

WORKING COUPLE'S COMMUNICATION PATTERNS IN MAINTAINING FAMILY HARMONY

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Abstract

This research aims to find out how husband and wife communication patterns maintain family harmony. The method used in this research is qualitative research with a descriptive method which aims to describe various situations, conditions and social reality phenomena that occur in society involving four husband and wife couples who work in Taman Asri Lama, Cipadu Jaya. The theory in this research uses the Coordinated Management of Meaning Theory with a family harmony aspect approach. The techniques used are interviews, observation and documentation.

The results of this research show that there are two married couples who have good characteristics in terms of mutual understanding. In the aspect of affection between family members, there were two married couples who explained that they did not express their affection for their partners by praising each other and two other married couples often expressed their affection by praising their respective partners. In the aspect of effective dialogue, there were two married couples who had a lot of time with their partners, but two other married couples admitted that they rarely spent time alone with their partners.

Keywords : Husband and Wife, Work, Family Harmony

INTRODUCTION

As social creatures, humans need others' help to survive. It is similar to being in a relationship with the opposite gender because both are fundamentally based on human nature's need for love. Marriage, or the tendency to live together with a partner as husband and wife according to law, is another name for this relationship (Husna, 2019).

Marriage is a precious and meaningful event in everyone's life. Marriage aims to unite two individuals to live together as a halal and religious husband and wife. A husband and wife can be called one family living together under one roof and bound by marriage. Emotions, both negative and positive, are influenced by family. Families with harmonious relationships will foster peace, while families with discordant relationships will experience increased conflict. Every married person certainly wants a peaceful home life.

Law Number 1 of 1974 states that the definition of marriage in Article 1 Chapter 1 emphasizes that "marriage is a physical and spiritual relationship between a man and a woman as husband and wife to build a happy and eternal household, a family based on God Almighty" (NIDA AMELIA, 2014).

A harmonious home certainly requires effective communication. Husband and wife often carry out interpersonal communication when interacting. Interpersonal communication generally refers to face-to-face conversations when participants influence each other's opinions about their communication partners. According to Joseph Devito (1984), interpersonal communication is the exchange of messages between two individuals with inevitable reciprocal consequences. In an interview, a mother and her child, a doctor and a patient, or two people communicate each other (Saputra, 2023).

The peace of home can be maintained if everyone understands each other. Understanding each other means being aware of each other's preferences, dislikes, assets,

and shortcomings. A family environment where members are frank with each other will help husband and wife understand better.

In addition, effective communication between husband and wife is one of the critical elements in creating a solid family life. Effective communication is vital within the home. To develop successful relationships, open interpersonal communication is necessary for relationship maintenance. When two people come from different families, communication is a way of sharing emotions. When couples communicate, they can participate in an interaction system that continuously develops and moves forward as each partner experiences different stages. It includes sharing feelings, parenting, happy moments, and incidents involving problems.

When conflict is minimal, and family members feel happy and satisfied with each other, a calm and happy family is created. It is recognized as *family harmony*. A harmonious family will be formed if husband and wife can work together, appreciate, cherish, love, forgive, and continue communicating (Arifin, 2022).

Adjustment is one of the most challenging problems a husband and wife must face in a marriage. During marriage, husband and wife gradually adjust to each other. Success in marriage will depend on the phases that determine partner satisfaction. According to data from the Central Bureau of Statistics (BPS), in 2020, the number of divorce cases in Indonesia reached 436,512 cases, which increases yearly. If accumulated per day, there are approximately 1,250 people who choose to divorce.

Many factors in divorce were caused by disharmony (37.6%), economy (25.8%), irresponsibility (22.1%), infidelity (10.1%), domestic violence (3.0%), and jealousy (0.25%). This data indicated that disharmony was one of the most critical factors causing divorce between husband and wife (Munthe & Vonika, 2018).

The husband's function is often interpreted as the head of the family, who is responsible for providing a living for the family. Wives must be guided by their husbands to ensure that they constantly move in the right direction. Apart from being a partner, women have a crucial function in the household, namely as a mother who always takes care and guides her children, as well as a loyal companion to her husband.

In the current era of modernization and globalization, women can always be active and participate in various fields in society. Women who were initially only able to work as housewives can now turn into career women who can be equal to men. Over time, a paradigm emerged between women regarding their roles and duties in the family and as housewives. It is because women have two roles simultaneously: housewives and workers.

The phenomenon of working women is not something new among the population but has been found in several regions in Indonesia. Many women have jobs to meet household needs. However, some residents still assume that women who are still working, especially if they are married and have children, are not suitable for their household.

Women are forced to work for various reasons, including cultural differences, natural roles that differ from their ideal, and financial obligations that cause them to support their husbands' families. Those who have had children are often forced to give up their roles as wives and mothers due to this situation. As a result, if this continues for a long time, the relationship between husband and wife in the house will worsen (Islam & Jakarta, 2020).

Working couples have advantages and disadvantages in their marriage. Positive consequences confirm that having a plan in case the partner dies, gets divorced, gets fired, and so on, helps a woman understand her husband better because she is aware of the outside world and life's challenges. When a husband and wife work together, the woman has to handle more household chores besides her job, leading to stress and conflict in the marriage.

Hence, due to lots of workload, they spend a lot of time away from home. Consequently, children do not show affection towards their mothers. Not all married couples who choose to work have poor levels of marital commitment and divorce. Many

married couples who work have proven to maintain the integrity of their marriage (Veronika & Afdal, 2021).

LITERATURE REVIEW

Interpersonal Communication

Devito (1992:11) states, "*Interpersonal communication is defined as communication that takes place between two persons who have an established relationship. The people are in some way connected*". In its broadest sense, interpersonal communication refers to face-to-face communication in which participants influence each other's opinions about their communication partners. *Dyadic communication* is a unique type of interpersonal communication. According to Devito, interpersonal communication is any conversation between two individuals who have a relationship with each other. A doctor and a patient, two interview subjects, and a husband and wife are some examples of interpersonal communication (C. Anggraini et al., 2022).

Therefore, interpersonal communication is considered the most successful because it occurs face-to-face and assists the communicator in determining the communicator's response. Personal contact is the outcome of interpersonal communication that brings the communicator and communicant closer jointly; thus, the communicant more easily accepts what is being said (Julian Ayuri, 2018).

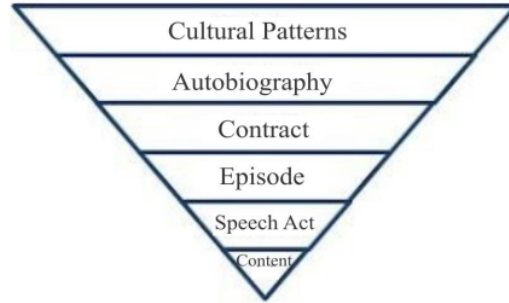
Coordinated Management of Meaning Theory

According to the Coordinated Management of Meaning hypothesis of 1980, founded by W. Barnett Pearce and Vernon Cronen, humans construct their conversational realities, which is fundamental to understanding the meaning of being human. The implementation of different principles depends on communication content, explicit behavior, events, relationships between communicators, individual backgrounds, and cultural patterns, especially how meaning is created in interactions.

Coordinated management of meaning theory is frequently employed in the context of family, culture, and other related factors. People can improve the quality of their social and personal lives by developing their communication skills. According to CMM theory, interaction results in the formation of meaning in communication. Vernon Cronen and W. Barnett Pearce state that people construct meaning hierarchically. Content, speech act, events, partnerships (contracts), life scripts, and cultural patterns are some of the meanings in this theory (Hasugian, 2019).

There are three assumptions of coordinated management of meaning theory, according to W. Barnett Pearce and Vernon Cronen. The first assumption is that humans communicate as long as they have time to speak. Second, human existence influences social reality—a person's perspective on how meaning and action relate to interpersonal interactions. The third assumption is that personal and interpersonal meaning affects information transactions, or this assumption is related to conversation control. A person is responsible for the conversation when two people are talking to each other (Nurhaipah, 2019).

Coordinated management of meaning theorists predict that people will organize meaning hierarchically. To suggest that individuals regulate meaning is to imply that they can choose how much weight to give to a specific message.



Content is the initial step where raw data is converted into meaning. In other words, content is the words used to communicate. Notably, content is still not enough to form meaning in communication. When someone packages messages they want to convey in the communication process in a husband-and-wife relationship, the message cannot be interpreted quickly. Husband and wife conversations will differ in the choice or use of words. However, if these words are chosen in different communications, they will have different meanings.

Speech acts are verbal behaviors such as praising, scolding, promising, threatening, stating, and asking. Episodes have meaning in communication routines and have a class beginning, middle, and end. At this level, the researchers begin to determine the effect of the context of meaning. In a sense, episodes describe the context in which people act. It could be considered that a relationship is an agreement and understanding between two people in which certain expectations regarding behavior are created.

Life scripts are groups of past or present episodes that create a system of meaning that can be managed together with other people. In this life script, the history of each individual's relationships and interactions will influence the rules and patterns of interaction. Life scripts can be interpreted as having similarities to each individual's autobiography.

Furthermore, cultural patterns mean that each of us behaves under social values. These values relate to gender, race, class, and religious identity. Cultural patterns are "a comprehensive figure of the world structure and (a person's) relationship with that structure. A person's relationship with the larger culture becomes relevant when interpreting meaning. Speech acts, episodes, relationships, and life scripts can be understood at this level. Cultural patterns can increase the harmony of husband-and-wife relationships by adding spice. For instance, in typical Sundanese culture, "aing" means a lower caste. However, using this term as the pronoun "I" in dialogue between husband and wife cannot be separated.

Working Husband and Wife

As progress occurs in several areas of life, women and men now have equal opportunities to grow as individuals. When women choose to continue working after getting married and having children, they will appear in public and become the center of society's attention. According to the perspective of this ancient society, women should take care of the house and children.

A wife's decision to work may be taken for several reasons. Apart from generating income, expanding your knowledge base and establishing social contacts are equally important (non-economic aspects). A woman's choice to work impacts the environment, marriage, children, and wife (Ingrid, 2017).

A person may acquire ideals that can form his personality and the growth and development of his family. His family largely shapes a person's personality. Apart from providing economic support, the family has the following goals: love, socialization, education, protection, and recreation. The learning process that family members experience is the result of socialization and the frequent implementation of schooling (Rostiana et al., 2015).

One of society's most important social structures is the family, an institution tasked with ensuring social welfare and the biological preservation of human offspring. One can examine the concept of family from the perspective of social and *cognition*. In *cognition*, a family is a social unit connected through blood. Depending on the *cognition* level, families can be classified as nuclear or extended. In the context of social relations, a family is a group of people who, although not related by *cognition*, are bound through interactions and relationships and influence each other (Saragih, 2021).

In short, the family is a minimal social unit in which a man and a woman, along with their offspring, are united through marriage and given specific tasks. The family provides vital functions that cannot be separated or combined with others. These are the various functions of the family (Kobandaha, 2019):

Educational Function. The tasks are generally referred to families' and particularly children's education. Education has more goals than just imparting knowledge to students; it also involves resolving and strengthening the basic principles that guide educational efforts. It implies that parents are attempting to provide resources and facilities, including educational materials, which increase the effectiveness of education in the family; hence, they can plan the management of education in the family more effectively.

Protection function. The protection function emphasizes the moment of the child in the womb until adulthood and old age, the family still acts as a haven and provides a sense of security, comfort, inner peace, and calm outside the body. Parents provide their family members with bodily protection from hunger, thirst, and other dangers. Meanwhile, mental protection helps family members develop strong psychological resilience; thus, they do not feel stressed later if they face a life crisis. Moral protection allows family members to refrain from wrongdoing and limit their virtuous activities to those in line with their community's standards, conventions, and laws.

Affection Function. The main attribute of a family is the deep emotional connection between its members (partners, children, and husbands). The bonds of familiarity, affection, togetherness, and unity that unite its members are the foundation of a family. Parents must create a loving and happy family to commit to this role. Prospective parents must provide sincere attention and devotion to their children. In the family, there are often various expressions of affection in terms of words, attitudes, behavior, etc.

Socialization Function. The family's responsibility is to introduce children to a broader and more authentic social life. Children need to be raised in an atmosphere where they can make friends, interact with others, live close to their neighbors, and become members of society.

Religious Function. Families must recognize and respect children and group members equally. The encouragement of parental identification on each child contributes to better home education.

Economic Function. Apart from strengthening the sense of unity and closeness between family members, the implementation of family economic functions by and for all family

members has the potential to increase the feeling of mutual understanding, solidarity, and shared responsibility within the family.

Recreation Function. Someone can feel relaxed when experience a calm and serene environment without internal tension, which is fresh and relaxing for them and gives them a sense of independence from daily stress and busyness.

Biological Function. It addresses the biological needs of group members associated with this role. Physical protection, health, and hygiene related to hunger, thirst, cold, heat, and fatigue, as well as physical exercise and stress related to physical exercise, are all included in it. It also has biologically based sexual needs. According to Sarwono (1993), providing for the biological needs of group members is the main objective of the collective bargaining process. Indeed, it is the first **action** each group member must take as a unit, similar to satisfying the wife's desires for food, clothing, and sex.

Gunarsa (2000) defines family harmony as a situation where all family members experience happiness, which is defined as reduced stress, disappointment, and satisfaction with all circumstances and their closeness (self-actualization), which includes social, emotional, mental, and physical aspects (Mawarni, 2017). When one family member is happy with other family members, harmony is created. Psychologically, it can indicate two things: *first*, the development of all family members' aspirations, goals, and desires. *Second*, only a few conflicts occur within and between communities (Ndhohiru, 2020).

Therefore, a family that can achieve harmony, happiness, and satisfaction under any circumstances includes a family that can respond to problems wisely, thereby reducing stress and quarrels between husband and wife and being able to accept each partner's strengths and weaknesses in the context of mutual respect and constructive adjustments. According to Gunarsa (2000), there are several aspects of family harmony, namely (Siahaan et al., 2018):

Affection between family members. Family members expose mutual respect and love for each other. They can feel how good the family is. Family members express appreciation and affection honestly. This appreciation is necessary; hence, each member feels truly loved and recognized for their existence.

Mutual understanding between family members, apart from affection. In general, adolescents expect understanding from their parents. With mutual understanding, there will be no quarrels between family members.

Dialogue or effective communication. The members have communication skills and spend much time on what is intertwined in the family. In a harmonious family, there are several rules for good communication, including providing enough time, listening, maintaining honesty, and having time together with family.

Article Error (ETS)

RESEARCH METHODOLOGY

Missing "," (ETS)

The researchers employed the qualitative method in this research. Lexy J. Moleong, in his book, defines qualitative research as an investigation into the phenomena and experiences of research subjects (Mamik, 2015). The research used the post-positivism paradigm. The paradigm that first emerged in the field of science was post-positivism. Etymologically, post-positivism comes with the term positive, which in philosophy refers to

an actual event that can be felt as accurate (Irawati et al., 2021). Furthermore, this research also employed a descriptive research design. Research that aims to characterize current events, both natural and artificial, is called *descriptive research* (Linarwati et al., 2016).

The research object was how communication between husband and wife works to increase harmony in a relationship. Meanwhile, the research subject consisted of working husbands and wives married for five to 10 years. The primary data researchers used was in-depth interviews with four working husbands and wives who had been married for 5-10 years. The selection of source persons was based on the age of marriage, which was not less than five years and not more than ten years, and the age of the source persons, which was not more than 40 years old.

RESULTS AND DISCUSSION

Coordinated Management of Meaning Theory	Family Harmony Aspects
a. Contents	1) Aspects of affection between family members
b. Speech Acts	
c. Episode	2) Aspects of mutual understanding
d. Relationship	
e. Life Script	3) Aspects of effective dialogue
f. Cultural Patterns	

Based on the results of communication patterns that occurred in working husband and wife couples, researchers proposed some points, such as:

Aspects of Affection Between Family Members

- Content : How do you resolve conflict in the household?
- Speech act : How often does your partner give you compliments?
- Episode : Are there any changes in couples from when they first got married to now in giving compliments?
- Relationships : Why did you decide to keep working after marriage?
- Life script : How often is each parent given praise?
- Cultural patterns: Are there any cultural differences that occur?

Aspects of Mutual Understanding

- Contents : Do you still feel like yourself after getting married?
- Speech act : Does the partner help you to manage the household?
- Episode : Is there any difference between partners in helping to take care of the household from when they first got married until now?
- Relationships : Is taking care of the household a written agreement?
- Life script : How often did your parents help with housework before marriage?
- Cultural patterns: Are there any cultural differences that occur?

Aspects of Effective Dialogue

- Contents : How often do you exchange stories before sleeping with your partner?
- Speech act : How often do you spend time alone with your partner without children?

- Episode : Are there any changes that have occurred to your partner when you first got married to now while you spend time alone?
- Relationships : Is there any agreement to spend time with your partner?
- Life script : How often did you spend time with your family or both parents before marriage?
- Cultural patterns: Are there any cultural differences that occur?

Couple 1: Annisa (28 years old) and Aynal (35 years old) have a marriage age of 6 years

Aspects of Affection Between Family Members	Aspects of Mutual Understanding	Aspects of Effective Dialogue
A - 1 : - +	A - 2 : + +	A - 3 : - -
B - 1 : + +	B - 2 : + +	B - 3 : - -
C - 1 : + +	C - 2 : + +	C - 3 : - +
D - 1 : + +	D - 2 : + +	D - 3 : - -
E - 1 : - +	E - 2 : + +	E - 3 : + -
F - 1 : - +	F - 2 : - +	F - 3 : + -

Couple 2: Putri (32 years old) and Eko (36 years old) have a marriage age of 10 years

Aspects of Affection Between Family Members	Aspects of Mutual Understanding	Aspects of Effective Dialogue
A - 1 : - -	A - 2 : + +	A - 3 : - -
B - 1 : - -	B - 2 : + +	B - 3 : + -
C - 1 : + -	C - 2 : + +	C - 3 : + -
D - 1 : - -	D - 2 : + +	D - 3 : - -
E - 1 : - -	E - 2 : - +	E - 3 : - +
F - 1 : + -	F - 2 : + +	F - 3 : + -

Couple 3: Mawar (31 years old) and Dedi (32 years old) have a marriage age of 8 years

Aspects of Affection Between Family Members	Aspects of Mutual Understanding	Aspects of Effective Dialogue
A - 1 : - -	A - 2 : + +	A - 3 : + +
B - 1 : - -	B - 2 : + +	B - 3 : + +
C - 1 : + +	C - 2 : - +	C - 3 : + +
D - 1 : - -	D - 2 : + +	D - 3 : - +
E - 1 : - -	E - 2 : + +	E - 3 : - +
F - 1 : + +	F - 2 : + +	F - 3 : - +

Couple 4: Ita (33 years old) and Bagus (30 years old) have a marriage age of 6 years

Aspects of Affection Between Family Members	Aspects of Mutual Understanding	Aspects of Effective Dialogue
A - 1 : - +	A - 2 : + +	A - 3 : + +
B - 1 : + +	B - 2 : + +	B - 3 : - +

C - 1 : ++	C - 2 : ++	C - 3 : ++
D - 1 : ++	D - 2 : ++	D - 3 : - +
E - 1 : ++	E - 2 : - +	E - 3 : ++
F - 1 : ++	F - 2 : ++	F - 3 : ++

Based on the tables above, *A, B, C, D, E,* and *F* were *Meaning Management Theory*; meanwhile, *1, 2, and 3* were Aspects of Family Harmony. In addition, (+) or (-) indicates the answer to the question asked by the researchers. The researchers conducted research on communication patterns of working husband and wife in maintaining family harmony using the Coordinated Management of Meaning theory and connected to aspects of family harmony that occurred in the Cipadu Jaya area.

The research results revealed that there was family harmony by helping each other, being open to each other, being mutually responsible for the family, caring, and solving problems well in terms of family harmony among working couples in the Cipadu Jaya. In every family, there are bound to be misunderstandings and a lack of communication between husband and wife, often resulting in husband and wife fighting. Nevertheless, arguments can still be resolved between family members.

In terms of the affection aspects between family members on contents, the first couple often expressed their affection for each other as praises. For instance, the first couple of examples of how they solved problems. Aynal revealed that he preferred to talk directly with his partner. However, Annisa, Aynal's wife, said she often discussed it via WhatsApp. This couple, who repeatedly praised each other, explained that there has been no change in the meaning of speech acts since the beginning of their marriage until now.

Meanwhile, in terms of the meaning of the relationship, this couple explained that neither of them committed when they decided to work together. In the meaning of the life script, this couple admitted that their parents rarely praised them before marriage. Furthermore, this couple had differences in the meaning of cultural patterns. This difference could be seen by them when entering the Eid al-Fitr holiday.

However, the first couple could be pretty effective when caring for the household together related to mutual understanding. They considered that a household was run by two people, not just one person. From the beginning of their marriage until now, they have continued to care for the household together. This couple explained that no commitment was discussed when taking care of the household.

In terms of effective dialogue, the first couple explained that they did not have enough time alone with their partner but could understand each other. The meaning of the content explained that the first couple rarely exchanged stories before taking a break. The lack of time at home was one of the reasons. In the meaning of the speech act, the first partner revealed that they rarely spent time alone with their partner. Meanwhile, in terms of the episode, this couple often exchanged stories before taking a break in the past, but nowadays, it is rarely done because of their busy schedules. For the first couple, there was no commitment to effective dialogue.

Furthermore, the second couple rarely expressed their affection for their partner through praise in terms of affection between partners. When they were married, they rarely praised their partner, and it was different when they were dating and they frequently praised their partner. Hence, to resolve this couple's conflict by giving them a little time to fix their existing problems and, preparing a space to talk to each other. In the episode's meaning, this couple explained that no changes have occurred to their partners. Being in a dating relationship before marriage was one of the reasons why couples knew each other's characteristics. The cultural patterns in this couple were pretty much the same, and nothing changed.

This couple could be effective in mutual understanding because the household was done together. From the beginning until now, this couple still worked on the household

together. They had no commitment or agreement to take care of the household. They rarely helped their parents before marriage, but they were no longer like that when they married. In household matters, they worked together to help each other.

In terms of effective dialogue, this couple rarely exchanged stories before taking a break, but they occasionally spent time together without inviting their children. They stated that it was done after work when there was a suitable time. In the aspect of effective dialogue that occurred in this couple, no commitment or agreement appeared.

Meanwhile, the third couple rarely expressed affection for their partner with praise in the aspect of love between family members. They considered that praise was a form of joke that was thrown at their partner. They resolved conflicts by giving their partner time and then discussing it together. This couple explained that they decided to work because of economic factors in their family.

This couple is quite effective in mutual understanding because the household was done together. However, the meaning of the episode explains that in the third couple, a change occurred in their partner. In addition, at the beginning of their marriage, the partner was more accessible to ask for help compared to now when it was pretty late when the wife asked for help. The third couple did not agree to take care of the household. This couple took care of the household, which was done together.

However, the third couple admitted that they rarely exchanged stories before they took a break in terms of effective dialogue. They often spent time with their partner in other ways. It could not be denied that occasionally, this couple spent time alone with their partner when they came home from work by inviting them to eat without bringing their children.

In addition, the fourth couple often praised each other related to affection between family members. They resolved conflicts by giving their partner time. They considered this method to be more effective than discussing it directly because it could create new problems. In terms of understanding, this couple can be said to be effective because the household was done together. They often spent time alone with their partner by exchanging stories before resting related to effective dialogue.

When a wife decides to work, it must first be discussed with her husband. One thing that husbands and wives must be concerned is family conditions. Did the family conditions at that time allow the wife to work? Ensure the wife has also thought carefully about her wishes so the discussion with her husband can go smoothly.

The household harmony of the four families studied was less than harmonious. It was due to a lack of communication between husband and wife. The author's analysis of the description above regarding family disharmony in working couples was limited to normal quarreling for everyone who has had a household; quarrels were usual, and every problem could be resolved amicably. Husband and wife should be able to position their respective obligations to provide a living for the family. Besides, husband and wife should work together to create a harmonious family.

CONCLUSION

In short, the research results of the four married couples working on Taman Asri Lama Street, Cipadu Jaya, indicated an aspect of family harmony as an aspect of mutual understanding. It was because married couples often did this aspect. They remained united in managing the household together without an existing agreement.

In terms of affection between family members, two married couples admitted that they worked because of economic factors that occurred in their household. Two other couples realized there was no commitment when they continued working together. Meanwhile, in terms of affection between members and the meaning of the content, the four married couples admitted that they solved problems in their household by giving their partner time first and then discussing it together for a while and finding a solution to the problem. Then, in speech acts, two pairs of husbands and wives rarely expressed their

affection for their partner by praising each other. Two other married couples said they often showed affection for their partners by complimenting each other.

The effective dialogue aspect explained how working husband and wife had time together. As a result of the interviews, the researcher concluded that effective dialogue was still less effective. Two married couples rarely exchanged stories before resting; another couple admitted that they often exchanged stories at night before sleeping.

The four working husband and wife couples who were the author's sources explained that before getting married, each couple had been in a dating relationship; when they decided to get married, minimum changes had occurred to each couple from the beginning of marriage until now; going through the dating process became the reason to know the character of each partner.

The research on family harmony among working husbands and wives in Taman Asri Lama Street revealed that the families were not very harmonious. However, this disharmony was only limited to ordinary arguments between people who had a household, and every problem could be resolved amicably or discussed by the married couple.

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