live around the harbor, such as traders, pedicab drivers or motorcycle taxi drivers. The economic stretch of Tanjung Tiram District is supported by fishing activities, which makes this area the most important fishing port in Coal.

With such activities, also supported by other trade sectors, it is not surprising that Tanjung Tiram is one of the cities with the largest cash turnover in the Regency of Coal. However, almost part of the population is below the poverty line. This factor may have something to do with the expression of the community, so that the house tends to come from curry lomak. Likewise with the stereotype that thinks the Malay Malay community tends to be lazy. This stereotype becomes something inherent in the people of Tanjung Tiram District.

The impact of poverty has made the people of Tanjung Tiram sub-district, many of the housewives and girls in the area, to the neighboring countries, especially Malaysia, to become female migrant workers as domestic servants, with many women becoming migrant workers outside. This country has indirectly provided its own social impact for the people of Tanjung Tiram District.

So that the mother's role is largely replaced by the father, although basically the mother's role in the true sense, such as a touch of affection, attention, education, cannot be replaced by the father. This condition is caused by instinctively between father and mother to have their respective roles in nature that can not be replaced by anyone. So, that many social problems that arise in the midst of the community of Tanjung Tiram District, one of which is incest. In addition to the loss of the maternal figure and the neglect of the role of the father in a household institution, supported by the lack of good communication in the midst of the family, are some of the reasons for the emergence of incest in some communities in Tanjung Tiram District. (Dufur,

Mikaela, 2010).

Table 1: Data on Incest Victims In Tanjung Tiram Sub-District

No.	Crime	Victims	Age	Person	Year Event
1.	Rape	Younger Sister	13 Years Old	Brother	2017
2.	Rape	Younger Sister	15 Years Old	Brother	2017
3.	Rape	Granddaughter	8 Years Old	Grandfather	2018
4.	Rape	Daughter	14 Years Old	Father	2016
5.	Rape	Daughter	12 Years Old	Stepfather	2017
6.	Rape	Daughter	15 Years Old	Father	2016
7.	Rape	Daughter	13 Years Old	Father	2018
8.	Rape	Granddaughter	11 Years Old	Grandfather	2017
9.	Rape	Younger Sister	13 Years Old	Brother	2018
10.	Rape	Younger Sister	15 Years Old	Brother	2017
11.	Rape	Younger Sister	15 Years Old	Brother	2016
12.	Rape	Younger Sister	14 Years Old	Brother	2018

Source: Sazali & Misrah (2018)

From the explanation of the table above with various situations and conditions in Tanjung Tiram District in its approach to economic activities, on the other hand, there are many social problems in the community. One of the social impacts that occurred was the emergence of incest behavior in the area. In the period of 2016, 2017 and 2018, the number of incest cases that occurred in Tanjung Tiram District was 12 people. However, this data is actually still a lot that has not been revealed. The highest number of perpetrators were carried out by 6 siblings, the lowest by 1 stepfather. For more details in percentage, as follows:

Table 2: Percentage of Incest Victims Categories

No.	Person Categories	Amount	Percentage
1.	Brother	6	50%
2.	Father	3	25%
3.	Grandfather	2	17%
4.	Stepfather	1	8%
Total		12	100

Source: Sazali & Misrah (2018)

In the social system of the community, the family becomes a fundamental foundation in creating the family to be an important part of building a social structure that is socially strong. Therefore the family also becomes a sub-system part of society. The family system for incest victims becomes a system that does not provide a sense of security due to the ignorance of existing institutions in the family of the system that applies in life in a family. The family system will be stronger if communication within the family can be implemented well.

Good family communication if the interactive communication process can work well. So, that the function of a family, with various functions, such as the function of affection, can be optimally optimized. The exchange of various information in a family, which is done by parents and children, is able to overcome various problems that are happening in a family. If communication is not established properly in a family, many problems arise, because there are no solutions offered together. These problems are getting more and more so that they can disrupt the function of a family. Family communication can be said to not work as it should for incest victims' families in Tanjung Tiram District. Basically, the family is a system that is interconnected, in accordance with their respective functions in a single-family member (Sangalang et al., 2017).

By (White & Klein, 2008) defines the system as a series of objects and the relationship

between these objects and their attributes. Besides, (White & Klein, 2008) also states that a system can be said simply as a unit that can be distinguished from and will affect the environment. One important concept that explains about the system is that the system can only be understood by seeing it in full. In this case, a family is no longer a safe place, due to incest committed by rape by the nuclear family. Physical harassment for Wilson & Morgan (in Vangelisti, 2004) is very dangerous if not dealt with seriously and decisively because this problem has long existed and continues to occur. In order to reduce and avoid physical abuse, family communication is one of the strategies that are quite effective.

Further (Oerner, A. F. & Fitzpatrick, M. A., 2002) explained that family communication has a very important role in improving quality in a family. Family communication can also be done in the approach of symbols that have become an agreement in a family. The low level of communication interaction in a family can cause various forms of violence that occur in the household as well as incest behavior, which is initiated through a violent approach. Even though this family communication normally must be well implemented in a nuclear family community.

There are several factors that result in the low quality of family communication interaction in a household. These factors include the low value of education owned by a family, the low level of economic welfare, and the weak presence of household institutions. Some of the factors that have been described are found in the family environment of incest victims in Tanjung Tiram District. In this case, the state should be present in providing reinforcement in building a strong family system by carrying out various activities, specifically related to the fostering of healthy families in terms of social and religious norms. The role of the government can be realized by conducting a variety of continuous counseling to the community, especially the people of Tanjung Tiram District. Counseling like this is done so that construction in community cognition can be formed and built to understand the importance of family communication.

Family communication is considered as an answer in reducing and eliminating incest and physical abuse that occurs in the family system because it can foster warmth and affection. Family communication can also improve the economic aspects of a family because there is motivation in family members when working (Le Poire, 2005).

Family communication can also be encouraged by understanding the local wisdom that is around the community. This local wisdom is like an understanding of the values, habits, and culture that is around. Basically, local wisdom can be used as an approach that can reduce incest behavior in the community, especially the people of Tanjung Tiram District. The people of Tanjung Tiram Subdistrict, constitute the majority of Malay Malay communities who have traditionally upheld religious values as a basis for developing the local wisdom value of the Tanjung Tiram District community. Likewise with the high value of kinship built through the value of friendship. We always meet in the life of the Malay people of Tanjung Tiram to visit each other, visits from neighbors even occur at dawn, while exchanging information about something to be done, such as going to the sea, about cooking menus and so on (Sinar, 2011).

Reprimand greetings in the life of the Malay people of Tanjung Tiram become something normal because scolding greetings is a part of the value of local wisdom that is strong in the Malay Malay community of Tanjung Tiram. Sayings of greetings among the Malay people of Tanjung Tiram such as *ondak kemano* (where are you going), *apo cito* (what is the story), *apo kobo* (how are you), *bilo tibo* (when it arrives), *what is it for* (what is it for), *how come you stay home* (Come to the house), *what should you bring* (what is brought), sometimes it is not uncommon for us to hear the reprimand as to who it has its own characteristics for the Malay people of Tanjung Tiram which are not owned by other Malay communities, its characteristic lies in the swing intonation, like somewhat seductive. Basically, when a greeting can be optimized properly, indirectly the value of this greeting is able to optimize the role of religious

leaders, community leaders and the surrounding community to care about the social situation and condition of the community.

However, the value of local wisdom greeting people among the Malay people of Tanjung Tiram at this time is only limited to greeting, not like the reprimand greeting people with Malay Tanjung Tiram in the past. Reprimand greeting according to (Sinar , 2011) oral traditions that are loaded with advice can be used as a reference in strengthening moral values in society because scolding greetings are not limited to chanting and greeting. However, there are strengths of moral messages delivered in the next process, such as mutual reminding, advising each other and so forth.

According to (Narwoko and Suyanto, 2010) explained that according to the structural-functional approach a value system would always be found as a result of collective consensus (collective consciousness) of all members of the community. The community always has the desires to be achieved, and for this has been provided a set of ways of delivery. The beginning of behavior by the social rules resulting from the shared consensus has the power to force and this is realized by all members of the community, that this is the way it should be (self-enforcing). In these circumstances, the value system is functional and has integrative power. The value system is based on cultural patterns that include belief systems, symbol systems, and social standard values systems.

In this case, the religious value system framed through local wisdom values does not have a role. This condition is because the value of local wisdom in society only becomes a symbol without giving a positive value effect in the structure of the social life system. Local wisdom has a strong connection with the order of the prevailing traditional cultural system.

Basically, local wisdom should be able to become a foothold in the current structure of community life. By (Suyanto, 2013) states that for families who are victims of incest behavior, the strength of local wisdom values does not currently have a positive impact on the social system order, even though in terms of community values, the local wisdom of the Tanjung Tiram District community is a requirement with religious values. Judging from the age of incest cases, children aged 15 years are the highest age victims and the lowest is 8 years old. In detail the percentage of incest victims in Tanjung Tiram District can be seen in the following table:

Table 3: Percentage of Incest Victim's Age

No.	Age	Amount	Percentage
1.	8 years old	1	8,5%
2.	11 years old	1	8,5%
3.	12 years old	1	8,5%
4.	13 years old	3	25%
5.	14 years old	2	16%
6.	15 years old	4	33,5%
Total		12	100%

Source: Sazali & Misrah (2018)

In addition to age, the highest percentage of victims experienced by the offender's younger sibling, with the number 6 (50%), and the lowest is the offender's stepdaughter with the number 1 (8%). For more details can be seen in the following table:

Table 4: Percentage of Incest Victims

No.	Victim	Amount	Percentage
1.	Younger sibling	6	50%
2.	Children	3	25%
3.	Stepchild	1	8%
4.	Grandchild	2	17%

Total	12	100%
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Source: Sazali & Misrah (2018)

Incest had been condemned by legal sanctions and religious beliefs. Statistics on incest cases showed that the biggest number of perpetrators were the fathers followed by the uncles and the step-fathers. Very often the victims felt betrayed because persons they trusted had abused the relationship. The effects of sexual abuse differ from one victim to another (Ahmada, N.S & Nasir.R. 2010). Although sexual abuse and trauma can bring about negative impact, the victims have the capacity to handle the situation later in life. Nevertheless, there are victims who showed affective symptoms such as depression and anxiety, behavior problems and interpersonal difficulties. Traumatic events suffered by the victims will result in Post Traumatic Stress Disorders (PTSD). The symptoms shown are insomnia, nightmare, substance abuse, anxiety, anger, depression and fear. PTSD is commonly suffered by victims right after the sexual assault but the trauma will decrease over time.

CONCLUSION

Family communication has a very important role in improving quality in a family. Family communication can also be done in the approach of symbols that have become an agreement in a family. The low level of communication interaction in a family can cause various forms of violence that occur in the household as well as incest behavior, which is initiated through a violent approach. Even though this family communication normally must be well implemented in a nuclear family community. The people of Tanjung Tiram District who are incest victims have low family communication and lack quality. The value of local wisdom also does not have an impact on suppressing the incest in the community.

The presence of the state, in this case, the Office of the Protection of Women and Children of Tanjung Tiram District also seemed negligent in addressing incest problems that occurred in the community. As for the suggestions in this study: First, the local government, in this case, the Office of the Protection of Women and Children in Batu Bara District, must be pro-active in paying attention to the social conditions that occur around them, especially incest problems in their areas, and providing assistance to the community, especially for victims and family in order to live life in a reasonable way. Second, increasing the awareness of religious leaders, community leaders to the situation that develops in the community by realizing a form of behavior awareness of social conditions, especially those concerning incest behavior in society. Third, the revitalization of cultural values and local wisdom carried out by the government, community leaders, especially the content of cultural values and local wisdom that can exert influence to eliminate incest behavior in the life of Tanjung Tiram District community. Fourth, strengthening the actualization of the values of religious teachings in living systems, which are carried out by various actors involved in the community system, so that the problem of incest behavior can be maximally overcome in the midst of society.

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