

Interpersonal Communication Among Parents and Children in Fishermen Village in Cirebon Indonesia

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ABSTRACT

Communication is crucial for the fishermen community in Indonesia because most of Indonesia's territory is the ocean. Being a fisherman was one of the backbone professions, and interpersonal communication was a bridge to inherit the traditional values of fishermen who had been passed down from their parents to their children from generation to generation. With communication, the local cultural values of the fishing community would be maintained. This paper discusses interpersonal communication in the basis of Attraction Theory and Theory of Relationship Stage. The writing was reviewed qualitatively using an ethnographic communication approach in fishermen community in Cirebon area of West Java. The study was based on direct observation of fishermen community activities, in-depth interviews, and focus group discussions with community in Citemu Village. The results of the study revealed that fishermen's work was done traditionally by making *wadong*, as well as selling and processing sea product. These activities were communicated by parents to children to inherit the local entrepreneurial value of fishermen. Parental interpersonal communication to children was carried out on the basis of attractions through creating meaning for the similarity of family background, physical and emotional closeness, giving rewards, and involving children in various fishing activities. Parents also paid attention to children's interest in being involved in activities, even economic pressure sometimes made parents use their authority. However, togetherness and the relationship between parents and children were conducted continuously, especially when problems occurred because parents still believed that the closeness and blood bonding would restore and improve the relationship.

Keywords: *Attraction theory, communication ethnography, fisherman, interpersonal communication, relationship stage theory.*

INTRODUCTION

Indonesia is an archipelago country with wider sea area than the land. Two-thirds of Indonesia's territory is ocean which has very large fishery potential and good career prospect as a fisherman. Children as the next generation will also make fisherman as their choice of profession, especially the children from fisherman families.

The culture of fishermen colours the life of the people who carry out their daily activities to search for fish in the sea, process marine catches and make various tools for fishing. These activities are conducted jointly by all family members. Parents try to build values to their children about life as fisherman including local entrepreneurship which has been done through communication while operating various daily activities. A father has taught his child about going to the sea by taking him there at the age of 10 years. A father plays an important role in providing value learning to their children because this will affect family resilience. Family strength and happiness greatly depend on the character and status of the husband. A great spouse is required to educate the children and the family. A father also has a lot more important roles to protect their children (Magill-Evans et al., 2007).

Therefore, we need a supportive communication climate in the family. Family communication climate has a strong influence on the interpersonal communication motive of both parents and children. Differences in communication climate are linked to the marked differences in parents' motives for talking with their children (Barbato et al., 2003, p. 123-124).

Through interpersonal communication in the family, fishermen's children have been introduced early on to the importance of entrepreneurship, especially in instilling value for survival and competitiveness in the fishing world and exploiting local potential as an entrepreneurial basis. The values of local entrepreneurship are passed on by parents to children through spoken language in their daily communication. Communication is believed to be able to become a channel to build mutual understanding between actors to develop certain knowledge so that it has economic and social added value (Rogers, 1983, p.17).

Communication built by parents and children in developing local knowledge in fishermen community was reviewed using communication ethnographic approach. This approach can read the values that are built in the interaction between actors because ethnographic communication is a research approach that discusses the communication behavior of a society, which is referred as speech society in a particular cultural theme. Communication has never been separated from the cultural influences that belong to the group of speech community.

Parental communication to children is inseparable from the background of the community where the family lives. Parental communication to children is based on local values where the social structure of the community takes place because it is the community that creates and acts within its social structure. Social structure always influences the communication process that takes place. Stets and Burke (2005) state, "we must go back and forth and understand how social structure is the accomplishment of the actors, but also how actors always act within the social structures they create" (Chandran & Ariffin, 2015, p.2).

The community groups chosen in this case were fishermen community in the Cirebon area of West Java, Indonesia. More precisely, in Citemu fishermen Village, Mundu District, Cirebon Regency, which is a northern coastal area, where the majority of the population lived as fishermen. The purpose of this paper was to map parents' interpersonal communication in conveying local fishermen entrepreneurship to children. Daily communication by parents to children was related to their activities as fishermen. Almost everyday the fishermen's family were preoccupied with the activities of a father from the preparation before going to the sea, to selling the caught fish. Every day, besides taking care of the household, the mother also adds to the household economy by making *wadong*, a crab catcher. These activities certainly involved children as members of the fishermen family, which became the profession of the majority of Citemu Village people in Cirebon Regency.

RESEARCH BACKGROUND

The ongoing activities in life cannot be separated from communication. Relationships that are built both within the community and among individuals are operated through communication activities. Within a family, each individual as a member has a very close relationship in daily life and continues to create communication activities. Relationships built between father and child, mother and child or between father and mother are developed through communication between one party and another.

Gardner said that interpersonal communication skills allow someone to understand the feelings, habits and desires of others. These individuals are able to interact easily and can collaborate with others practically to produce benefits, welfare and motivation to others. Interpersonal skills are the ability to connect with other individuals; learn from criticism; can face ambiguity; remain calm in an uncomfortable and tense situation (Alavi & Mahbob, 2017, p.30).

Interpersonal communication is built on the interests of those who communicate. Interpersonal communication of parents and children is also built on the interests of both parties. One important factor in building communication is how one party can make the other party interested. According to Attraction Theory, communication is developed because there is someone's attraction to another. The interest built by both parties is determined by many factors. In the view of attraction theory, one builds relationships with the basis of attraction. When someone does not hesitate to describe the attraction with someone, but not with someone else. Someone interested in communicating with another is affected by four factors, namely: similarity, proximity, reinforcement, and physical attractiveness.

Similarity is the existence of affinity with our interlocutor, for example the similarity of principles, and behavior that resembles us (Burleson et al., 1994). Similarity can be built by parties who communicate. The important principles in building common ground will build the same behavior. A father and son look similar because their daily behavior looks the same. A child who sees his parents' behavior everyday is going to imitate. Unwittingly, their behavior looks the same. Community in an area with similar activities will also create similarity. Similarity can be built by parties who communicate.

Proximity is physical closeness, for example the people around us whether we interact in the neighbourhood or work environment, or friends who are emotionally close because of togetherness on a memorable occasion. This closeness is very important for someone in building interaction with other parties.

Reinforcement, that is, we will do an attraction for someone who gives rewards or reinforcement in the range of simple compliment to an expensive cruise. The tendency of someone interested in communicating with others is driven by rewards.

Physical attractiveness and personality make it easy for someone to appreciate the physical attraction of others. This is one of the considerations in building communication. Making more closeness so that it is easier for someone to build relationships with others (Monin, 2003, p. 179-180).

Interpersonal relationships are built by individuals involved in them. The quality of an interpersonal relationship is interdependence. People who are interdependent in their behavior will greatly affect each other. A person's behavior impacts others. Behavior of people who are alien or not interdependent will have no impact on others. Parents' relationship with children is a relationship that is interdependent, so their behavior will impact each other and become an inseparable relationship.

The emergence of disagreement in the relationship that is intertwined often occurs. High dependence on a relationship will also cause various obstacles because of differences in interests that will also arise. In looking at a problem, each relation is very different. A close relationship, for example the relationship between parents and fishermen's children, has a typical pattern because family relationship has their own distinctive cultural characteristics.

In interpersonal communication, it is also required to build relationship. Strong relation is going to survive through various efforts. The Relationship Stage theory explains the stages that are passed in building a relationship, namely contact, involvement, intimacy, repair, and dissolution.

In the contact stage, building relationship is based on initial perceptions, impressions on someone, how the physical looks like, the sound and even smells. An initial description of gender, age, weight is also a consideration. The fishermen also base this consideration when treating their children in the daily activities of the fishermen's family.

Involvement is how to build the involvement of those who will communicate. The similarity in activities and having the same goals will build the involvement of the parties who communicate. Parents and children learn from each other, from their experiences in communication. An important part that must be sought in building relationship is intimacy.

Building interpersonal communication cannot be separated from intimacy. Intimacy is closeness that builds up in communication. Proximity is very dependent on the relationship among the parties who communicate. The intensity of the relationship that exists will increase intimacy. In addition, the problems that arise when resolved properly will actually boost greater intimacy. Parent and child relationship that should easily build closeness, does not automatically occur. Differences in needs, desires, and the world of association can cause a lot of incompatibility. Openness will affect the awakening of intimacy. If one party is open, it will encourage the other party to be open. This will contribute to the development of intimacy (Mackey et al., 2000).

Not all relationships that are built go well. Individual problems may arise and will interfere with the relationship because the parties who communicate are very dynamic. The phase of improving relationship becomes an important part so that obstacles can be overcome, then communication remains effective. Improving relationships is not easy. This depends on the parties who communicate and the extent to which these obstacles arise and disrupt the relationship. The improvements made in relationships accompanied by changes will give hope for a better relationship, so that it becomes the reason for the improvement.

Obstacles in relationships that are not resolved because of various things will make the relationship neglected, and this will always appear. Many good relationships between friends and parents and children are not good because of various difficulties that are not tried to overcome and they choose to just leave it or give up. This will make the relationship neglected, resulting in a breakup of relationship.

Attractive communication and the stages of building relationships are important note to build seamless interpersonal communication among parents and children. In addition, in the ethnographic perspective of communication, communication activities are also viewed as circular process and are influenced by sociocultural environments in which communication takes place, so that the communication process in communication ethnographics involves the social and cultural aspects of communication participants (Kuswarno, 2011, p. 41).

Fontaine and Richardson, stated by Mustaffa et al. (2018, p. 23) also emphasize that the field of communication has much to offer in understanding the portrayal of a specific cultural character. Communication offers several distinctive contributions. These contributions are oriented towards understanding, explaining and perhaps predicting specific interactions attributes that are constructed among members of a specific culture, the interactions and cultural formations in the interactions are rooted in the natural process.

Ethnographic communication views the communication competencies possessed by communication actors will greatly help speakers in communicating. To support communication competencies, it is necessary to analyze the interaction of communication actors in their communication activities. Normatively, the interaction will take place well if the communicators are capable of the communication competencies. These competencies will help speakers use and interpret the messages conveyed by members of the speech community.

METHODOLOGY

This paper used ethnographic communication approach. Ethnographic approach was used to see the culture of interpersonal communication between parents and children. Ethnographic communication is a research approach that addresses the communication behavior of a society referred as speech society, so that language becomes a medium of public expression in the context of their respective cultures. Every society constructs its own language, which will distinguish one community from another. Language becomes medium of expression among certain societies. Sapir (1929) revealed, no two languages are really the same to be considered as representing the same social reality. The world of different societies lives in a 'different world'. Strictly speaking, they live in the same world but with different 'language labels' (Hamzah, 2018, p. 339).

The message conveyed in interpersonal communication among parents and children has never been separated from the construction effects of the social and cultural realities possessed by the community groups. In the context of this paper, the ethnographic approach to communicate saw the use of language in the communicative behavior of fishermen communities that were influenced by the culture of fishermen community. In ethnographic communication, individuals when communicating will be influenced and regulated by the sociocultural rules from which they originate and where they communicate. Ethnographic communication views communication behavior as behavior that is born from the integration of three skills that individuals have as social beings, namely linguistic skills, interaction skills, and cultural skills. These three skills are referred as communication competencies.

Citemu Village Community is a fishermen community so the various activities created were inseparable from the fishermen's culture. Ethnographic communication method was utilized because researchers want to see how interpersonal communication among parents and children was built in the background of fishermen's culture. In this study, the subjects of the study were parents and children in families in the fishermen community of Citemu Village, Cirebon Regency, West Java, Indonesia.

The data in this paper were obtained through in-depth interviews, observations and Focus Group Discussion with the fishermen community. The in-depth interview explored data on the lives of fishermen in Citemu Village, especially how parents built communication with children in their daily lives in the family in fishermen's cultural environment. Interviews were conducted to parents of both fathers and mothers of fisherman families in the Citemu village. Observation was operated by looking at the communication built among parents and children in various activities related to the world of fishermen which include preparatory activities for the sea, activities for making *wadong* together, and children's activities to welcome fish caught by their parents. The FGD was conducted with parents by telling each other and sharing experiences on how to convey the entrepreneurial culture of fishermen to children.

Interpersonal communication between parents and children built in the Citemu fishermen Village with a background of fishermen culture would be mapped. From the mapping, communication patterns were going to be obtained. With ethnographic communication approach, entrepreneurs would also see the content of interpersonal communication in the fisherman community. Then, interpretation of the communication culture was conducted to identify the interpersonal communication culture. Hopefully, by doing these steps, the entrepreneurship value of fisherman community could be captured.

The first step was to describe and analyze the communication patterns that exist in a community by identifying communication events that occurred repeatedly. Communication events become part of communication activities carried out by members of the speech community. Communication activities in ethnographic communication are seen as a circular process and are influenced by the sociocultural environment in which communication takes place, so that the communication process in ethnographic communication involves the social and cultural aspects of the communication participants (Kuswarno, 2011, p. 41).

The communication component is used to identify a communication event. Components of communication according to the ethnographic perspective of communication are: participants, the setting, the purpose of the participant, content in the message, the form of the message, the rules of interaction, and the genre or type of communication event (Ibrahim, 1992).

In a communication event, it is also necessary to study the meaning of communication. The meaning of communication examines how a communication event has meaning for participants involved in the communication event. The meaning is generated from the interaction of the various components that make up the communication event.

RESULTS AND DISCUSSION

Communication Patterns of Citemu Fishermen's Community

The communication pattern in the fishermen community of Citemu Village could be revealed from communication events that occurred repeatedly in the daily activities of the community, especially in the activities of fisherman families as members of the speech community. This communication activity was a circular process that was influenced by sociocultural coastal fishermen villages.

The communication activities of fishermen community were described from communication events, communication components, and communication meanings. The communication component in the ethnographic perspective of communication was used to identify communication events in fishermen community, which included:

- Participants, namely members of the speech community involved in communication events, which are all members of the Citemu Village community.
- The setting was the location of the village in the coastal area, a fishermen village. Communication time happened when carrying out typical daily fishermen community activities, namely sea preparation activities, fishing activities, and after-sea activities, as well as leisure activities on a daily basis. These activities occurred repeatedly every day and was carried out by every fisherman family, both at the same time and in each house.

- The purpose of the participant or communicator in each activity was to communicate every activity carried out and things around the activity, especially when parents communicated it interpersonally to the child, with the intention to provide knowledge and shared experiences about working as fishermen and local entrepreneurial opportunities that could be done by their children.
- The content of the message was about the intricacies of parents' knowledge about being fisherman, about fishing activities, processing fish-catching as business opportunity, and making fishing gear.
- The form of the message was through verbal messages, speaking verbally between parents and children, as well as nonverbal messages when doing fishing activities directly.
- The rules of interaction, namely the existence of rules agreed upon and shared by members of the Citemu Village community, although not in writing, and the rules in each family of each fisherman.
- The genre or type of communication event was the communication event based on the sociocultural activity and values of the fisherman community.

Sociocultural of Citemu Fishermen Community

Citemu Village, located in Mundu District, Cirebon Regency, has an area of around 763 hectares with a population of about 4000 people with total of 1,126 families. This village is located in the coastal area, so the majority of the population is 92% who have livelihood as fishermen and go to the sea every day to find fish. Results from fishing are usually sold at the fish auction site in the village which is located not far from the coast. Beside being sold directly at the auction site, the sea products are also partially processed into salted fish. Besides fishing, they also gain income from making crab traps that they call *wadong*. In addition, some fishermen also earn money by becoming salt farmers. The welfare level of these fishermen community is still in the poorer class.

As fishermen, the people of Citemu Village go to sea almost every day, except when the weather condition is bad especially during the rainy season, which they called the west wind season. This fishing activity in the community is known as *miyang*. To do *miyang*, a series of activities are needed which usually are not only done by the father himself, but involving all family members, from preparing to go to sea until post fishing activity. Even children have been asked to help their father go to sea. If this activity was operated in the sea area around the Cirebon coast, it would only last overnight, leaving in the afternoon and returning the next morning. However, when fish obtained was low in quantity, the range of fishing locations was even further to the coast of Jakarta, which could last for 2-3 days. Some fisherme also reach up to the Sumatra ocean, so they spend almost a week for fishing.

Meanwhile, other children who do not go to sea are also involved in helping the work of their parents, especially their mothers, by participating in making *wadong* or helping to peel the catches of crabs. Thus, these fishing activities are carried out collectively by all family members.

Fishermen in Citemu Village are traditional fishermen, who learn from direct experience. Therefore, the profession as a fisherman was carried forward from generation to generation, meaning that parents hand down this profession to their children. Parents pass

down the values of fishing to their children, so that in the future their children would also be expected to become fishermen inheriting the profession of their parents.

Inheriting the fisherman's culture by the community was done through various daily activities. For the Citemu Village community, the lives of fishermen is woven in their daily lives, so the daily activities in the family and community were also inseparable from activities related to the world of fishermen. In the morning, a father prepares *miyang* equipment for the evening. The father receives help from mother and sometimes from his child.

If it is during the fish season, a father would ask his son, who is over 12 years old to join him for *miyang* activity. When participating in *miyang*, the boy does not attend school. Meanwhile, girls help Mother to prepare supplies for the sea, but they still go to school as usual. After school, a girl would help her mother make *wadong* until late afternoon. The family would be busy again with the activity of welcoming the father and son who came home from *miyang* the next morning. Then they would tidy up the catches, equipment for fishing and prepare the food stock. Welcoming the fathers and children at the beach from the village is done with other families, because in one boat joined several fisherman families.

The culture of fishermen was clearly reflected in the lives of the Citemu people. In various activities of fishermen who were mostly collective, mutual assistance and cooperation were important. To go to sea, not a few costs were incurred. The joint venture system would ease the burden on fishermen, for example, the cost of diesel fuel could be borne by 3-5 families because the boat was used together. The catches were also managed and sold together with other fishermen's families, all of which sold collectively, whether sold directly or through the fish auction site. Likewise with making *wadong*, in front of one of the houses, it was often seen that mothers and their daughters talking while making *wadong*. The *wadong* was not only used by themselves, but it was also sold on the market. In fact, there were also collectors who were taken as brokers for sailing in other regions.

Table 1: Fishermen family activity in Citemu Village

Activity	Father-Son	Mother-Daughter
prepare for <i>miyang</i> , kind of fishing net prepare boat and fuel	v	
	v	
prepare for <i>miyang</i> fish bait		v
the making of <i>wadong</i>		v
sea catches auction	v	v
The making of slated fish		v

Family togetherness in welcoming the fish catches from the sea indicated lively atmosphere in the morning or afternoon. Children participating in various activities of their parents' fisheries learned about local entrepreneurship. Children were taught to find fish in the sea as the source of family income. Making *wadong* was one of the way the family earned more money. Furthermore, they also helped their parents to sell fish on a small scale to outside community that came to Citemu Village to buy fish. This local entrepreneurial culture was learned directly by children from their parents while conducting daily fishing activities.

The fishermen's children had started to recognize and were even involved in fishermen activity to help their parents. The closeness of children to the profession as fishermen and the various businesses developing around the fishing profession had indeed been known for quite a long time, even from their childhood. This activity underlied the

importance of family position and function as the most fundamental social unit in society because the reality built into the family would contribute to the community. Families remain as the fundamental unit of society and various researchers have hypothesized that this is the reason why they remain a stronghold in the community. They are considered to have importance in the socio-economic realm, furthering their contributions to the society (Shaw, 2008 with Alesina and Giuliano, 2007, stated in Agonos et al., 2015, p.85). Agonos et al. (2015, p.85) also stated that Shaw (2008) said 'Families, in order to maintain their relevant contributions, are assessed through family functions such as cohesiveness, adaptability, and communications, among others. It has been noted that family functions are improved by leisure while family time, family activities, and family vacation locations contribute to the changing ideologies'.

Culture in Interpersonal Communication

As a traditional fisherman, the family had an important role to pass on values about the lives of fishermen to their children. Through communication, fishermen's cultural heritage and entrepreneurial values were handed down to children. In building communication, it was necessary to attract both parties, both parents to children and children to parents. Communication was built because of the attraction between the two parties, both from parents and from their children.

This attraction arises because of similarity. Similarity is the existence of similar things with our interlocutors, for example the similarity of principle, and behavior that resembles us (Burlinson et al., 1994). Similarity can be built by parties who communicate. Important principles in building common ground will build the same behavior. A father and son look similar because their daily behavior looks the same. A child who sees his parents' behavior everyday is going to imitate. And unwittingly, their behavior looks the same.

Community that was in an area with similar activity would also show similarity. The people in Citemu Village who were mostly fishermen also had many similarities. The family of fishermen in Citemu Village also had many similarities, including among parents and children. This similarity encouraged both parties' interest in communicating. This relationship among parents and children was due to various similarities to complement each other. Parents working as fishermen performed various daily activities that were not far from the life of a fisherman. Preparing various equipment to go out to sea and making nets and *wadong* on the sidelines of family free time encouraged children to do the same activities in their daily lives.

What was communicated by parents to children was also mostly related to activities as fishermen, namely conveying messages about the lives of fishermen, through story, conversation and activities related to fishermen created with children. Activities carried out jointly by the fishermen's family were *miyang*, making *wadong* or selling fish catches. This was when parents established communication with children. Children were interested in communicating with their parents to find out many things about fishermen. In addition, children and parents also needed each other and become complementary to each other in carrying out daily fishing activities. In the context of interpersonal communication, the similarity in interpersonal local culture communicators was easily identified. The fishermen village whose same life pattern also went into the family with the same communication pattern.

In addition to the emergence of many similarities, physical and emotional closeness in communication were also the main attractions for communication. Parents and children were physically very close because they always stayed together. Physical closeness become the initial stage that was built when interacting. The closest person become the top priority of interest in establishing communication. Children and parents who often met from waking up to the night encouraged intensive communication.

With the background of fisherman culture, the communication built was also mostly related to fishermen's activities. Motivation to go to school in children in the morning was often defeated by the talks of parents to accompany their father. Children also often agreed because this was an important experience for them, which was not taught at school. Meanwhile, children around 8-9 years old communicated with their parents while doing *wadong* activities together after school. Communication was also done while welcoming fish catches from the sea in the afternoon or morning.

The tendency of someone interested in communicating with other was affected by received rewards. A father talked about his plans for his son. Beside asking for help from a child, he also taught them how to become fishermen from an early age. A mother taught her daughter to make *wadong* which eased her work and increased family income, and it helped the child improve her skill. For children, this was interesting because they enjoyed being involved in this work and they also got rewards in the form of increasing their allowance. This joint activity among parents and children also built intensive communication. The child who was making *wadong*, eventually became engaged in activities that had economic value for the family.

One of the factors that makes people interested in communication is physical attraction. It's easy for someone to appreciate someone's physical attraction. This is one of the considerations in building communication. Making more closeness so as to facilitate building relationship with someone (Monin, 2003, p. 179-180). The family of fishermen in Citemu Village did not always involve all children in their fishermen activities. Besides considering the age of the child, parents had a tendency to only invite children who they thought were capable. This ability was very broad in meaning, more importantly the child had to be willing and diligent. If not, then parents chose not to invite him. Sometimes, a boy was very compact to be partner with his father to look for fish in the sea. A mother was compact with her daughter to make *wadong*. However, parents often did not involve their children in activities in case there was no pleasant response from the child because they were more interested in other things.

Parental and child interpersonal communication was included as building strong relationships. The stages in building relationships began with building contact. Children were seen differently in the eyes of their parents. Parents could conclude that one child was strong enough to follow in his father's footsteps at sea (diligent and did not complain too much). While his older brother, even more mature, was difficult to accept his parents' invitation to go to sea. This view was based on the experience of parents building relationships with their children. The same point of view was true for children. At the same age, there were children who already had quite high experience and interest in fishing, but some were not interested. Although parents often invited children to follow based on their interest in fishing activities, there were also parents who forced their children because of the pressure of the family's economic needs.

Meanwhile, communication openness was rarely built on fishing community because the authority of parents who were still so strong hierarchically as people who had to be followed and prioritized. However, closeness and togetherness among parents and children was slowly built through various activities, for example when the father and his son spent time almost all day together, so that closeness was built. Likewise the girls with their mothers, making *wadong* while having a conversation would lead to the awakening of intimacy.

In addition, gender and age were also consideration on how to treat their children. Boys who were of sufficient age and physically fit would be perceived as capable and ready with appropriate activities. They would be invited to conquer the ocean by going out to sea together. Whereas children who were younger only waited on the beach and helped bringing fish catches. For girls, activities carried out with their mothers were making *wadong*, processing and selling fish.

In building relationships among parents and children, problems sometimes arise. To improve the relations, repair were usually accompanied by changes in the expectations of the actors in the relationship. Parents wished that teaching various activities of fishermen to children would induce them to continue the work of their parents. When children were able to accept these expectations, parents would continue to encourage them, even parents would continue their hopes by sending their children to marine vocational school. However, If the children did not want to continue their profession, parents would compromise, such as by changing their hopes that their children would be able to work in a factory. However, if there was no solution to the problem, this parent and child relationship was frequently neglected. They did not try to fix it and they hoped the conditions would change naturally.

Many conflicts that occurred eventually found their solution. When children rejected the invitation of parents to help their work, it was often overcome by imposing their will on their children. Some children even chose to leave their home and stayed at their friend's house because they rejected their mother's invitation to make *wadong* and preferred to play. There were parents who just let it go; it finally improved after some time. These parents still believed that the closeness and the blood bond of parents and children would restore their relationship as before.

The firmness of parents in Citemu Village was because of their understanding of the cultural character that had been built for long time and that understanding influenced the character of the communication of the community as well. The field of communication has much to offer in understanding the portrayal of a specific cultural character. Communication offers several distinctive contributions. These contributions are oriented towards understanding, explaining and perhaps predicting specific interaction attributes that are constructed among members of a specific culture, the interactions and cultural formations in the interactions are rooted in the natural process (Fontaine & Richardson, 2003, stated in Mustaffa et al., 2018, p.23).

Interpersonal Communication Pattern in the Citemu Fishermen Community Culture

Interpersonal communication among parents and children in the Citemu fishermen village was tied to the background of the lives of fishermen. Tylor (1871) said that culture is a whole complex that includes knowledge, beliefs, art, morals, regulations, customs, and any other capabilities or habits acquired as members of society. In addition, Kuper (1999) said that culture is also a collective identity that concerns the society and the collective elements rather than the individual's nature. Reflecting these two definitions, there are certain elements that

are learned or adapted by humans so that they become a way of life in society. In fact, culture is passed down from generation to generation through socialization processes in society. Individuals in a society share a set of similar symbols based on their social experiences (Annuar & Febriansyah, 2018, p.139).

Intensive communication was built in various activities related to fishermen. Father asked his son to accompany and help to do *miyang* at sea. Communication was built because of the attraction of parents to children in terms of emotional closeness, physical fulfillment of the requirements to go to sea, and father's desire to teach children how to fight in the sea in finding fish.

Interpersonal communication of parents and children was also necessary to be built. Contact should be done consistently. Fishermen's activities encouraged father and child to have intimate relationships. Parents had long and intense conversations with children. However, conflicts occurred sometimes due to various things. This was resolved by the parents by persuading even half-forced. Small conflict often arose, but both father and son problems were resolved by focusing more on work, especially when doing *miyang* requires cooperation.

A girl or boy under 10 years of age often participated in making *wadong* with her mother along with other neighbors. This joint activity process built interpersonal communication between mother and child. Activities requiring a long time and staying in a place builds the intensity of communication. Mothers were interested in communicating with children, talking about anything including lessons in school so that children felt comfortable at home to make *wadong*. The reward factor was also an attraction because children would get wages from selling *wadong* to collectors. Relation was also built continuously. Persuading was not only done at the beginning of the activity, but as long as the activity was going on to keep the child in the place. Small conflict sometimes appeared sometimes left by the mother so that the child would leave the place. But when the work had not been completed, the mother would ask the child to help resolve it either by persuasion or by giving a little push.

The fishermen's children were familiar with the coastal environment, the potential in the sea and the beach they had known since childhood. They had already known well the places that had a lot of fish potential, areas on the beach that could be fitted with bait to find crabs, and various types of fish that existed in the area. Furthermore, they were able to tell well about fishing, and some of them had experienced firsthand how to fish in the sea, looking for crabs with traps "*wadong*", and processing fish caught by fishermen after getting off the boat. The fishermen's children had already known a lot of the natural potential in their village. Children were able to express themselves by communicating through daily activities. The girl was busy having a conversation with her mother during the process of making *wadong*. At night, father often communicated with his son while preparing equipment to go to sea. Family leisure time which was often used to carry out joint activities played important roles in building positive family experiences. Family leisure plays essential roles in family life as it produces positive family experiences for both the parents and children (Elliot, 2010). Problem solving and other activities allow family members to bond with each other and strengthen their relationships (Agate et al., 2009, stated in Agonos et al., 2015, p.85).

Events and activities in this family will be able to build effective interpersonal communication. Effective communication creates an atmosphere that allows family members to express their differences as well as love and admiration for one another (Manap et al., 2018, p.238).

Entrepreneurial Culture in Communication Pattern

Intensive interpersonal communication among parents and children in Citemu village was characterized by activities related to fishermen. Since childhood, children had been used to doing good work on *miyang*, made *wadong*, sold catches at sea, and made nets. Children had been taught various activities related to entrepreneurship through interpersonal communication among parents and children. Parents taught techniques for fishing in the sea, showed the direction of sailing ships, taught how to deal with high waves. Children through communication with their parents at the age of 11 had experienced firsthand how to go out to sea and what the results and benefits were for them. Likewise, a mother taught perseverance in making *wadong* for girls or young boys. *Wadong* would be sold and money would be made for family needs.

Fishermen work was carried out from generation to generation, meaning that parents transferred their capabilities to their children. Then the fighting power of the children in the fishermen village was worthy of attention. Even when they were still in elementary school, they were able to work to help their parents more than other children of the same age. The character of an entrepreneur was seen in children through their daily activities. Princes defines that entrepreneurs are people who are creative, dynamic and innovative, willing to take various types of risk and courage to face all the challenges that can not be predicted and predictable, through creativity and the power of the will (the will power) to achieve success (Christianti, et al., 2015, p.66). Interpersonal communication built through the activities of fishermen fosters an entrepreneurial spirit for children from childhood. They taught, tried, and experienced directly through parental communication to children in various fishing activities.

CONCLUSION

The character of a tough fisherman's life was a latent potential that could be a local advantage in entrepreneurship education for fishermen's children. Building motivation, introducing successful figures in entrepreneurship and the world of fishermen, as well as building dreams in the future would bring pride to children in their lives and professions as fishermen. Entrepreneurial characters would build superior children's character in the future.

Entrepreneurship culture arised in parent and child communication through service activities carried out jointly among parents and children. Communication that was done when operating various activities of the fishermen become experience and entrepreneurial knowledge based on the typical cultural character of fishermen.

Interpersonal communication among parents and children was awakened due to the interest of both. Parents and children were interested because there were similarities among them, both physical and behavior. Physical closeness made communication easier. The intensity of meeting every day encouraged communication among them. Reward that was often given by parents to children also induced communication to continue.

Building interpersonal communication was done by parents in children by building relationships continuously, continuing to maintain contact even when conflicts sometimes occurred. Openness was built in a simple way to strengthen these relationships. The ups and downs of economic conditions was an obstacle that interfered the establishment of effective interpersonal communication among parents and children. This was attempted to be resolved naturally, based on experience by both parties. The relationship built among parents and

children through various activities maintained by the fishing community of Citemu Village continuously.

Ethnographic communication was able to see the cultural background of fishermen community, which was very thick coloring communication built among parents and children. Ethnographic communication was an approach to capture cultural values that existed in the communication process through patterns of interpersonal communication among parents and children. This was important when cultural case was used for effective communication. How the programs were accepted by the community depended on the cultural values of the local community. Beside having strong fisherman culture, the fishermen community in Citemu Village also built strong lives in instilling the spirit of fishermen through various activities for children. Making *wadong* with the daughter and looking for fish with the son become tradition. Tradition that was always communicated through various activities.

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