

## The Role of the Wife in Interpersonal Communication to the Harmony of the Indonesian Fisherman's Family

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### ABSTRACT

The dual role of the fisherman's wife requires interpersonal communication in interaction. As a housewife, she also helps her husband work to meet family needs while maintaining family togetherness and honour. The research aims to know the role and function of a housewife in family interpersonal communication. This type of research is qualitative with a communication and sociology approach. The data sources are primary data with 20 key informants, religious leaders, community, and government, each one person, and secondary in the form of books and documents. Data collection methods through interviews, observation, and documentation. As well as theoretical data analysis. The results of the study show that the role of the fisherman's wife is inseparable from interpersonal communication. The part of the wife when the husband goes to sea to catch fish in the sea so that family harmony is created. Namely, a. Maintain household harmony by 1). *Assamaturuseng* (mutual consensus), 2). *Sipakatau* (humanize each other), 3). *Sipakalebby Sipakalebby* (glorify/appreciate each other, 4). *Sipakinge* (advise each other). B. Maintaining honour, namely, 1). Independence; meeting the needs of life with family members; 2). Limit yourself. He was closing himself out of the house, receiving guests, 3). Take care of the children while the husband is at sea. The implication of this paper is to provide advice and affirm policies regarding families living on the coast. Furthermore, it is a reference in social science and communication sociology.

**Keywords:** *The role of the wife, communication, harmony, family, fishermen.*

### INTRODUCTION

In this era of globalisation, many people argue that family happiness lies in the biological relationship between husband and wife, which emphasises the love factor. Still, in reality, happiness does not only lie in the love factor because there is one factor that is more important than the love factor, namely the role of interpersonal communication between husband and wife who are good and take care of themselves when their husbands leave the house (Wahyuni, 2017). In their development, humans have various needs to be met, such as eating, drinking, appreciation, and affection, to achieve family harmony. Interpersonal communication is one of the daily activities that is truly connected with all aspects of the life of fishermen's families (Izzah et al., 2022). Every part of family life is influenced by communication. Communication is related to human behaviour and the satisfaction of fulfilling the need to interact with other humans, such as neighbours and families of husband and wife (Handayani, 2021). Almost everyone needs social

relations with other people, and this need is met through exchanging messages, which serves as a bridge to unite humans who, without communicating, would be isolated (Simatupang, 2022). A life partner in a family can accompany the survival of humans in a strong bond; a man and a woman are bound by a sacred agreement to form a happy family, so good communication is essential when interacting in playing their respective roles (Alfiah et al., 2020). Humans hope to fulfil life's necessities with their loved ones in a household ark to become a harmonious family. A family life that loves, complements, and supports one another in difficult times. A peaceful, happy and prosperous family is the dream of every human being. Creating a family, as most fishermen's families dream of, is a challenging task because forming a family is a long process, and complex adjustments must be made (Muslimah, 2019).

The family comprises two personalities from different families with different backgrounds and life experiences. These differences often trigger misunderstandings (Ikhwan, 2022). This requires communication to make a married couple lasting and harmonious with their children. The role of fishermen's wives in the household is considered very strategic in determining the contribution of fishermen's wives when their husbands go to sea or work (Zuraidah, 2018). A working wife who assumes her husband's duties as the head of the family while at sea and has an economic position is a factor that determines family harmony. The wife's involvement in economic activities in the public sphere certainly contributes to changes in women's social status and expands social interaction and relations (Sapitri, 2017). Women's social interactions are increasingly complex, causing them to face various challenges in interaction situations requiring practical communication competencies (Akrim, 2022).

Coastal wife communication has significance in bridging the family's differences. Coastal families whose livelihoods are dominated by work as fishermen constantly struggle with the sea to get the income they want (Nurhidayah, 2017). The husband of the fishing profession faces resources that are open access and at high risk. The role of fishermen's wives in coastal communities is vital, such as coastal women or fishermen's wives taking a significant part in socio-economic activities on land. At the same time, men work at sea to earn a living catching fish at sea. Coastal women are always involved in public activities, namely making a living to anticipate if their husbands do not acquire (Torere et al., 2019). Sea activity is a speculative activity and is bound by the season. Therefore, fishermen who go to sea do not necessarily earn income. Women are one of the pillars supporting household life needs. In facing economic vulnerability and poverty in fishing communities, women are the most responsible and burdened party to overcome and maintain household survival because the key to the family's longevity is success in making adjustments between partners. The adjustment is dynamic and requires a flexible attitude and thinking (Yusuf, 2016). According to researchers, this can be realised with communication. Communication is essential because it relates to almost all aspects of human life, including pair relationships. The results of all discussions and decision-making in the family, which include finances, children, careers, religion and every expression of feelings, desires and needs, will depend on the family's style, pattern and communication skills, in this case, the husband and wife (Febriani, 2018).

Based on observations made by researchers, there still needs to be more harmony between husband and wife. Cases that usually occur when the husband feels rich include infidelity, quarrels or husband and wife who are busy working, so there is no time to carry out

the obligations between husband and wife, so they demand each other's rights (Dewi, & Setiawan, 2019). However, interpersonal communication can be defined as face-to-face communication between husband and wife, which allows for capturing reactions directly, meaning that there is an exchange of information and intimate interaction between husband and wife and the whole family. However, this interaction is done more than just verbally. However, there need to be symbols or other signals to be realised in language treatment (Simanjuntak, 2016). Love is often expressed when communicating as a benchmark for expressing feelings.

Nevertheless, it must also be accompanied by attention, touch, and other symbols to express affection because intimate relationships are characterised by high levels of hospitality, affection, trust, and self-disclosure, formulated through symbols and rituals. From the background description, the problem being studied is how roles and functions in interpersonal communication maintain family integrity when husbands go to sea. The main objective is to analyse and understand the roles and functions of the wife when the husband is not at home, in this case, earning a living at sea towards interpersonal communication to build harmony in a complete fishing family. While the benefits generated are, theoretically, of course as academic scientific development, especially in the fields of sociology and communication science, practical use is expected to make a real contribution to various people's lives to enliven further the atmosphere of interpersonal communication between husbands, wife and children family partners, so that they can become a harmonious and intact family.

## LITERATURE REVIEW

### *Family*

The family is the first social group in social life because there is an experience of interaction which will determine individual behaviour to adapt outside the family environment (Biringan, 2021). Family is the smallest group consisting of two or more people who have the same place of residence and are related by blood, who are bound by marriage or adoption in a family (Tumengkol, 2016). Horton and Hurt (cited in Chaeruddin, 2006, p. 26) family is a group with a common ancestor and a kinship group united by blood and marriage (Syamsuddin, 2018). The nuclear family of fathers, mothers and children of openness and adjustment are interrelated in creating a prosperous family; thus, each family member must improve a good standard of living for family members to achieve a harmonious family. Family life is required to know matters closely related to domestic life, be it how to educate children well, guarantee family welfare and exchange ideas between husband and wife (Aqsho, 2017). The family is a social system because it consists of two or more people with roles and social statuses that are interconnected and dependent between individuals (Pardede et al., 2022).

### *Family Role*

The role is a series of behaviour patterns, values and goals expected by society related to individual functions in their social group. Roles provide a means to participate in social life and test identity by validating it to someone (Amsa, 2019). The role is a dynamic aspect of the position. In contrast, Koentjaraningrat's (1986) role is the behaviour of an individual staged by a particular position where he is dealing with individuals in other positions (Martiar, 2012).

According to Scanzoni (1976, p. 27), in a family, men are expected to play an instrumental role, which is, of course, oriented towards work to earn a living (task-oriented).

In contrast, women must play an expressive role, which is, of course, oriented to human emotions and their relationships with other people (people-oriented). Thus, men are socialised to be more active and assertive. As the head of the family, men are, of course, the burden and responsibility of earning a living and protecting their family members because, naturally, men are protectors and leaders in the family (Suhandjati, 2018).

### *Family Function*

The smallest group in society is the family. Of course, under social supervision, it always plays its function, the norms learned in the group, which are the limits of behaviour, customs that regulate justice and marriage, and personal roles (Sutrisno et al., 2020). According to Murray (cited in Sukardi, 1987), the function of the family consists of two main points. The family not only functions as a biological unit but is also part of community life; thus, the family functions to care for children and forms ideas and social attitudes. The family must lay the foundations of education, religious taste, preferences, will, economic skills, beauty and even business knowledge in society (Rustina et al., 2022). Parsons (cited in Poloma, 1994), a family is formed, where the family members have their respective duties. As the head of the family, the father is undoubtedly responsible for economic needs and protects his family from all threats. As a housewife, the wife certainly plays an active role and is responsible for household affairs for the welfare of her family (Mulya, 2016). Jane C. Ollenburger (1996) in the daily life of the wife is in a double burden position in her family, namely the burden of providing care for her child without strings attached and the burden of providing economic continuity to her child (Wahyuni, 2021).

### *Characteristics of Fishing Families*

According to Mattulada (1993), fishing communities generally live in coastal areas, while coastal communities are groups of people who work together in a specific area called the beach (Nalefo, 2020). Fishermen's families make the sea their livelihood by fishing (Sarapil et al., 2017). According to Abu Hamid (2004), a fishing family left by her husband always takes care of household items, especially the plates and glasses her husband uses to eat. Fishermen's families have different statuses; some fishermen have the status of retainers, and some are mustard greens (Muslihin Sultan, 2021).

### *Interpersonal Communication*

Interpersonal communication occurs between salespeople and customers, children and fathers, two people in one interview, and street buskers on the streets where they carry out their profession and elsewhere (Alamri et al., 2019). Practical interpersonal love is characterised by good relationships between the two parties, husband and wife. Taylor (cited in Rakhmat, 1996) explains that interpersonal relationships are determined by how often individuals communicate and by the quality of the communication (Rahmadani, 2016). Good communication is effective, as shown by five positive attitudes with the characteristics of mutual openness, empathy, mutual support, positive attitude and equality (Widyanisa et al., 2015). Interpersonal communication can run effectively if a husband and wife show each other a positive attitude towards their partner.

The creation of effective communication between husband and wife makes interpersonal relationships suitable so that harmony can be realised in the family as indicated by mutual understanding, mutual acceptance, mutual respect, mutual trust and mutual love between husband and wife and children. (Fitriza & Taufik, 2022). This shows that married couples with a positive attitude in conducting effective interpersonal communication can support the realisation of harmony in marriage. Conversely, if a husband and wife show negative attitudes, such as mutual suspicion of their partner, the interpersonal relationship becomes tenuous, resulting in ineffective communication between husband and wife (Dewi et al., 2013).

The communication process begins with steps that describe the occurrence of communication activities. Indeed, in reality, we only think a little about the communication process. Communication activities occur routinely in everyday life, so we no longer need to deliberately arrange specific steps when communicating (Lestari, Prabowo & Wibawa, 2014).

#### RESEARCH METHODS

Research studies on The Role of the Wife in the Interpersonal Communication of Indonesian Fishermen's Families is a case study using a type of research that is qualitative research. Case studies are carried out intensively, in-depth, in detail and comprehensively. Thus, the research studied the role and function of the wife when the husband goes to sea in the fishermen's family, and the problems are comprehensively examined,

In the stages of research on the role of the wife when the husband goes to sea, the researcher explores the place where the research target is by using interpersonal communication methods. Conditions that occur in the field (objects of research targets) through exploration or smelling the field, then formulate theories that lead researchers to look deeper into the problems being studied, then data collection, data analysis and the researcher's conclusions based on facts in the research field (Bawolye et al., 2020). In comparison, this research was conducted in Sinjai Regency, Indonesia. The researchers chose this location because it was a coastal area where the husbands of their profession looked for fish in the sea. The target in this research is, of course, the role and function of the wife in order to create harmony in the fishermen's family when the husband goes to sea.

This research approach is, of course, directed at disclosing the interactions carried out by the wife when conducting interpersonal communication with fishermen's families. Therefore, this research uses a communication and sociology approach (Nurmadinah, 2016). The sociological approach is to uncover and explore the wife's interactions in her roles and functions when her husband is not at home. The communication approach explores the form of independence of the wives when communicating between children, husbands, and families of husband and wife (Rofli'ah, 2021).

Primary data sources in research on the role of wives in the family, namely families of fishermen's wives, as many as 20 people as key informants, community leaders and religious and government leaders each as key informants. The informants were selected with the following criteria: the husband's profession is fishing (fishing in the sea), the wife lives in the house with her child, and the informant lives on the coast, while secondary data as data obtained is not the primary source, but from books, journals, dissertations, theses, previous theses, the internet, as well as documents and other data sources as complementary data in this study.

Data collection method, through interviews. Data collection through interviews was carried out face-to-face directly with the data source. Observation is the method of collecting observation data by making direct observations on research objects, while document studies are related to archives of persons with disabilities (Linarwati et al., 2016).

The instrument in this study was the researcher himself because humans have sensitivity and react to environmental stimuli that are considered meaningful or not meaningful. So, have a responsive attitude towards the environment (Ulwiyah, 2020). Can adapt to all aspects of the situation and collect data at once. For example, in a fishing family, to see the level of welfare, there is an attitude that family members carry out in communicating, namely (*sippamase mase, sipakalebbi*), love and respect each other.

In this research, the data collected is in a natural setting (natural conditions). It is expected that events like what individuals experience on average every day are not influenced by the presence of researchers in fishermen's families. Besides that, descriptive data were collected, in-depth interviews, observations (careful responses at the pure sensory level), and documentation studies (to analyse data in written documents related to the childcare system (Suryani, 2010).

While data analysis techniques are used in steps using the concept of the Miles and Huberman model, namely, Data reduction, data obtained in the field is recorded carefully and in detail because the data in the field is very complex; thus, the researcher selects data that is considered fundamental which of course leads to matters related to the role and function of the wife when her husband goes to sea. Data presentation: The reduced data is then briefly described or made a chart to see the relationship of the data obtained with the social reality experienced by fishermen's families. Concluding, data that is considered correct and follows the conditions experienced by the fisherman's wife when her husband goes to sea is used to answer the problems in this paper (Zakariah, Afriani & Zakariah, 2020).

## RESULTS AND DISCUSSION

The role of the mother is vital as a conditioner in strengthening the unity of the family. A homemaker must function like a piece of jewellery attached to the wearer and be a conditioner, flavouring agent, enchantment and give enthusiasm to life for her husband and children. A good mother will raise her children full of patience and enthusiasm for life because children are the heart of the heart, the light of the heart in the household, so the love given is eternal love. Communication between mother and father, as well as with children in the family, is needed. Mothers who work outside the home to provide for the family's various needs, be it clothing, food and shelter, must maintain their family's nature and honour. Interpersonal communication is needed in the whole family to meet the needs of husband and children, namely giving and getting love, because communication in a sustainable interpersonal family depends on how healthy communication through interaction is closely related to the desire to give and get love from husband and children. To maintain the integrity of the family, of course, the wife's role in interpersonal communication when the husband goes to sea or from the sea. The roles played by the wife when her husband works at sea are,

a) *Maintain Harmony*

In case families, in terms of maintaining household harmony, several things are done between husband and wife and likewise with their children, namely,

i. *Assamaturuseng (Mutual Consensus)*

*Assamaturuseng* (mutual consensus), in this case, the family in carrying out a job, of course, always asks for consideration from his wife or vice versa, even other matters such as the maintenance, guidance and education of children, even the matter of child partners (matchmaking) as well as various joint welfare issues in creating family harmony. The foundation of interpersonal communication, "*assamaturuseng*" (mutual consensus), is the unity of opinions, views, attitudes, and actions on problems that arise in the family. Deciding something between husband and wife in the household is essential because, with a consensus, there will be harmony in the family. According to the case family, the informant commented that if the husband wants to go to sea, he always conveys what he will be working on. Besides that, he teaches the Koran and reading to his children. *Assamaturuseng* (mutual consensus): The family will gradually be damaged if this is not created. It is even possible that the rifts and shocks that occur between family members will cause conflict between one another. However, parents are not authoritarian in making decisions but always apply democratic principles in deciding things in the family. However, in some issues, the authoritarian attitude is still carried out. For example, when going out to sea, the wife forbids it because of big waves, but the husband still leaves because it is for the sake of his children and wife but the husband from the sea indeed interacts well with his wife so that problems do not cause conflict. Lack of communication between husband and wife can lead to distrust and negative thoughts, so misunderstandings often occur, leading to conflict. Protracted conflicts make the relationship between husband and wife tenuous and cause ineffective communication, making the family not harmonious or intact. To be successful in building a harmonious household, make adjustments between oneself and work accompanied by support from husbands and family members to maintain a balance between work and household affairs. Such support can be developed through effective interpersonal communication between husband and wife and children in the association family. The exciting thing about the case family, so that the family remains harmonious, is the interpersonal communication used in interacting with dyadic married couples through communication in more intimate, more profound and personal situations. Interpersonal communication between husband and wife is essential in maintaining the continuity of the household as a whole.

ii. *Sipakatau (Humanize Each Other)*

*Sipakatau* (humanize each other). In this case, the family always upholds their children's dignity because they are aware that all humans in the sight of Allah SWT are the same. What distinguishes humans before Allah SWT is their faith and piety. Children who are born need guidance, communication and good interaction so that one day the child will grow up to be a humble and not arrogant child to his parents, siblings, relatives and society. The informant commented, "*If a husband goes to sea, children are always taught to respect fellow human beings, behave well among human beings, if the husband's brother or sister visits his house, they always show good behaviour with their children.*" When the husband goes to sea, the husband's

relatives and relatives who visit his house always greet him kindly, without showing arrogance to him. Even the children of the case family always teach him to be friendly and polite to his relatives and husband's family.

On the contrary, she always visits with her children to stay in touch with her husband's relatives, parents-in-law and family when the husband goes to sea. The case family does this to maintain harmony when the husband goes to sea or from to sea. Couples between husband and wife feel happy in their relationship by communicating with each other so that they can feel and understand their desires and feelings. If there is a difference or problem, it can be solved by communicating with each other because good communication is effective or dynamic, which has the characteristics of mutual openness, empathy, and mutual support in every job done by the husband or humanising each other.

iii. *Sipakalebbi (Mutual Glorification/Appreciation)*

Sipakalebbi (mutual glorification/appreciation). In this case, the case family always respects fellow human beings, fosters a family to create family harmony, and always respects the position and function of each in the family structure, be it the position of the husband as the head of the family, the wife as the housewife, the children as family members and even the in-laws and other families. Mutual respect between fellow human beings has been instilled in their children, especially in the husband when the husband is from the sea, for what the husband gets from the sea, the wife is always grateful for it. According to the informant's comments, "*When my husband goes to sea, I fix all the goods that will be brought to sea, while delivering to the door of the house when he goes to sea if my husband comes from the sea then I prepare food and coffee while talking about the results obtained from the sea, if what the husband gets from the sea then he conveys patience because God is smart*". The wife's attention to accompanying her husband is quite considerable, especially when going to sea, where the family always takes her husband and their children to the front of the house in the hope that the husband will remain healthy and full of sustenance.

In contrast, the husband from the sea prepares food and drinks such as coffee or tea while talking or communicating about the results obtained. On the other hand, what the wife does is always applied to her children when her husband goes to sea or from the sea, such as teaching good speech and good behaviour, be it to parents, fellow siblings are always required to cooperate, disagreements are always avoided, and fights must be avoided because mutual affection is required between brothers. Parents and other people, even when interacting with peers, always advise him to behave appropriately, such as "*do not fight while playing, do not speak dirty because Allah SWT will be angry*". Another thing is to teach their children to behave and speak to their parents differently from the way they do to their peers. When dealing with parents, they are always polite, sitting on the floor with their legs crossed when passing in front of parents who are sitting with their backs bent while saying *tabe-tabe* (excuse me), always speaking slowly when talking to parents, and not interrupting parents when parents are talking let alone interrupting.

Another thing the case family does in interacting with family members in the community always reflects expressions such as *malilu sigunakannge, mali siparappe, and rebba sipatokkong*. This expression implies that in household and community life, family members are required to



love one another, be tolerant of each other, and respect one another, just like neighbours must be respected because it is neighbours who are the first to lend a helping hand when a family suffers a disaster or to carry out other activities that require much manpower. Besides that, the neighbours around are also considered more than relatives. Moreover, relatives who live far away cannot come immediately if a family suddenly needs help.

iv. *Sigunakannge (Advise Each Other)*

Sipakinge (advise each other). In the case family, in carrying out their household life, the concept of *sigunakannge* remains imprinted in their souls because this concept implies that whatever problems are faced in the family, the husband and wife and their children always advise each other, as is often experienced by case families regarding the results that the husband gets from going to sea, not always bringing satisfactory results, sometimes they get much fish, sometimes they get a few catches, sometimes they do not even get any fish at all. Conditions like this have often been experienced by them and have not shaken their family life. They have faced it all patiently and put their trust in Allah. This was in line with what the case family conveyed as follows, The results of interviews and observations show that sometimes there are many catches at sea, sometimes a little or even none at all so that what happens is a loss, but through the concept of *sigunakannge* (advising each other) that is instilled in the soul between husband and wife through interpersonal communication so that household problems can be appropriately resolved, even to their children also instilled in their souls the concept of *sigunakannge* (advising each other) through an educational way such as if a child cries because he wants to go out to sea with his father, then he tells the other children that he advises his siblings to stop crying, even when their children see His neighbour had a good game, so he told his other son that he would advise him with the words "*Tell your sister that there will be sustenance, father, he will buy it like what he has*".

b) *Maintain Honour*

i. *Independence*

The concept of independence in the case of the family is interpreted as the ability of a family to meet the necessities of life with its family members without expecting the help of other people, not even depending on the family from any party. As commented by the informant, Independence in family life cases is reflected in the ability of each family member, such as the work done by the wife when the husband goes to sea or from the sea, namely drying fish, opening a shop, selling fish, sewing, teaching the Koran, drying seaweed, as well as other activities carried out by the wife who earns money, even her children who are around ten years old are involved in helping their parents dry fish. This independence is also applied to their children, such as children around five years old telling their children to bathe, defecate or urinate, sweep, and dress themselves even though they are under the supervision of their parents. The independence embedded in the child so that he can take care of himself or by the term "*maccani na urusu alena*" (already good at taking care of himself). Besides that, the case family provides independence to their children from the aspect of freedom to learn when the child is willing to learn even if they have a unique schedule, such as when visiting a neighbour's house and finding their neighbour's child studying, children who are under joined to study with their neighbour's

children, the parents do not prohibit it. However, the freedom of independence for children to study at any time is still given to their children. Besides that, freedom in playing is also given to their children even though they have a fixed schedule to play, like parents do not mind if their child makes dirty things or causes things in the house to fall apart due to the games their children play. Case family life in forming independence for their children is not only guided to be independent in some regions of life. However, it involves almost all areas of life experienced by children every day, such as parents teaching independence in the field of education, independence in the field of religion, independence in the economic field, independence in the health sector, and independence in other areas of life that are under the child's self-development. Thus, cultivating independence for the wife does for herself and her children. It is a form of awareness that the wife does so that the honour of the family, in terms of the aspects of the activities carried out by the wife when her husband goes to sea and when her husband goes to sea, is well maintained.

ii. *Limit Yourself*

In the family case, self-limitation was applied to limit oneself from leaving the house receiving guests. In family cases, when the husband is not at home, of course, he still maintains the family's honour as well as possible, even though there are influences from outside. Limiting oneself to visiting the family's house and sometimes even going to the in-laws' and parents' homes, unlike when the husband is from the sea, he always visits the parents' or in-laws' house to maintain the integrity of the family. In the case of a family where the husband goes to sea, of course, he receives guests quite selectively, meaning that the wife left by her husband only receives guests at random. However, only sure guests, such as parents visiting her house, even her husband's siblings and relatives, can be accepted.

iii. *Take Care of Children*

The role and responsibility of the mother when her husband goes to sea is quite significant because everything related to the household is on the mother's shoulders. The case family is quite patient and full of sincerity in caring for their children. What a wife does when her husband goes to sea is like watching children. Wife's supervision of their children, of course, begins during pregnancy and childbirth. Meanwhile, the interaction between fathers and mothers with sons and daughters is not only during the child's birth but long before that, namely when the child is in the womb. Feelings of happiness, love and affection grow in such a way for both husband and wife as the child in his wife's womb becomes more perfect. One of the informants always greets his wife's stomach, accompanied by the words, "*Hopefully, you will be a pious child, obedient and submissive to your parents and become a human being of good character and quality so that the community always misses your presence*". Thus, the husband and wife are a place of refuge for children, a place to pour out affection, and a place to complain about all the worries that children experience, but the most important for children to complain about is their mother. This is because it is the mother who gives birth to the child and spends most of the time pampering the child and the mother. Therefore, when a child is sick, the child first calls the mother.

The mother's hands that touch the child's body are like a very effective painkiller, as the attention given by the mother plays a significant role in alleviating the child's burden. Because the child is close to the mother, if the child asks for something more from the mother than from the father, but for certain things, such as asking for a toy to be made or asking for money to pay for school, the mother will order the child to convey it directly to the father. According to Merton (in Poloma, 1994), family life has accurate (manifest) and hidden (latent) functions. The manifest function of the family is expected to increase a sound childcare system. Of course, the husband's involvement functions as head of the family, latent function, and the husband's function as head of the family while working is sometimes fully delegated to his wife (Wahyuni, 2021). During the playing period of his developmental age, if a child wants something, then his request is not fulfilled, then the child rebels and even hits his younger sibling. Thus, the father and mother are both aware of the situations and conditions that their child is experiencing during the development period so that the father or mother complies with their child's requests. The interaction between children and fathers and children with mothers, usually children who are more open to mothers than fathers. This is understandable because more fathers leave the house to earn a living than mothers who stay home more. While interactions between mothers and children tend to increase, sometimes mothers become intermediaries between children and fathers when children want something from their fathers. Interactions between children and fathers and between children and mothers, where in these interactions, the children remain courteous and speak full of spoiling and affection. On the other hand, fathers and mothers and their children remain in an atmosphere of affection and try not to offend their children as much as possible.

The interactions between children and fathers and between children and mothers in this study found particular greetings or calls they used as agreements in the family. For families of nobility or *saiyye* descent, it is customary to call fathers "*Etta, Puang, iyye, abba*". In contrast, those who have had the title of *haji*, children usually call their parents "*aji*". Another common nickname used by the people of Indonesia and South Sulawesi is "*father or mother*". Furthermore, the nickname for mothers also varies according to their family agreement and social status. Some use the same nickname for their mother, namely "*Umami*", "*Emma*" or some even call their parents their father or mother's name, like their father's name, *Sakka*. The way the child calls his father is "*Sakka*" and if the mother's name is *Intang* then the way the child calls his mother "*Intang*". In addition to these various kinds of greetings, there is the most common greeting used by the *Sinjai Bugis* family in general, namely the call "*Ambo*" to the father and "*indo*" to the mother. There are variations on calls to parents that are carried out with the aim that interactions between children and fathers and between children and mothers are harmoniously intertwined based on a sense of affection.

According to Hebeis and Vitalaya (1985), the role concerning position can be seen from three perspectives. First, a wife's traditional role (domestic role) is likely to share household tasks with relatives, such as taking help. Second, the wives are used to working in domestic and public roles in society, especially in the fishing community. However, the traditional work at home is shared with other family members. Thus, as a housewife, the wife continues to maintain her professional role with duties outside the home. Third, the contemporary role (public role), that is, if the wife in the household prefers to play a role outside the household, it is called a career

woman, modern or contemporary woman (Hotimah, 2017). Meanwhile, Ollenburger (1996) says that in everyday life, the wife is in a double burden position in her family, namely the burden of providing care for her child without any strings attached and the burden of providing economic continuity to her child (Wahyuni, 2021).

Thus, the function and role of the wife when the husband goes to sea and from going to sea, the case family certainly has a double role because besides being responsible for taking care of their children, the honour and harmony of the family also contribute to work in meeting the needs of the household. Therefore, interpersonal communication needs to be appropriately maintained in a family to maintain family harmony.

### CONCLUSION

The wife's role and function in interpersonal communication when the husband goes to or from the sea leads to family unity. To maintain the integrity of the family, of course, there are roles played by the wife when her husband is working, namely, a). Maintain harmony. In case families, in terms of maintaining household harmony, several things are done between husband and wife and likewise with their children, namely, 1). *Assamaturuseng* (mutual consensus), the foundation of interpersonal communication "*assamaturuseng*" (mutual consensus), is a unity of opinions, views, attitudes, and actions on problems that arise in the family. 2). *Sipakatau Sipakatau* (humanize each other). In this case, the family always upholds their children's dignity because they are aware that all human beings are with Allah SWT. 3). *Sipakalebbi Sipakalebbi* (glorify/appreciate each other). In this case, the case family always respects fellow human beings, fosters a family to create family harmony, and always respects the position and function of each in the family structure, be it the position of the husband as the head of the family, the wife as the housewife, the children as family members and even the in-laws and other families. 4). *Sipakinge* (advise each other). *Sipakinge* (advise each other). In the case of a family, in carrying out their household life, the concept of *sigunakange* remains imprinted in their souls because it implies that whatever problems are faced in the family, the husband and wife and their children always advise each other, b)—maintaining honour, namely, 1). independence. The concept of independence, in the case of family, is interpreted as the ability of the family to meet the needs of life with its family members without expecting the help of other people and not even depending on the family from any party, 2). Limit yourself. Case families from the self-limitation are applied by limiting oneself from leaving the house, receiving guests, 3). Baby-sit. The role and responsibility of the mother when her husband goes to sea is quite significant because everything related to the household is on the mother's shoulders. The case family is quite patient and full of sincerity in caring for their children.

The implications in this paper are that this study has produced findings on the phenomenon of the role and status of the wife of a fisherman's family as input to the local government and in general to prepare fishermen's families in guiding, caring for, educating their children to become skilled and reliable human beings both in the social, maritime or maritime fields as well as in other fields related to social sciences, communication and maritime affairs, as a reference for the development of social and communication sciences, especially studies on the sociology of family communication, and as reference material for social researchers about things

that parents should do to protect themselves when their husbands go to sea or earn a living for their families.

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