

INTERPERSONAL COMMUNICATION OF COUPLES OF DIFFERENT NATIONS IN PROVIDING UNDERSTANDING OF ISLAM IN THE MOROSI MINING INDUSTRIAL AREA

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Abstract

This study aims to determine the form of interpersonal communication between married couples of different nationalities, namely between Indigenous Women in Morosi District, Konawe Regency, Southeast Sulawesi and Chinese Foreign Workers (TKA) who work in the Morosi mining industrial area, in providing an understanding of Islam. This type of research is descriptive qualitative. The sampling technique was carried out by means of snowball sampling. The method of data collection was carried out by observation and in-depth interviews. The results showed that the basic religious understanding given by indigenous women to their husbands who were converts included how to pray, fast, and provide an understanding to change the habit of eating haram food and the prohibition of drinking alcohol and Islamic teachings to cover the genitals. The form of interpersonal communication is done gradually and slowly. They consistently invite and set an example for their husbands in terms of worship, especially the five daily prayers. The wife also gave an explanation about the teachings of Islam in carrying out daily life such as not being allowed to drink alcohol, eating haram food, teaching covering the genitals and so on. This research can be a guide in building interpersonal communication for couples from different nationalities who often experience obstacles in communicating with each other caused by differences in communication methods and differences in cultural backgrounds.

Keyword: Interpersonal Communication, Chinese Foreign Workers, Morosi, international couples.

A. INTRODUCTION

Morosi is one of the sub-districts in Konawe district, Southeast Sulawesi province. In 2014 the Morosi area a mining industrial area was built. There are two large companies operating in the industry, namely PT. Virtual Dragon Nickel International (VDNI) and PT. Obsidian Stainless Steel (OSS), The company is a company that operates in nickel refining by building several smelters (nickel refining furnaces). Both companies employ foreign workers (TKA) imported from China using a visit visa or work visa. The foreign workers

are experts in the operation of nickel processing plants. Currently, the number of foreign workers who are imported directly from China has reached 600 people who are brought in gradually and will return to their country when their visa validity period ends.

In addition to foreign workers from China, the Morosi mining industrial area also absorbs a lot of workers from Indonesian citizens, both residents around Morosi and people from outside Morosi and even from outside the province of Southeast Sulawesi. The interaction between Chinese foreign workers and indigenous workers as well as people in the company environment resulted in many international marriages, namely between Chinese foreign workers and indigenous women in the Morosi area. Most of these Chinese foreign workers before marrying indigenous people who mostly embraced Islam first became converts to Islam with the help of the village priest. After the Chinese foreign workers embraced Islam, they married in Islam, assisted by the village priest.

Marriage of different nations with different cultural backgrounds with the condition of couples who are new to Islam is certainly not an easy thing for indigenous women who are married to these Chinese foreign workers. They must of course provide guidance for their husbands who are converts to Islam about the teachings of Islam, starting from how to worship and how to live a life based on Islamic teachings. Based on the explanation above, the writer is interested in conducting research on how the form of interpersonal communication between husband and wife of different nations in providing an understanding of Islam.

The previous relevant research was conducted by Harnita (2016), entitled *The Study of Interpersonal Communication in Marriages of Different Nations*. This research, apart from studying interpersonal communication, also examines cross-cultural communication between married couples of different nationalities. Another study was conducted by Rivika Sakti Karel, et

al. (2014), entitled *Interpersonal Communication in married couples from different countries (study on several families in Manado City)*. This study wants to examine the interpersonal communication patterns of couples from different nationalities in Manado City and what obstacles are faced by couples from different countries in communicating. A similar study was also conducted by Rahma Istiqomah (2014), entitled *Stages of Interpersonal Communication in Couples of Different Religions*. This study aims to look at the stages of interpersonal communication and the obstacles faced by married couples of different nationalities. From the three relevant studies mentioned above, it tends to look at the form of interpersonal communication between married couples of different nationalities in general. While the research conducted by the author looks at the form of interpersonal communication of Indigenous Women who provide an understanding of the teachings of Islam to their husbands who are converts. This study also focuses on marriages between Indonesian women and Chinese men who are foreign workers who work in the Morosi mining area. Meanwhile, the relevant research presented above analyzes inter-national marriages between Indonesian citizens and several foreigners who come from different countries.

This research can be a guide for other inter-ethnic marriage actors, especially for those who have converts to Islam. This research can inspire how the form of interpersonal communication in providing an understanding of Islam to their partner. And of course this is the goal to maintain the harmony of a couple's household.

B. METHODE

This type of research is descriptive qualitative. The sampling method in this study was carried out using the snow ball sampling method. Where the researcher will determine a married couple who are natives who are married to Foreign Workers (TKA) from China as key informants. The key informants

will then provide information about the whereabouts of other informants. This process will continue until the sample is declared saturated. Data collection techniques were carried out by in-depth interviews. In-depth interviews were conducted on married couples of different nationalities who were indigenous and foreign workers from China. Observations were made on the daily lives of married couples from different nations.

In addition to getting informants in this study, the researchers also posted in the PT group. OSS and PT. VDNI on Facebook. The group is a public group whose members are mostly employees of PT. OSS and PT. VDNI, people of Southeast Sulawesi who want to get information on job vacancies in the two mining companies and netizens who have concern and concern for the mining industry in Morosi. This post seeks to stimulate group participants to comment so that researchers can get information both regarding the social conditions of the people in Morosi District, at the Mining Industry Company and to get more information about the existence of married couples of different nations in the Mining Industry, Morosi District.

C. RESULTS

The location of this research is in the Mining Industrial Area, Morosi District, Konawe Regency, Southeast Sulawesi Province. Informants in this study are more domiciled in Morosi, around the mining company, namely PT. Virtue Dragon Nickel Industry (VDNI) and PT. Obsidian Stanless Steel which has several subsidiaries. The key informant of this research is JN who is married to YO who is a Chinese Foreign Worker who works as an expert at PT. Virtual Dragon Nickel International (VDNI). They have been married for approximately three years. The term indigenous is used by researchers in this study because this term is used in the Morosi community to refer to native Indonesian descendants.

Based on information from key informants, researchers were able to examine several married couples from other nationalities and obtain information about informants using the snowball sampling technique. The number of informants studied in this study were five married couples. Where the five couples are Foreign Workers (TKA) from China, all of whom are men who marry indigenous women in the Morosi mining industrial area. The table below describes the identity of the informants, age, occupation, marital status and religion of the five couples who became informants in this study. Questions related to religion are the criteria for becoming informants in this study because this study will look at how the interpersonal communication of the husband and wife in providing an understanding of religion. Meanwhile, the identity of the informant does not display a clear name but only in the form of initials for the reason of maintaining the privacy of the informant.

Based on the results of interviews conducted with five married couples of different nationalities, it was found that the form of interpersonal communication carried out by indigenous women who became informants in this study in guiding the religious understanding of their husbands who were converts would be explained in more detail below.

The religious understanding given to foreign workers who are converts to Islam are:

1. Understanding of the five daily prayers

Based on the results of the research conducted by the researcher on the five pairs of informants, it can be seen that the understanding of the five daily prayers is the first thing that is explained to their husbands who are converts. The delivery method is different for each couple. According to JN, the understanding of the five daily prayers had been introduced to her future husband who was a Chinese foreign worker before officially getting married. In addition, JN also provides an understanding of other Islamic teachings that

are very different from the daily habits of her future husband, or the patterns of habits that are often practiced by non-Muslims such as eating pork and drinking liquor. The following is an excerpt from the interview with the informant below

"As far as I know, prayer is the main worship, because prayer is the pillar of religion, so before marriage I did say that if you want to marry me, you must follow my religion, Islam. I also said that a Muslim is obliged to pray five times a day. In addition to praying the five daily prayers, I also said that Muslims are also not allowed to eat pork and drink alcohol and he agreed to do it all." (Results of interviews with JN informant)

After marriage, JN taught her husband to pray slowly and gradually. The understanding of the five daily prayers is explained by the number of rak'ahs at each prayer time, after that learning to memorize the prayer readings. The most difficult thing to do is to memorize the reading of the prayer. So at the beginning of learning to pray, JN's husband only followed his prayer movements while gradually memorizing his prayer readings. It was also said by JN that in performing the five daily prayers, her husband also learned the prayer movements by seeing or being a congregation of his family who lived close to them.

In addition, it was also explained that at the beginning of learning to pray, JN's husband was always reminded of every prayer time but after some time he finally memorized every prayer time so that when the time came he was usually the one who invited him first to pray or joined the congregation to pray together with his wife's family. According to JN, before embracing Islam, her husband was no stranger to Islamic religious rituals because many people in his country in China also embraced Islam. In contrast to the results of interviews conducted with WN as quoted below:

“The way I give understanding to my husband who is a convert to Islam is gradually. Especially when it comes to praying. I taught him Prayer movements and readings and prayers. I always remind and invite my husband to pray when it is time for prayer. Because my husband is not able to pray, I am the imam of his prayer. And now if I pray alone without inviting him, then he will protest with me. In addition to prayer, I also studied the Koran to learn to read Iqra” (Results of Interview with WN research informant)

Almost in line with the communication pattern used by JN in providing understanding and training converts to Islam in understanding the teachings and traditions of worship in Islam, WN also conveys and teaches slowly and gradually with five daily worship rituals. Similar to what JN did, WN informants also always remind and provide motivation in performing worship. So the WN in this case always reminds his husband every time he enters prayer to immediately pray together. However, in the interview, it was also explained by WN that for now her husband is still carrying out the Maghrib, Fajr, Isha prayers because the dzuhur and Asr prayers are at the office and for now he still finds it difficult to do them at the office and is a bit reluctant to do these prayers. in his office environment. Because they are still ashamed of their Chinese foreign workers and the incomplete prayer facilities at the husband's workplace. WN understands this. The following is an excerpt from an interview conducted with WN regarding the explanation above.

"Now my husband only prays Maghrib, Isha, and Fajr prayers with me, because the time for the dzuhur and Asr prayers is at the office, he can't do it himself, and another factor is he may still be embarrassed to pray in his work environment, so I tolerate and understand that. But if it's time off and he's with me, I'll definitely pray with him. After praying, I usually teach my husband reading the Quran ,so now he is learning to read Iqra. So the point is that we

have to be strong first and hold on to our principles because if we are weak then we will be carried away” (Interview with WN, research informant)

There are interesting things from the results of the interview above. WN revealed that a wife or partner whose husband is a convert like himself must firmly hold on to principles and be consistent in providing understanding to partners because if they do not do this, it is the wife who will be carried away by the lifestyle and habits of her husband before becoming a convert. If the wife is not strong in motivating, inviting and giving encouragement in carrying out Islamic teachings and rituals, religious life will not go well, it could even be that the wife becomes lazy to worship. This is what informants call WN as going with the flow.

Based on the results of interviews with the two informants, it can be seen that the types of the two wives, namely JN and WN who are married to Chinese foreign workers, have strong characters and tend to be superior in interpersonal communication within the household, especially in terms of performing worship and providing religious understanding to their spouses. Based on the observations made by the author, the two indigenous women have a good religious understanding, this is also supported by a family background that is quite obedient to the teachings of Islam. However, it is still necessary to get deeper guidance from local religious leaders or religious counselors. It is still necessary to explain to both husband and wife that women should not be the imam of men in prayer because in Islamic teachings it is men who are priests for women. This kind of understanding also needs to be explained to husbands who in this case are converts to Islam and have just embraced Islam.

2. Understanding of Islamic religious teachings such as the hijab problem, the prohibition of eating pork, the prohibition of drinking alcohol, fasting, etc.

Based on the results of the research that has been done, the way wives provide understanding to their husbands is to be told slowly and gradually. In addition, according to the informants, the provision of religious understanding is also supported by the family of the wife. When interacting with the families of the wives of Chinese foreign workers who are converts to Islam, they often see the worship activities of the family. They are also often invited to carry out joint worship such as congregational prayers and so on. The wife's family also often provides explanations related to religious activities and explanations about Islamic religious teachings.

As mentioned above, several informants, in this case the wife, before marrying a Chinese foreign worker, made an initial commitment, especially the problem of habits that must be abandoned by her future husband if they want to become converts to Islam, the basic thing is that they have to give up their habit of eating pork which in Islam is haram and stop the habit of drinking liquor, because it is also prohibited in Islamic teachings. In addition to the basic prohibitions in Islam, namely eating pork and drinking alcohol, the wife also explained the obligation for Muslim women to wear the hijab and cover their genitals. The following is an excerpt from an interview with WN regarding the understanding of the hijab and covering aurat to her husband.

“My husband once asked me why I wear the hijab and cover my aurat tightly, why am I not like the wives of his friends who don't wear the hijab so that they look more attractive and cool. Then I explained to my husband that wearing the hijab is an obligation for Muslim women. Hijab to cover the genitals, namely the parts of a woman's body that cannot be seen except by her husband or mahram. The goal is that the beauty of my body cannot be

enjoyed by other men except my husband. I also told my husband that I married you not in a year or two, but forever and I want to be with you until the end of the day. Thank God he accepted my explanation so he never asked again why I had to wear the hijab, after it was explained he understood it and didn't mind it anymore" (interview with WN wife of Chinese TKA)

Based on the quote above, it can be seen how the wife's persistence in holding the principles in Islamic teachings is of course needed because if she does not have the determination, the wife will follow the flow of her husband's wishes who do not understand the teachings in Islam.

D. DISCUSSION

Based on the explanation of the results of the research above, it can be seen that the form of interpersonal communication carried out in providing understanding is carried out in stages so that the couple can learn their new knowledge well. This way of giving this understanding is actually a process of taking a persuasive action to a partner, where the wife gives messages to her husband so that his husband will follow or want to do what his wife says. In this case, the husband is willing to worship in Islam and understand the teachings and prohibitions in Islam.

This method of providing religious understanding can be explained by using the AIIDDA concept. In the study of interpersonal communication, the AIDDA formula is also known (DeVito, 2016) which is used in the stages of implementing persuasive communication. The AIDDA formulation is an abbreviation of the stages of persuasive communication, namely Attention, Interest, Desire, Decision, and Action. This AIDDA formulation can be used to analyze the forms of communication used by married couples of different nationalities in providing understanding to their partners.

In using the AIDDA concept in providing religious understanding to couples, the first step is attention, which is to lead the couple to pay attention to the messages that will be conveyed. This has been done by the informant in this case the wife, where they give messages related to Islamic teachings in stages but are done repeatedly by always reminding their husbands. For example, reminding your husband when it's time for prayer. Repeated messages will foster attention from individuals. Furthermore, after growing attention, it is hoped that a desire will also grow or what is called desire. Growing desire to perform worship and other religious rituals such as learning the Quran. After the desire arises, of course, each individual will make a decision or in this stage is called a decision. In this stage the individual will decide whether he will do something or not. In this case, whether the husband who converted to Islam decided to commit to performing the five daily prayers, fasting, learning the Quran and so on. After having a decision, then enter the action stage or be applied in the form of action.

It can be seen that in this case the actions of WN and JN in providing religious understanding to their husbands who converted to Islam were very good because they were carried out in stages and this of course yielded results even though the results were not maximized, but what is good news is that their husbands who are converts to Islam have reached the stage of action and this is good news. This of course must continue to be guided and directed by the wife so that the expected results will reach the maximum level.

Based on the results of the research, the authors hope that there will be an active role from religious instructors and Islamic religious leaders in Morosi District to provide marriage guidance and about Islamic religious teachings, especially to married couples of different nationalities. Guidance is given to wives in order to have a broader and deeper insight into Islam because the wife plays a role in providing guidance to their husbands who are converts. Guidance can also

be given to husbands about basic knowledge of Islam such as how to perform ablution, prayer, fasting and others.

One of the obstacles in this research is the limited time because most of the husband and wife are taken up to work. And the language barrier where most of the Chinese foreign workers have not been able to communicate in Indonesian well and fluently. So that in conducting interviews with Chinese TKA informants through the intermediary of his wife who became the translator between the researcher and the informant

The marital life of different nations in Morosi District is a very interesting research theme. Many social problems have arisen as a result of the mining industry in Morosi. Researchers in the field of sociology have the opportunity to conduct research related to social diseases that arise in the interaction between foreign workers from China and indigenous people. Especially related to the number of marriages that occur between Chinese foreign workers and indigenous people which are only legal in terms of religion but are not legally valid so that this can harm women. This issue can also be examined from a gender perspective.

In the field of communication and da'wah, other researchers can also conduct research from the point of view of intercultural communication, namely how cultural barriers are experienced in the households of couples from different nations who have very different cultures. Researchers in the field of da'wah, especially Islamic Counseling Guidance (BPI) can examine the role of religious instructors in Morosi in providing religious understanding for married couples of different nationalities, namely between Chinese foreign workers working in the Morosi Industrial Area and indigenous women both working in the mining industry and local residents. Morosi who interacts a lot with Chinese foreign workers in his daily life.

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