Communication Pattern in Balinese Family  
(A Study of Nuclear Family’s Communication Pattern in Communicating Bali Aga’s Custom in Tenganan Pegringsingan, Karangasem, Bali)

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Abstract

Custom and family have a very close relationship, particularly in continuing the ancestors’ tradition that exists in Tenganan Pegringsingan. In doing this role, there is an interpersonal communication between parents and children. This article explores interpersonal communication pattern in nuclear family in order to maintain ancestors’ tradition in Tenganan Pegringsingan that still survive until today. The theories applied are interpersonal communication, family, and society’s culture in Tenganan Pegringsingan that deals with the everlasting custom in Bali Aga in Teganan Pegringsingan itself. Through communication pattern in the nuclear family, communication is an important factor determining the continuance of tradition that exists in Bali Aga village, Tenganan Pegringsingan, Karangasem, Bali.

Keywords: ritual, culture, tradition, communication pattern

Introduction

Culture phenomenon of Bali Aga in Bali Island becomes an interesting object to be explored. The society still upholds the ancestors’ tradition in their daily lives and it has become a must for them to do it. This Old Bali culture does not exist in many places and even not all Bali societies know how this Old culture still exists in Bali. As we know, Bali is an island which is famous for globally tourism centre that makes many foreign tourists visit it. Old Bali (Bali Mula) which is more popular as Bali Aga village has one cultural value that strengthens the derivation of the presence of native Bali society in Bali Island. Civilization owned by Bali Aga’s society cannot be separated from the elements of old tradition that is inherited. This Old Bali culture is generally called as Bali Aga’s culture by Bali society. This inherited tradition is also different from the general habit done by Bali society in Bali Island. Bali Aga village with its custom has several things which are prominent from this culture. We can see it from its traditional settlement, custom system that rules and binds family’s lives of its society, ritual tradition or rituality that is conducted almost everyday and becomes the routine, having calendar which based on Tenganan Pegringsingan’s calculation, never implement corpse burning, producing Gringsing woven cloth which only exists in Tenganan Pegringsingan, having ritual of Perang Pandan Dance as the symbol of gratitude to Indra God, having a very long ritual as a process for a boy to his adolescence which is called as Metruna Nyoman, and having celebration of Caka’s New Year that has the different pattern from that of Bali’s New Year in general. Those things are one of uniqueness that exists in the lives and routines of Tenganan Pegringsingan’s society as the picture
which indirectly demand its people to maintain this tradition.

According to Dean C. Barnlund, this interpersonal communication is meant as the meeting among, two, three, or possibly four people which occurs spontaneously and unstructured (in Wiryanto, 2004: 13). Otherwise, in Bittner’s thought, interpersonal communication is a process of delivering message by one person and the receiver is either person or a small group, with its various effects and opportunities that gives the soon feedback. Bittner also states that interpersonal communication may occur if the sender conveys information in the form of words to the receiver and uses the media of human voice (Wiryanto, 2004: 32).

In this case, interpersonal information channel is often used in observing the structure of the family. According to Trenholm and Jensen, typical interaction in the family shows communication network (Wiryanto, 2004: 34) in which the network is centered in one of the members of the family who becomes the gate keeper in ‘netting’ information which will be conveyed to the family. In contrast to Ednan Roger’s statement, that such interpersonal relationship can form the social structure that is created through communication process. Communication happens in this case seems to be the sibernetika process (feed-back) that gives the self-confirmation in keeping relationship with other people (Wiryanto, 2004: 35).

I Wayan Gara’s research (2006) reveals the problems of characteristic, structure, and Samodana implementation in the context of Usaba Sambah. The research entitled “Discourse of Samodana Usaba Sambah in Tenganan Pegringsingan Society: A Study of Cultural Linguistics” becomes a result of some books that examine the research of culture and language which is important for Tenganan Pegringsingan’s society. In his research, Wayan Gara discusses more about how the implementation, structure in the society, characteristic of Tenganan Pegringsingan’s society deals with the ritual implementation and the rituality that is Samodana Usaba Sambah itself.

Besides the research conducted by Wayan Gara, there are other same research such as Sartini’s (1998) that reveals about structure, cohesion, function, and meaning. Whereas Jendra, et al’s research (1975-1976) reveals about dialectic variations of Bali language that occurs in the Mountain of East (Tenganan Pegringsingan) as a dialect of Bali Aga. Therefore, from many researches that become referent of Tenganan Pegringsingan’s society, this article is the research findings dealing with communication science which is firstly implemented in Tenganan Pegringsingan, Karangasem, Bali. This article can be the view in communication science which also has the concern toward the local culture that now is starting to be faded by the advance period and modern technology. Research question that is going to be revealed in this research is how nuclear family’s pattern communicates Bali Aga’s custom in Tenganan Pegringsingan, Bali.

Research Method

Entirely, the type of this research is qualitative descriptive research. This research applied ethno-methodology study that points the communication phenomenon study, behavior and daily lives of society. Qualitative research method is one of the research procedures that results the descriptive data in the form of written expression of people and their behavior which are observed (in Moleong 2005: 4).

The research is conducted on the field in order to observe and get the data based on the perspective of the researched-subject. The researcher is also helped by other people whose job as the main data collector. Human as the instrument in this case can be connected with respondents or other objects, and in fact it is only human who can understand the linkage of realities that occurred on the field.

This research applied qualitative method through observation, interview, or document study. Qualitative research demands more on one direction of arrangement guidance of substantive theory which comes from the data. By using inductive analysis, the efforts of data collection do not mean to prove hypothesis which is formed.
before the research is conducted. In this research, analysis is the form of abstraction based on the collected parts which later is grouped. From the theory arrangement in this process, the amount of the collected data will connect each other (Moleong, 2005: 10).

Descriptive research that is meant in this article is kind of research that gives the picture or description of an event as clear as possible without conducting treatment to the researched object (Kountur, 2003: 105). Generally, descriptive research applies survey as the data collecting method.

Ethno-methodology is a term used for many research reports such as ethnography, which also influences the development of qualitative research, Bodgan and Tyalor (in Sutopo, 2002: 29). Ethno-methodology less or more stresses on the main researched subject and usually is less conveying or explaining method used by researcher. This study observes how individual creates and understands its daily lives or the achieved method that will be used in the daily lives that is studied.

Research Location

This research is conducted in Traditional Custom Village of Tenganan Pegingsringan, Karangasem Regency, Bali. The reason why the research is conducted in Tenganan Pegingsingan is because the researcher sees that this village has specific culture, unique custom and tradition and it is different from that of Balinese Hindu in general. Although having the sameness of becoming the majority in Bali society, Tenganan Pegingsingan’s society prefers to be called as Bali Tua society (Bali Aga/ Bali Mula). Different from the lives of Hindu’s Society that is heterogenous in general, Tenganan Pegingsingan’s society still has culture tradition and strong custom ritual. The tradition is believed as the ancestors’ legacy that is inherited from generation to generation that cannot be changed through modern period.

Environment and daily lives of Tenganan Pegingsingan’s society in keeping and maintaining Bali Aga’s tradition depends on the role of the parents. The importance role of parents is in purpose to keep the conducted-tradition inherited by their children as well. In short, this inherited tradition later will still be conducted by the next generation. From the previous phenomenon, it can be examined how far are nuclear family’s role in communicating Tenganan Pegingsingan’s custom to their children.

Theoretical Framework

This qualitative research with the study of ethno-methodology refers to some theories that become the base for this analysis. There is one basic theory that is more specific as the reference for research that is related with communication phenomenon in nuclear family of Bali Aga’s society in Tenganan Pegingsingan.

Interpersonal Communication

Communication term is derived from Latin word Communis which means making togetherness or building togetherness between two people or more. The word communication also comes from Latin word Communico which means share that is expressed by Cherry (in Cangara, 2007: 18). Everrent M. Rogers as the sociology-expert of America villages who has given much his concern to the communication research study, particularly on the invasion spread, made a definition that “Communication is a process in which an idea is shifted from one sender to one or more receiver with the purpose to change their behavior” (Cangara, 2007: 18).

According to Dean C. Barnlund, this interpersonal communication is defined as the meeting between two, three, or four people which occurs spontaneously and unstructured (in Wiryanto, 2004: 13). On the other hand, Bittner’s thought proposes that interpersonal communication is the message delivered by a person and the receiver is other people or a small group, with various consequences and opportunities that gives the soon feed-back. Bittner also proposes that interpersonal communication can be conducted if the sender conveys information in the form of words to the receiver, by using media of human voice (Wiryanto, 2004: 32).
On its further implementation, this interpersonal communication has the strong influence in changing behavior. Taylor and Altman as cited by Joseph Devito emphasize that by the growing of social relationship, the spaciousness and the depth of interpersonal communication will increase (Wiryanto, 2004: 37). The effectiveness of interpersonal communication will direct communicator to learn how the on-going communication can be responded positively or negatively, successfully or not successfully by communicant.

As what has been argued by Cangara that communication is a process in which an idea will be shifted by the sender to one receiver or more with the purpose of changing someone’s behavior. This is the same as what this research will do that the direct observation will prove how far the influence of interpersonal communication that is conducted by nuclear family affects the generation. Communication occurring within each family in Tenganan Pegringsingan will be a process of the purpose that will be realized by the purposed people (in this case are children as the generation of family who receive the message).

Cultural Theory

Culture is a concept that raises interest. Formally culture is defined as knowledge, experience, belief, value, behavior, meaning, hierarchy, religion, period, role, spatial relation, universal concept, possessive and material objects that is owned by most people from one generation to other generation through individual’s and group’s effort (Mulyana, 2000: 18). Culture itself is still understood in a narrow perspective. After being instituted, the term of culture becomes kebudayaan that has the wide-understanding. The word “kebudayaan” that is “ke-budaya-an” derived from Sanskerta language “Buddayah, is the plural from of “buddhi” which means “mind”. Therefore kebudayaan can be defined as “anything related to the mind” according to Van der Peet (Mulyana, 2000: 20). Culture and communication cannot be separated, for culture does not only determine who talks with who, about what, and how people deliver message, meaning owned for message, and the conditions to send, understand, and interpret the message.

Between custom and culture, there is other problem that deals with the concept that culture has three concepts as the followings: (1) ideal form, (2) behavior form, and (3) physical form, whereas the custom itself is the ideal form of kebudayaan. Completely the form can be called as “customary behavior”, for custom has the role in ruling behavior. One of the examples of custom is the rule of gentlemen-like (sopan santun).

Custom can be specifically divided into four levels; they are (1) culture-value level, (2) norms level, (3) law level, and (4) specifically order level. The first level of custom, for instance, a cultural value within society is a concept that something will be highly valued if the people love to do cooperation with other based on the sense of high-solidarity. The second level of custom is concretely about norm system. Those norms are cultural values which are attached to certain roles of human in society. Each role that takes part of the norms which become the guidance for each behavior plays an important role in society. The third level of custom concretely is in the form of law system (both in customary law or written law). Law generally deals with various sectors in life and has the clear scope. The fourth level of custom is specific order that rules activities which has the clear and limited scope in the society. That is why many of them are attached in law system (Koentjaraningrat, 1974: 10).

A research will become the truth for research itself, for there is a theory that can be the balance of that research. Therefore, this Bali Aga’s culture research also applies culture theorey (kebudayaan) which later can be the truth referent that will be explored. Besides that, there are many things in this culture theory that can be regarded as justification of reality that the researcher will find on the field.

Family

Basically, traditional family still has the view that adjusts the cause-effect of blood relation and as kinship or close relationship. Laing is one the researchers who observes about family.
Laing argues that “Networks of people who live together over periods of time, who have ties of marriage and kinship to one another” (in Galvin and Brommel).

A complete family consists of both parents and children as the result of the united parents. Often a family says that blood relation exists in the nearest lives’ group with them or in the area surrounds them. By intertwining kinship relation with the nearest area is regarded to strengthen their kinship relation.

Satir states that “a family as a mobile”. The picture of the journey based on how their children later have the instinct just like animals or ships which follow the footsteps of their parents. Therefore within the family, it can be seen how individual and its behavior can give the strong and big impact. In this case, an understanding about a family is just from a context of thought that can be regarded as a choice.

Generally, families in Bali are kind of kinship relation that is formed through blood relation or through marriage. The formed relationship has the strong connection with the influence of the prevail custom in Bali. Generally, families in Bali apply cultural principals and custom of krama principal in teaching their generation. Basically, society’s lives in Bali have cultural routine which is still strong. Customary principal applied in Bali families can develop the strong mentality of its generation so that they will have high solidarity toward their surroundings.

The role of the family is really significant to the child individual development in a big family, and also the social relationship. Therefore, the role of the family in this case emphasizes the formation of self-esteem of a child to what have been implemented by their parents. Family is a fundament for a child to socialize and interact with their surroundings.

In this research, family has the most important role as the object of this research. Basically, family is the base for the knowledge development for all members of the family. The same as what happens to Tenganan Pegngsingan’s society in which the role of the family becomes extremely important in maintaining tradition that is still upheld hereditary. Generally in Bali, the involvement of family has the same importance role. However, it will be looked different in the tradition deals with the Old Bali culture that is upheld by Tenganan Pegngsingan’s Society.

Communication in Relationship

This theory specifically talks about communication relation that happens personally or holistically that still has the kinship relation. In LittleJohn (1996: 251) it is stated that there are many knowledge that discuss the theory of kinship relation and confess that those importance is the work result of Gregory Bateson, Paul Watzlavic, and their close companion in interpersonal communication. Relationship is the most important part of a system. There are two people who communicate each other and if those people still have the blood relation can be the supplement in doing something, thus, they can be defined in kinship relation/relationship.

The relationship is as the result of interaction. Sometimes interaction occurs within neighbors or other families and it can grow widely outside and becomes equal and know about custom from that kind of relationship. Watzlavic, Beavin, and Jackson argue five basic statements about communication. First, “one cannot communicate”. This statement is quoted from the books of communication. The most important point from this statement is that pressure is used by someone in his/ her daily lives, whether or not he/ she wants to implement it. Pressure in this statement also shows that there is a sense within each behavior and has the communicative potential (LittleJohn, 1996: 251).

Second, there are two people who interact each other. They share information and give comments for the information that they have conveyed in the higher level. Judee Burgoon and his female companion have finished research about relational level of communication. In this topic, it can be examined further to the four basics of independent dimension of relational communication: 1) Shaking emotion, peace, and formality. (2) Intimacy and Equality. (3) Readiness (Preference). (4) Dominant, Obedience. From those four behaviors which
have the same extraordinary are really important in meta-communication. Proximity which is more significant in communication is intimacy, entertainment, trust, attention, domination, persuasion, and aggressiveness. All of them have the same extraordinary in communication that shakes emotion, peace, and formality just like what is good from intimacy and happiness (Littlejohn, 1996: 252).

Third, Watzlawick, Beavin, and Jackson in their statement say that the interaction will be organized in the pattern that full of meaning form communicator. An interaction can be seen through the verbal and non-verbal behavior. Those behaviors can be understood and responded each other. This group is a large group which has the main perception personally and it does not guarantee that participation will give the sign through the same interaction.

Fourth, it is stated that a person follows both number and code of analogy. Relationship gives a sign and shows the support from the judgment of that relationship. Analogy code has the different as it gives the sign of unfairness from one of the number relation. The signs of analogy can be similar to those objects, as if it tells the event through picture in the air using hands, or in which they can be the part of the object or in a significant condition, just like the sound of crying (Littlejohn, 1996: 282).

Fifth, the statement shows that communication in the large amount is in line with the comparison of the eyes net of a certain message in an interaction. Two communicators in a relationship give the same reaction and show the difference that is getting smaller. This relationship is called symmetrical. Communicators respond differently that is more maximum. However, something which completes the relationship is the outer side (Littlejohn, 1996: 253).

Gemeinschaft and Ferdinand Tomnies (in Onong, 2003: 139) state that a person communes intimately in the lives, as intimate as possible so that affliction and happiness felt by other people is also felt as his/ her own affliction and happiness. This can be said as something static, for the lives association in society does not undergo many changes. Daily interaction happens among father, mother, and children do not undergo dynamics as well. When there is a problem occurs, it can be overcome directly as soon as possible.

Data Source
The research in this article consists of data or important information in the collection and study process which are mostly qualitative data. Information grasped from the speaker as the followings:

Primary Data Classification
In this research, primary data is taken directly on the field. By conducting the direct interview to the informant of speaker who deals with this research that consists of nuclear family (father, mother, child, and other extended family such as grandfather, grandmother, aunt, uncle, cousin), the prominent figure of customary who knows about the area that is being researched, the head of department of the village who knows about researched area administratively, the lead of village customary who knows about the structure of society. Informants who are going to be researched are each family during several months. The researcher will monitor each interaction and communication that occurs between parents and children on each different family in Tenganan Pegingsingan.

Secondary Data Classification
This secondary data are taken from various literatures of books, the same previous researches that deals with what the researcher will explore.

Data Technique Collection
According to the form of the research that is qualitative descriptive research and the type of the data and the used sources, the data collection technique which has the role in the research within this article are as the followings.

In depth Interview
Interview is a form of communication between two people involving someone who
wants to gain information from the other people by asking questions that based on certain purpose (Mulyana, 2002: 180). In doing this interview, the researcher directly involves those who deal with the research itself. They are the nuclear family (parents and children) as the main informants and other people who are in charge (custom figure, head of the village, chief of customary law) as the supplement of information taken by researcher on the field.

In doing this research, whatever facts found on the field are the things which will be explained by researcher in this article. Therefore, anything that happens unpredictable and out of the plan will be the note that researcher will learn which is obviously cannot be gained from the previous analysis. Researcher can observe how such communication occurs in the family and how the family mixes them selves with society.

As the research subject, nuclear family (parents) is observed on how they conduct their role in communicating Tenganan Pegringsingan’s custom to their children, thus interview is conducted unstructured or irregular. Hence, as one of interview technique which is human, it is easier for researcher to explore information from the informants. Therefore, interview will be relax and flexible. By doing this technique, the informants will not feel being hunted by the true answers which are absolute or based on procedures. The gained information from the informants will be adjusted with how far the way, the role, and participation of the informants that deals with the research. The main informants are nuclear family (father, mother, and children) and there are several supports from those who are involved in the interview such as: extended family, and also the local customary leaders (the head of the village, customary figure, and custom Kelian).

**Documentation Analysis Technique**

Documentation is the most important part that may show the truth of statement. The role of documentation analysis is helping researcher to apply it as research technique, and can be the addition like autobiography, memoir, daily notes, private letters, newspaper, articles, or other photos. According to Schatzman and Strauss (in Mulyana, 2002: 195) that emphasizes that histories’ document are the important material in qualitative research. If there are abundant data within the document, the researcher can develop the ground theory.

The result of this article is based on what has been revealed by the research subject through the narration and confirm it with the data from other sources. Researcher can also polish the theory at the end of the process by confirming it to the research-subject, or members of the group, if the concerned-object cannot be recalled or died. This negotiation has the purpose to agree the research findings/results with the theory used based on the research procedures.

**Monitoring**

In collecting data on the field, it is not enough to get the primary or secondary data which are developed as the result of the research. Monitoring conducted by researcher becomes part of how utterance of statement given by the informant about what are attached in this research can be directly proved through monitoring the on-going activities. Therefore, researcher can describe data which he/she got from interview with the informant.

There are several things that can be grasped by the researcher from doing monitoring toward the research object, based on the technique proposed by Guba and Lincoln (in Moleong, 2005: 174) as the followings.

1. This monitoring technique can be the basic of direct-experience. If the taken data are not convincing and interview is too often conducted, thus other easier way is through monitoring.
2. Monitoring will be convincing if the researcher sees and observes the event by him/herself, then notes the behavior and event as real as the condition itself.
3. Monitoring makes possible for researcher to note the event in such situation that deals with proportional knowledge or knowledge which is directly gained from the data.
4. Error or mistake is possibly to be occurred, for the researcher cannot remember the event or the interview results, there is a distance between researcher and the informant, or the emotional reaction of the researcher that occurs at certain moment.

5. Monitoring technique makes possible for researcher to be able to understand complicated situation. Therefore, monitoring can be important tool to handle complicated situations and complex behaviors.

6. In certain cases, monitoring can be the most beneficial tool. For instance, monitoring a baby who still not able to talk or monitoring people who are disabled/disorder and so forth.

**Field Note**

Field note is an important tool in qualitative descriptive research. In qualitative research, the researcher sometimes only relies on monitoring and interview in the field. The notes are in the form of simple and short squiggle, which consists of keywords, phrase, the main dialogues or observations, or if possible through pictures, sketch, socio-gram, diagram, and so forth. This field notes will be rewrite later after researcher gain them all on the field and then make them to be the right data. According to Bodgan and Biklen (in Moleong, 2005: 209) field notes are about what is heard, seen, experienced, and thought in order to collect data and make reflection toward the data of qualitative research.

**Data Validity**

In this research, the data which have been explored are collected and written in research activities. There are many ways in developing validity of research data. Triangulation itself is part of technique which based on the thought of phenomenology that is multi-perspectives. According to Patton (in Sutopo, 2002: 78) there are four techniques for triangulation. However, this research only applies one technique of data triangulation that is source triangulation.

**Data Triangulation**

Source triangulation that uses the different type of data is used to explore the same type of data in this research. Researcher can get the data from the informants with various and different positions by in-depth interview technique, therefore, information from one informant can be compared to other information from the different informant as well. By applying this source triangulation technique, researcher can understand certain information given by the informant through its location’s condition and through activities that represent society’s behavior both in the form of archives’ notes or documentation that deals with the data meant by researcher. Through the different data collection technique, the same data can also be tested for its steady and truth (Sutopo, 2002: 79-80). Data are gained from the result of interview and monitoring done by the researcher on the field. From the interview, researcher gets information about the research conducted by the researcher. The result of interview is then completed by the researcher with content analysis that the researcher gets through documents and archives that may explain and complete the result of the research on the field. In content analysis and interview the result of observation is added both before or when the research is conducted. From the observation, the researcher will do activities in order to search for the sources as the procedures that may complete the research data that the researcher conducted. Therefore the gained data are the result of the combination of interview, content analysis, and result observation that make this research becomes the truth.

**Data Analysis Technique**

The used analysis technique particularly in ethnography study as what had been argued by Spardley that the parts are attached each other which are conducted in the same time with the data collection process (Sutopo, 2002: 98). This analysis applies analysis descriptive by using interactive analysis model, Miles and Huberman (in Sutopo, 2002: 98). In doing this research, the researcher’s activities still run
between the analysis components by collecting data during the data collection process is conducted.

Through interview and direct monitoring to each family in Tenganan Pegningsingan, the researcher can collect the data and its documentation as well. As what has been argued by Miles and Humberman (in Sutopo, 2002) there are three components of analysis that can be used, they are: data reduction, performed data, and drawn conclusion or verifications. Therefore, in this research after the researcher gained the data on the field, then the researcher perform the data based on what the researcher gained from the informant on the field. From this performed data, the researcher reduces those data and later draw conclusion from the result that the researcher gained.

In the process of arranging this data, the researcher can do activities by using interactive form as a cycle’s process. Therefore, data reduction as analysis process is meant to firm, to short, and to focus things which are important and providing true data, and then it can be concluded into logic sentences. Thus, systematically this research can be read and can be understood and no matter what possibly happens or any possible things that the researcher may find both it is in the form of actions or understandings, at least through analysis those actions are based on the logic understanding as well.

Discussion

Nuclear family communication pattern can be seen from the role and effectiveness’ relationship that is known through the research on the filed. There is communication pattern from the dominant role of mothers in teaching daughters which tend to apply communication from heart to heart, for mothers had ever experienced typical things. Communication pattern that occurs from the dominant role of fathers in teaching sons is not far different from that of mothers’. In this case, parents have the same role and responsibility that is shown through interpersonal communication pattern. Besides that, it can be further explained about communication pattern from combination role. In this pattern, combination role is shown bigger by parents. It is just like combination role of parents toward under-five children, and role combination that emerges as the result of mix marriage. From communication pattern that involves nuclear family’s role within it, emerges communication pattern of environment’s role. Communication pattern that emerges from this environment plays role as the interaction place from each nuclear family of Tenganan Pegningsingan’s society. Therefore, relationship between pattern and role in nuclear family has the strong concern just like chain stitch of interpersonal communication pattern that exists.

Considering culture as an adjustment process though evolution toward brain, it has the strong relationship with the formation of human instinct. Sometimes humans feel that their instinct is no longer important, however, that thought can be broken after human know about knowledge and culture. As what has been stated in the family sociology book that modern theory of human revolution states that human brain is as the result of general evolution, struggle to exist. As people still learn about culture, it will be easier to preserve our-self than those people who do not learn about culture.

The important result in keeping social relationship is that someone personally wants to do the duties that he/ she must do in the society or other members are alive. In the society people will motivate them-selves in order to reach personal satisfaction, for instance, bringing up and teaching how to maintain the ancestors’ inherited culture to the children in the family by doing the duties that must be done by all the members of the family. This means that children will survive to stay alive if they are socialized first by the trusted people surround them. Interpersonal relationship within family has the very significant role in keeping the unity of the family itself. Thus, the bind relationship happens between parents and children in the nuclear family and its outside environment has the strong influence in keeping the unity of the family as well. Teaching and learning process in
the nuclear family scope is absolutely different from that of happens in the society’s environment or formal environment (schools, workplaces).

Communication and interaction in family lives will influence mentality of the members of the family. The role of nuclear family on its socialization in society also has different role and it is the same as that of in the family. In the society, it is a must for each member of the family to conduct an active role in doing their duties. However, in the family sometimes the scope is very small. Therefore, it does not need abundant ‘rooms’ and ‘times’ just like that of in the society. In the family, the members of the nuclear family only do things which have become their roles in the family itself. The duty of father is to earn for lives, mother’s duty is to keep the house life, and children’s are to do their duties and to respect their parents as well.

From the research result which is gained from interview, observation, and content analysis on the field that based on how nuclear family’s role in communicating Bali Aga’s custom toward children, can be seen through the followings.

**Mothers’ Dominant Role to Daughters**

Dominant in this case is having the big role in teaching and educating daughters how culture can be understood, for it is not enough to just apply it. Mothers’ dominant role is conducted based on what mothers have experienced, for they have ever been in the same position that is similar from what their daughters experience today. For that, mothers are not only respected as a mother (parent) in the family, but also as a senior who inherits the ability to her junior (generation). Mothers are more dominant in teaching and educating daughters than to sons, for women’s duties are basically different from that of men’s. Women will always inherit the descent line of mothers and not based on fathers’. For instance, interview to a mother named Mrs. Komang Lariani as follow, “I have two daughters and all they need is just run to their mother whenever they have problems or difficulties in lives. Both of my daughters have entered the Daha organization. When they want to discuss something, they tend to talk about it directly to their mother rather than to their father. However, generally both daughter and son are closer to their mother. In this case, according to the tradition sons’ business deals with fathers and therefore daughters are closer to mothers as well.”

**Fathers’ Dominant Role to Sons**

Dominant role of fathers in this case is meant as how a father is not only being a father in the family, but also as a teacher for his sons. The same as that of mother’s, instead of doing their duties in the family, they also have duties to teach daughters specifically and this does not mean that they ignore their sons. The role in this case in more meant as how they can communicate Tenganan Pegringsingan’s custom to their children. Sometimes, fathers are more understandable in teaching children about culture than mothers. This happens if the mothers are not the native of Tenganan Pegringsingan. Therefore, the duty to communicate culture to children tends to be dominated by fathers. For instance, an interview with a father named Mr. Nengah Timur as the following, “...in conducting duties of teaching culture to children is absolutely different. Sometimes if children do not understand about something they will ask their father and so did I. However, children are usually more active and like to search the answer through gathering with their friends”.

**Combination Pattern (Mix Marriage of Parents which Has Children under Five)**

What is meant by combination in this case is the role combination of fathers and mothers in communicating custom to their children. This combination role usually occurs at those parents who have children under five. In this case, children start to observe, to whom they should trust. In the selection process of children, parents also have the close cooperation in unifying their perceptions to shape the child as individual. Thus, children will learn from the role combination conducted by both of their parents. This role
Combination may also occur in the mix marriage. This is the same as what happens to parents who are not originally from Tenganan Pegingsinggan. Thus, children will get various teachings conducted by both of their parents in the family. For instance, an interview with Mr. Putu Wijaya as the following, "sometimes for parents who have children under five, it will be really difficult for them to get their children's mood to dress up or make up based on custom or even to dance. Once they have mood to do that, I will be really proud of them". On the other hand, there is another interview with Mr. Putu Indra (having mix marriage), "Usually, in teaching children of applying custom, father has dominant role, for mother is not originally from Tenganan. For my sister, sometimes father who explains culture, for he knows it better."

Environment Communication Pattern

In this case, environment role is as extrinsic element that is gained as addition role. Instead of having relationship with members of nuclear family in the family, it cannot be denied that environment role can help parents to know the latest way of life and what things learned by their children outside home, instead of culture they have known. Moreover, children confess that sometimes they get new experience from outside of nuclear family. Then, as they are with the family, they will portray and map what they have learnt based on their experience, education, and how they must maintain their descent line of father and mother. For instance, an interview with Mrs. Wayan Muratni, "about how to introduce it, well, absolutely we introduce them with culture since their childhood, for example, by taking and involving them to the local custom activity both in the ritual of ceremony or other activities. By introducing this since their childhood, during their growth they will be usual to uphold local custom that exists in this Tenganan Pegingsinggan".

From the description of several communication patterns above, it can be further described from the result of the research analysis through the effectiveness of inter-personal relationship must be supported by these factors (in Devito, 1997:259-264):

a. **Openness**, emphasizing that an open inter-personal communication eases someone to interact. For example, the interaction between parents and children at home. The treatment of mother to daughter and father to son or mother to son and father to daughter are different. Related to the culture and ritual, the communication between mother and daughter is based on the sameness of interest, and so does the communication between father and son. However, in particular times, daughters follow the paternal tradition. Here, interaction and openness are clearly seen when parents teach openness to children based on the role and inheritance of the parents. Through the openness, it is easier for parents to teach their children, and it is also easier for children to learn.

b. **Empathy**, the condition in which a person has the ability to understand the motivation, experience, feeling, hope, and attitude of another. In this case, parents teach their children by recalling their own experiences. This leads to a closer relationship between parents and children. Parents should understand and help their children facing the obstruction in their lives because it is a part of their responsibility. The motivation and empathy between parents and children are essential to enhance the culture of Desa Bali Aga.

c. **Supportiveness**, Jack Gibb (in Devito, 1997: 261) argues that an effective inter-personal relationship is when there is supportiveness within the relationship. Openness and empathy are useless without supportiveness. In this case, in motivating their children, parents must give their full support in the form of free the children to choose whether they want.
to follow the tradition or not. Some parents said that it was the intention of the children themselves to follow the tradition without any compulsion. The freedom to choose helps children feel comfortable in carrying their responsibilities and being responsible for their duties.

d. **Positiveness**, in interpersonal communication, positiveness is expressed in two ways: (1) expressing positiveness; interpersonal communication would run well if every individual occupies positiveness, and (2) giving positive supports in interpersonal relationship. Children may also express positiveness or giving positive support to their neighborhood. In other words, positiveness from parents may encourage children to be well-interacted to their neighborhood, thus children will be able to implement it in real actions, such as following the rituals regularly.

e. **Equality**; in interpersonal communication, the existence of disagreement and conflict is seen as a way to compromise and cooperate, instead of a matter that leads into dissension. In Tenganan Pengringsingan, the equality is implemented through the equity between men and women, including the fair distribution of legacy and opportunity in cultural structure in accordance to the level of caste.

**Conclusion**

Based on the research conducted in Tenganan Pengringsingan, the researcher comes to a conclusion related to the role of nuclear families in communicating the culture of Bali Aga in Tenganan Pengringsingan. These are four roles of nuclear families in Tenganan Pengringsingan, which form communication patterns as following: (a) the pattern of mother-dominated communication in educating daughters, (b) the pattern of father-dominated communication in educating sons, (c) the pattern of combined communication (mixed marriage couples/those who have under age children), and (d) the pattern of neighborhood-oriented communication.

Interpersonal communication within nuclear families is a determining factor and having an essential role in keeping the relationship among family members; father, mother and children. It is important to understand that in this conclusion, the researcher emphasizes the process of the family role in enhancing the cultural tradition through the interpersonal communication within nuclear families. It is clear then, that the role of the interpersonal communication within nuclear families is important to support the job of cultural institutions and state institutions in enhancing the tradition within the society. The effort of the nuclear families can be considered as a cultural barometer, based on the result of the education from the parents.

During the research conducted in Tenganan Pengringsingan, the researcher found many brand new things related to the meaning of the cultural tradition in Bali which has not been realized by the society, especially Balinese. Those kinds of tradition are more often documented by foreigners than by natives. Family is the first place to learn about socialization from the very basic things. Therefore, families should enhance the traditional educating pattern so that the continuance of the tradition within the culture could be maintained. The young generation in Tenganan Pengringsingan should not be ashamed implementing the tradition and culture in their daily lives. It is important for young generation to understand that tradition and culture are assets that must be kept. The culture of Tenganan Pengringsingan is a cultural conservation that must be preserved. It is the duty of the society of Tenganan Pengringsingan to preserve the assets by implementing the tradition in their daily lives.

It is essential to keep the original culture of Tenganan Pengringsingan from the influence of other cultures. Therefore, the society of Tenganan Pengringsingan plays a very crucial role in keeping their culture. The young generation of Tenganan Pengringsingan must be proud of their local culture. The love devotion to the local culture could be started from every individual.
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