

PATTERNS OF RELIGIOUS COMMUNICATION IN THE OSING FAMILY IN KEMIRI VILLAGE, SINGOJURUH DISTRICT, BANYUWANGI REGENCY

POLA KOMUNIKASI KEAGAMAAN DALAM KELUARGA OSING DI DESA KEMIRI, KECAMATAN SINGOJURUH, KABUPATEN BANYUWANGI

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ABSTRAK

Abstract

This paper will explore an overview of the communication patterns between parents and children in transmitting religious ethics. This research activity took place in the Osing family in Kemiri Village, Singojuruh District, Banyuwangi Regency. The methods used are introspection, participatory observation, in-depth interviews, and documentation. The research findings revealed that the communicative interaction between parents and children in the process of transmitting religious ethical values to the Osing family in Kemiri Village is non-mechanical so that it does not have rules that are systematically structured and are directive, effective, commissive, coercive, and dialogical. expressive. The cultural themes found indicate that giving advice from parents to their children contains elements of openness, honesty, and independence, so that communication takes place effectively and creates mutual acceptance.

Keywords: Communicative interaction, Family, Religious ethics

Abstrak

Tujuan penelitian ini untuk mendapat gambaran mengenai pola komunikasi antara orang tua dengan anak dalam mentransmisikan etika keagamaan. Kegiatan penelitian ini berlangsung di keluarga Osing Desa Kemiri, Kecamatan Singojuruh, Kabupaten Banyuwangi. Metode yang digunakan yakni introspeksi, observasi partisipasi, wawancara mendalam, dan dokumentasi. Hasil penelitian yang dilakukan menunjukkan bahwa, interaksi komunikatif antara orang tua dan anak dalam proses pentransmisi nilai-nilai etika keagamaan pada keluarga Osing di Desa Kemiri bersifat nonmekanis sehingga tidak memiliki aturan yang tersusun secara sistematis dan bersifat dialogis direktif, efektif, komisif, koersif, dan ekspresif. Tema budaya yang ditemukan menunjukkan bahwa, pemberian nasihat orang tua terhadap anaknya mengandung unsur keterbukaan, kejujuran, dan kemandirian, sehingga komunikasi

yang berlangsung efektif dan menimbulkan keberterimaan bersama.

1. Introduction

The Osing tribal family in Kemiri Village is religious due to its location close to the Islamic boarding school. The existence of the pesantren in the Kemiri village area makes the primary orientation of the community to the religious segment. Regional conditions prioritize life's direction on spiritual values, and religion becomes the dominant aspect in various dynamics, one of which is the communication pattern. In this regard, ethnography in linguistic studies is strongly influenced by geographic factors or regional locations. Because based on Spradley's (2012) statement, regional factors will be the primary basis for shaping and, at the same time, building community communication patterns. Therefore, this article will specifically discuss the communication patterns in the osing family in Kemiri village, Banyuwangi district.

One of the main components in forming communication and interaction networks is language. The urgency of language is a communication tool because language is a component that contains elements of sound, speech, and agreement in the production of meaning. Therefore, language is an effective means of communication for human relations (Chaer, 2003; Kuswarno, 2008). Communication in the family does not occur by itself but with shared goals and needs between family members. Communication is the process of delivering a message by one person to another to inform or change attitudes, opinions, or behavior, either directly orally or indirectly through the media (Onong, 2008).

The interaction of parents and children is influenced by cultural values or norms that surround them. The socio-cultural environment consistently enforces the matters referred to by its environment. The human ability to realize cultural traditions raises an understanding of the reality expressed symbolically and bequeaths it to the next generation. The social construction makes habituation system in the community communication system indicate the particularity of the cultural symbols that apply within the community group. Several building elements become an integral part of a pattern of interaction and communication. In this research, the main focus discussed is the existence of ethics in a communication pattern.

According to Bertens (Bertens, 1993), ethics is divided into three contexts, descriptive ethics, normative ethics, and metaethics. This study examines related to normative ethics. Normative ethics is commanding. Normative ethics explains that behavior should be called good or bad and why a moral view can be considered right or wrong. In normative ethics, parents use religious ethics to pass on to their children. Awareness of the importance of culture is expressed in the view that children who are not polite to their parents signify that they do not know the rules of life and are still controlled by intuitive impulses and unstable emotions. Therefore, it is the responsibility of parents to direct their children to have firm religious values. If religious values are solid, then other matters will follow.

The interaction between parents and children (elementary school) regarding passing on values in the form of religious ethics. In this case, the researcher found an

incident when parents advised their children with elementary education using the Osing language. In the Osing community, religious, ethical values guide parents in educating their children through communication built between parents and children. The Osing family's lifestyle also has its characteristics. Parents have more knowledge and experience about the social conditions.

Parents, in daily life, will be far heard their opinions and be cared for with high respect (Firmanto, 2019). Parents are the more dominant party to children when transmitting religious ethics. Each has a role as the one who understands and is given understanding. The interaction is built in stages of providing knowledge and orders to carry out, accompanied by warnings and reprimands to children when these are not appropriately observed, primarily if they are not implemented.

This study discusses the patterns of communication between parents and elementary-educated children in the family environment of the Osing community in Kemiri Village, Singojuruh District, Banyuwangi, in transmitting religious, ethical values. The choice of the research location was because, in Kemiri Village, the Osing language was still powerful. Banyuwangi is inhabited by three ethnical groups: Osing, Maduranese, and Javanese. However, in Kemiri Village, the majority are Osing. This study intends to understand the communication patterns used in transmitting religious ethics in the Osing family.

The main distinction between cultural and linguistic ethnography lies in the fundamental conception of communication schemes in a community group. Hymes in (Bauman & Sherzer, 1989) explains that the study of communication ethnography is directly related to linguistic constructions that are used in a particular way—imposed by community groups.

The diversity of linguistic dimensions in communication patterns is in line with competence or the art of speaking. Communicative competence involves knowledge of language codes and what to say to whom and how to say it correctly in certain situations. Communication competence relates to speakers' social and cultural knowledge to help them use and interpret linguistic forms (Saville-Troike, 2008).

Thus, the formulation of the problem is, how is the communication pattern formed between parents of elementary school children in the transmission of religious ethics? This research aims to get an overview of the communication patterns that are built between parents and elementary school children in transmitting religious ethics. The expected benefits of this research include: (1) gaining an understanding of the application of the theory and methodology of communication ethnographic research; and (2) enrichment of the ethnographic study of communication in the family realm, especially the Osing family in Kemiri Village, Singojuruh District, Banyuwangi Regency.

Communication patterns between parents and their children in the Osing Tribe's family in transmitting religious, ethical values cannot be separated from the Osing Tribe's deeply rooted culture. The Osing tribe is a tribe that highly upholds its culture. A group of people who call themselves the Osing ethnic group have awareness and love their traditional arts (Firmanto, 2019). Communication patterns and ongoing social processes are clues to understanding the cultural meaning behind the communicative interaction behavior (Kusnadi, 2016).

The study of ethnography often leads to customs, social constructions, culture, and traditions practiced by particular social groups. Therefore, the study of ethnography is understood as an attempt to examine the social constructions and products of a specific culture by explaining the cultural scheme as a series organized

in its pattern—likewise, the artistic effects in it, language, for example. The main distinction between cultural and linguistic ethnography lies in the fundamental conception of communication schemes in a community group. Hymes (2003) explains that the study of communication ethnography is directly related to linguistic constructions that are used in a particular way—imposed by community groups.

Language, which is the entity of this lingual unit, is the main capital in communication, becoming the principal capital for building communication. Therefore, Hymes (1972) language always intersects with other elements, social patterns, social conditions, and personality become an integral part of the language. The linguistic expression formed in the pattern of communication acts will go straight with the condition of the community in speech acts. This confirms that what communication pattern that has a connection with what is called a way of speaking is. (Morissan, 2015).

The existence of communication ethnography becomes an entity connected with the fact of communication patterns explicitly practiced in social society. Communication patterns become concrete when these different communication styles come from different backgrounds. In other words, communication patterns make the linguistic dimension more diverse have certain distinctive characteristics and specific speech structures (Haryono, 2015; Saville-Troike, 2008).

Research on communicative interaction in the Osing family in Kemiri Village is qualitative research using the ethnographic perspective of communication. Spradley (2016) to describe the communication pattern between parents and elementary school educated children, including the process of interaction and content of cultural themes. The focus of ethnographic research is to find out about social interaction patterns, identify communicative interactions in social interactions, identify communicative interactions and their meanings, and find cultural values or norms that underlie communicative interactions of a community group as actors in social interactions.

In the communication pattern, there is a communicative interaction between parents and children with elementary education in transmitting social ethics in Javanese families (Mahdy, 2018). This pattern intersects with communication patterns that are dialogic commissive directives (Afifah, 2017). Dialogic interactions show that the exchanges are reciprocal (MEGAWATI, n.d.). Hubungan komunikasi dalam sebuah keluarga akan terbentuk apabila komunikasi dibangun atas dasar pemertahanan nilai budaya (Hanafi et al., 2018).

From the literature review, there are differences and similarities with this study. The similarities are the type of research, which is qualitative with an ethnographic perspective of communication and examines communication patterns. The difference lies in the research subject and object. The purpose of the research subject is parents and children with elementary education. In contrast, research is communication patterns that occur in the family environment involving parents and children with elementary education. In addition, the cultural background of the subject and the social institutions where social interaction takes place are also different. The socio-cultural differences of the people studied significantly affect social interactions and communication patterns.

2. Method

The method is used by researchers in collecting research data (Sugiyono, 2010). In this study, the method used is a qualitative research method. The methodological research whose case study leads to a detailed and in-depth description of the condition portrait of what happened according to what is in the field of study. According to Lofland in (Moleong, 2004) the primary data sources in qualitative research are words and actions, and the rest is additional data such as documents and others.

The primary data sources are through interviews or direct observations in the field, which can record data through written notes, a voice recorder, or photos. The primary data collection through observation and interviews combines seeing, listening, and asking questions. Everyone often carries out these activities, but in qualitative research, these activities are carried out consciously, directed, and aim to obtain the information needed through informants because it was planned in the research. The data collection step is carried out by observing the children's daily activities at home, and they will soon carry out activities; go to school, recite the Koran, and rest at home. This data collection process was carried out to determine the pattern of communication based on religious values in the Using family in Kemiri village. The researcher observes various social situations in Kemiri Hamlet (*grand tour observation*) and then sets the family as the research object (*mini tour observation*). The researcher chose the interaction of transmitting religious ethics to parents and elementary school children because the elementary school period is a period where a child must have a strong foundation. In this period, parents are obliged to direct their children.

This research uses an introspection research method, participant observation, in-depth interviews, and documentation. These three methods are relevant because they can fulfill data searches and make it easier to produce various findings. The findings are in cultural themes in the ethnographic study of communication. The data analysis method used Spradley's theory, namely domain analysis, taxonomic analysis, componential analysis, and cultural themes. The findings are in cultural themes in the ethnographic study of communication.

3. Results and Discussion

In the daily life of the Osing family in Kemiri Village, religious ethics become a priority among other ethics because the environmental conditions are religious normativity. The communication pattern between parents and children takes place every day and contains elements of advice. Parents have more cultural knowledge and experience about something than children. It can facilitate communicative interactions that occur. Parents will hear their opinions and be cared for with high respect every day. Parents have cultural knowledge and experience about social ethics that must be transferred to their children from childhood because the family is the first educational institution.

The communicative interaction between parents and children with elementary education forms a communication pattern that reveals the socio-cultural meaning. The process of family interaction is initiated by parents who are obliged to control children's activities in daily life. Communication patterns are formed through interaction between parents and children with elementary education.

3.1.1 Religious Ethics Communication Patterns in Prayer

The interaction process starts from parents to their children, namely by giving advice. Parents provide important guidance to their young children. Parents in advising their children depend on the ability to communicate, namely whether the parents will say rude or angry words or speak in a soft speech. The goal is to listen to advice and do what their parents want. Ethics that are mandatory and a priority are religious ethics in the form of prayers as follows:

1. Ibu : Ayo ro weh sholat Subuh! (Sambil membangunkan)
[Ayo? rɔ wəh sɔlat Subuh!]
'Ayo sholat Subuh!'
2. Anak : (Tetap tidur, ganti posisi).
3. Ibu : Pak, kelendi iki anak e seng gələm sholat. Tangikno ta!
[Pa?, kələnday ikay ana? ə səŋ gələm sɔlat. Taŋɛ?nɔ ta!]
'Pak, bagaimana ini anaknya tidak mau sholat. Bangunkan ta!'
4. Bapak : Ayo tangi. Wes awan, entek waktune engko!
(Sambil berusaha menggerak-gerakan badan anak).
[Ayo? taŋi. Wes awan, əntɛ? waktune əŋko!]
'Ayo bangun. Sudah siang, habis waktunya nanti!'
5. Anak : (Bangun lalu berjalan ke arah kamar mandi.)

These conversations shows that at the Fajr call to prayer, the mother sees her child, who is still fast asleep. Movement (move) that occurs consciously or not serves as a conversation starter. This activity opens a space for face-to-face communication. Face-to-face communication occurs at the time of Fajr (Subh) prayer. The interaction begins with the mother telling her child to get up not miss the Fajr prayer. The illocutionary directive act uttered by the mother is a message containing an invitation to immediately pray on time for Communicative Action (TK-1). The goal is to remind children that prayer is an obligation to Muslims. From the mother's command, the child does not respond to the mother's words in the form of directive illocutionary speech act commands and stays asleep only changes position (TK-2). The parent took this action because the child was still sleepy. As a result, he was lazy to perform the dawn prayer

Seeing this situation, the mother called the father to help wake the sleeping child (TK-3) and advised the child to wake up and perform the Fajr prayer. The father took perlocutionary actions to advise on prayer matters. The message content in the conversation (TK-4) confirms the orders spoken by the mother before. Parents give directive speech acts in the form of orders, prohibitions, questions, and giving suggestions, while children always respond to commissive addresses in the form of acceptance. Parents strictly impose sanctions on children if the child does not perform the order to pray or recite the Koran, which shows it is coercive. The interactions are non-mechanical, so they do not have systematic rules.

Father and mother, when communicating, look at their child seriously, while the child does not look at his parents; he closes his eyes. When the child speaks with the mother, the position is lying down and does not wake up. Children tend to underestimate the mother because, according to the child, the father needs to be respected, and the rest he considers equal. The mother feels less appreciated by the child, makes the mother call the father and use a high tone when telling the child, and then the child listens to the mother's speech.

1. Bapak : Benge iki ate Asar ak, heng adus siro?
[I ikay ate Asar a?, heŋ adUs sirɔ?]
'Nak ini mau Asar, gak mandi kamu?'
2. Anak : Sulung nunggoni meh Asar bain.
[SULUng nuŋɔni meh Asar byaen.]
'Sebentar nunggu hampir Asar aja.'
3. Bapak : Alak, aduso saiki.
Mane siro iku pertama engko hang diwuruki sulung. Boro enak kadung pertama.
[Alak, adusɔ saiki. Myane sirɔ iku pertama əŋko haŋ diwuru?i sULUŋ. Bɔrɔ əna? kadUŋ pertama.]
'Aduh, mandio sekarang. Biar kamu itu pertama yang diajari. Enak kalau pertama.'
4. Anak : Tapi yo percuma isun heng mulih sulung, kan podo bain nunggoni Putri.
[Tapi yo percuma isUn heŋ mulih sULUng, kan pɔdɔ byaen nuŋɔni Putri.]
'Tapi ya percuma saya tidak pulang duluan, kan sama saja menunggu Putri.'
5. Bapak : Apake bengen yo, paling sregep kadung kon ngaji, mesti diwuruki pertama kok. Enak, diajarine sampek biso. Mosok nuruti konco, konco hang elek yo tinggalen. Koncoan karo lare kang sregep bain.
[Apa?e bəŋen yɔh, pallŋ srəgəp kadUŋ kɔn ŋajay, mesti diwuru?i pertama kɔ?. əna?, diajarinə sampek? bisɔ. Mɔsɔ? nuruti kɔncɔ, kɔncɔ haŋ elɛ? yɔ tɪŋgalən. Kɔncɔan karo lare kaŋ srəgəp byaen.]
'Bapak dulu, paling rajin kalau disuruh mengaji, mesti diajari pertama kok. Enak, diajarinya sampai bisa. Gak boleh nuruti teman, teman yang jelek ya ditinggal. Berteman dengan teman yang rajin saja.'
6. Anak : Hmmm.

Communicative interaction begins with the father asking the child. At the same time, this question ensures that the child immediately takes a bath and goes to the Koran (TK-1). Next, the child responds to the speech by asking for a little more time because the child is busy watching TV (TK-2). The father then responded to the child's speech by forcibly ordering the child to take a bath immediately without delaying it. In addition to composing, the father also explained how good it would be to recite the first Koran because it is more comfortable when studying if the teacher pays more attention to the first one (TK-3). The goal is for children to come on time and recite the Koran for the first time.

It includes illocutionary directive speech (giving suggestions). The child responds by arguing that if the child recites the first Koran, it is useless because the child has to keep waiting for his friend. It shows that children are not independent; they have to be with their friends everywhere (TK-4).

Furthermore, the father responded by advising that the child should be independent, the Ustaz will teach the first Koran until it can, besides that, make better friends with good friends if the bad ones have to be left behind (TK-5). The purpose of the father's speech is to feel cared for by his parents, and the child becomes an independent child and diligent in reading the Koran. The child responds with nonverbal actions that also close the conversation (TK-6) because the child takes a bath and immediately leaves for the Koran. In the sequence of communicative acts (act sequences), the framework shifts towards more specific conversations.

The cultural theme underlies the social interaction between parents and elementary-educated children in giving advice opens up space for inculcating religious ethics such as praying and reciting the Koran. Furthermore, the orders spoken by the parents must be followed by an attitude of implementation so that they do not cause sanctions and do not harm either party. It shows that the interactions are coercive and effective and create an attitude of discipline and honesty—field and openness in running the five daily prayers and the Koran.

The results showed that communication builds effective, commissive, coercive, and expressive communication patterns. A directive, practical, commissive dialogic interaction is a reciprocal communication interaction in which one speaker dominates the conversation. Namely, speech acts with speakers ordering other people such as calling, ordering, requesting, giving suggestions, etc. The interlocutor understands well what the speaker means, which shows that it is effective. The interlocutor responds with commissive and expressive acts. Commissive acts are speech acts that speakers understand to bind themselves to future actions such as promises, threats, rejection, acceptance, pledges, etc.

A coercive action is a form of social control that is hard and firm by parents to their children. Expressive acts are speech acts that state something that the speaker feels according to the ongoing situation and conditions. An explicit speech act can express an expression that the speaker wants to convey to the interlocutor based on the expected circumstances. In addition, the interactions that occur are non-mechanical, considering the conversations that occur in everyday life, so they do not have systematically arranged rules.

Dialogic interactions complement the maxims of conversation in the principle of cooperation and support the primary goal of making children listen to advice and carry out orders from parents. The talks between parents and children with elementary education reflect the cultural practices of the Osing family in Kemiri Village. Based on the analysis of conversational data, all conversations contain cultural themes that underlie social behavior in the process of giving social ethics advice.

In giving advice related to religious ethics, namely praying and reading the Koran, orders from parents must be followed by implementation, especially when there is a call for a father who is feared and respected by the child. Children will get praise if the conversation is concise and immediately followed by implementation, thus minimizing sanctions and not harming either party. The cultural theme of communicative interaction in religious ethics embodies an attitude of discipline and honesty. Discipline and honesty in carrying out the five daily prayers and the Koran are obligations.

Thus, the cultural theme of the overall analysis of this conversational data shows that the advice given by parents is open and effective, resulting in an agreement (acceptance) between the two parties. Open means conveying what is in mind according to the ongoing interaction. Effective means the interaction brings good influence and results to lead to acceptance. These cultural themes are the norms/values that govern the relationship between parents and children with elementary education and reflect the culture that exists in the Osing family, precisely in Kemiri Village, Singojuruh District, Banyuwangi Regency.

3.1.1.1 Religious Ethics Communication Patterns in TPQ

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Pola Komunikasi Keagamaan dalam Keluarga Osing di Desa Kemiri, Kecamatan Singojuruh, Kabupaten Banyuwangi

Parents always precede the interaction of religious ethics in the Osing family by uttering illocutionary acts. The utterance is in the form of a directive illocutionary act (ordering), which contains a message of invitation or order to carry out reciting activities at the TPQ (Qur'an Education Park).

The setting is inside the house on Friday night at around 17.00 WIB. At that time, the child was playing smartphone. Recently, elementary school-educated children prefer to play on cell phones rather than having to leave the house. By playing with these cellphones, children forget about their Koran activities after sunset. The movement that is done consciously or not has opened a conversation and attracted attention (attention getter). In addition, it also opens a space for face-to-face communication. After that, the interaction will develop in a communicative act sequence that will form patterns and processes of social interaction, as shown in the following data.

1. Ibu : Ayo ngaji malam Jumat iki. Aduso wes meh bengi iki ojo pati hapean tok!
[Ayᵛ ᵛaji malam Jumat ikay. Adusᵛ wes meh benᵛ ikay ᵛᵛ pati hapᵛan tᵛ?!]
'Ayo mengaji malam Jumat ini. Mandio sudah hampir malam jangan hapean saja!'
2. Anak : (Masih tetap di kamar dan tidak berangkat mandi).
3. Ibu : Ya Allah lare iki, siro iki wes gedhi. Dikongkon ngaji kari angel! (Sambil merampas HP anak).

[Ya Allᵛh lare ikay, sirᵛ ikay wes gᵛdhi. dikᵛᵛᵛᵛᵛ ᵛjay kari anᵛl.]
'Ya Allah anak ini, kamu itu sudah besar. Disuruh mengaji kok susah.'

4. Anak : (Diam dan berangkat mandi).

The data shows that the parents initiate the interaction, namely the mother, by telling the child to take a bath because the time has shown it is time for him to recite the Koran, but the child has not bathed and is still playing with his cellphone. This recitation activity takes place every day when the time shows the Maghrib call to prayer until after the Isha prayer. The religious activity carried out the recitation at the nearest TPQ (Qur'an Education Park). The directive illocutionary act (to command) was performed by the mother (TK-1). The interaction continued with children who did not listen and continued to play with their cellphones in their rooms (TK-2).

This action was taken because the child was too lazy to recite the Koran and played with HP. This action makes the mother respond by taking the child's cellphone and raising the volume, making the child afraid and immediately carrying out the mother's orders (TK-3). Thus, the mother performs directive (ordering) and coercive (coercive) illocutionary acts. Furthermore, nonverbal actions are carried out by children (TK-4) as a form of fear of the mother and as a closing conversation. The sequence of communication interactions (act sequence), the frame from beginning to end, does not change and remains consistent on the subject of the conversation.

Based on the sequence of communicative interactions (act sequence), the exchange shows that the built communication pattern reaches the goal (purpose). In order of communicative act, which includes message content and action sequence, involves parents and their children who educated in elementary education. Creating stable and consistent communication from beginning to end conversation.

The communicative act that occurs supports the primary goal of making children obey and carry out orders from parents. Parents and children both maintain each other's roles and duties. The communicative interactions are directive, compelling, commissive, coercive, and non-mechanical. Interaction is a directive dialogical. Between parents and children with elementary education, there is a reciprocal relationship. Communicative interaction is effective because the message conveyed by parents can be well received by children with the implementation of the Koran at TPQ.

The cultural theme behind the social interaction between parents and elementary school children in providing advice opens space for cultivating religious ethics such as praying and reciting the Koran. Furthermore, the orders spoken by the parents must be followed by an attitude of implementation so as not to cause sanctions and not to harm either party. The child is terrified of his father, so he always carries orders from the father. It shows that the interaction is coercive and effective and creates an attitude of discipline, honesty, and openness in carrying out the five daily prayers and the Koran.

The results showed that communication builds effective, commissive, coercive, and expressive communication patterns. A directive, effective, commissive interaction is a reciprocal communication interaction in which one speaker dominates the conversation. That is a speech act in which the speaker instructs others, such as calling, ordering, asking, giving advice, and so on. The speaker understands what the speaker means very well, which shows that the utterance is effective. The interlocutor responds with commissive and expressive actions. Commissive is the speech acts that speakers understand to bind themselves to future activities, such as promises, threats, rejections, acceptances, pledges, and so on.

A coercive action is a form of tricky and firm social control by parents against their children. Expressive acts are speech acts that state the speaker's feelings following the ongoing situation and conditions. Explicit speech acts can express an expression the speaker wants to convey to the interlocutor based on the expected circumstances. In addition, the interactions that occur are non-mechanical, considering the conversations that occur in everyday life, so they do not have systematically arranged rules.

Dialogic interaction complements the maxim of conversation in the principle of cooperation and supports the main goal for children to listen to advice and carry out orders from parents. The conversation between parents and children with primary education reflects the cultural practices of the Osing family in Kemiri Village. Based on conversational data analysis, all discussions contain cultural themes that underlie social behaviour when giving religious value advice. In giving advice related to religious ethics, namely praying and reading the Koran, orders from parents must be followed by implementation, especially when there is a call for a father who is feared and respected by the child. Children will get praise if the conversation is short and followed by implementation, thus minimizing sanctions and not harming either party. The cultural theme of communicative interaction in religious ethics embodies an attitude of discipline and honesty. Discipline and honesty are an obligation to carry out the five daily prayers and the Koran.

Thus, the cultural theme of the overall analysis of this conversational data shows that the advice given by parents is open and effective, resulting in an agreement or acceptance both parties. Open means conveying what is in mind

according to the ongoing interaction. Effective means that the interaction brings good influence and results that lead to acceptance. These cultural themes are norms/values that regulate the relationship between parents and children with primary education and reflect the culture in the Osing family, precisely in Kemiri Village, Singojuruh District, Banyuwangi Regency.

4. Conclusion

The research results indicate that the communicative interaction between parents and children in transmitting religious, ethical values to the Osing family in Kemiri Village, Singojuruh District, Banyuwangi Regency creates a communication pattern that supports the achievement of its goals. Thus, the cultural theme of the overall analysis of the conversational data shows that advising parents to their children contains elements of openness, honesty, and independence so that communication takes place effectively and creates mutual acceptance.

The communication pattern describes a separate mechanism for communicating and conveying messages, a process of giving meaning to one another. The practice of communication between father and son takes place every day and contains elements of advice regarding religious ethics. In everyday life, of course, speech acts often occur. It has the aim of directing and reminding children regarding religious ethics. Father has cultural knowledge and experience about a thing than children and facilitates communicative interactions.

From the analysis above, this article finds that the communication patterns in the Osing community have several ways that lead to several aspects; coercive, directive, effective, commissive, and expressive. Religion, culture, and social norms explain the communicative part. Considering some of these aspects, communication in the osing family runs naturally but still pays attention to the substance between speakers. This communication pattern also impacts the educational process, especially those related to speech acts in communicating according to ethical boundaries.

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