

# Analysis of Communication in Christian Religious Education in The Seaman Family

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## ABSTRACT

This study aims to analysis communication in Christian Religious Education in the seaman family. In this study, the subject of the study was five mothers in five in the seaman family. The background problem in this research is communication in Christian Religious Education conducted by mothers who have a dual role in the seaman family. The collection technique used is structured interviews. Based on the research results obtained data that 1) every mother communicates in Christian Religious Education where, when and in daily activities; 2) in each family of seaman communication in Christian Religious Education can be established properly because they are open and willing to listen; and 3) in the seaman family are aware of and accept every consequence received and experienced by seaman family, such as communication that is technically obstructed, feels a dual role for mothers, requires a father figure for children and craves a husband figure for his wife.

**Keywords:** *Communication, Christian Religious Education, Seaman Family*

## 1. INTRODUCTION

Communication becomes an approach for every human being to express their thoughts, feelings, and information. Communication that occurs in every human being can affect everyone who receives it. In the family context, communication is first established, that is, communication between parents and children. This is also Suyanto's opinion in Ratnawati that early communication skills for children's development are at the family level (Ratnawati, 2001). The importance of communication is obtained and owned by a child, which starts with the family. Related to these things one can suspect that mothers can be specifically involved in religious communication with children because religion discusses very personal, intimate, and existential issues (God, heaven, death, etc.). All of these dynamics can contribute to the centrality of mothers in religious discussions at home (Chris J. Boyatzis & Denise L. Janicki, 2003). This shows that in the family the mother figure plays the most role in communication about religion, compared to the father figure.

There are previous studies related to the description of the psychological dynamics of seafarers' wives according to Fatma with the results of research that conditions in the seaman family are difficult to control emotions, feelings of sadness and loneliness

(Fatma Dena Nuraini, 2015) Likewise, Hendrick's opinion revealed that the greater distance with a partner will make the burden even heavier. The longer distance will create more cost and energy compared to the short distance (Fatma Dena Nuraini, 2015). This would like to show the dual role borne by the wife as a mother in the conditions and situations that occur in the family.

## 2. THEORY

### Nature of Communication

Communication is very important in relationships between living creatures, experts recommend communication should begin from the womb, namely the prospective father and mother try to invite dialogue with babies who are still in the womb, where it will form a closer inner relationship between parents with his son (Hendranata, 2005). It seems that communication becomes very important for human life, especially in a family, communication between parents and children can be done first when the child is still in the mother's womb. Communication is needed for parents to teach moral and spiritual things to their children, so communication must go smoothly. Another opinion from Syumanjaya that communication is the art of conveying the contents of the heart, mind, and hope. Communication is a two-way conversation,

using both ears that hear, by making eye contact. Both must use all their hearts to respect and respect each other (Syumanjaya, 2009). It shows multi-directional communication, side by side with eye contact who is ready to see and ears that are ready to hear, so words that require mutual respect for each member of the family are the emphasis.

### **The Nature of the Family**

The family is the basis for every human being to grow physically and spiritually. Family is where we learn to laugh and our place when we cry without losing respect. The family is a place to establish love, build relationships, treat people (Swindoll, 2010). The family becomes the most valuable place at a time of joy and sorrow, like the song lyrics in the soundtrack of the evergreen family movie, that the most valuable treasure is the family. The family is a comfortable place to rest, relax and restore the freshness and strength of each family member.

### **The Nature of Communication in Christian Religious Education**

The opinion of Fortner that The claim of the Bible that humankind was created by God on the sixth day (Genesis 1:26-7) is the proper place to begin an inquiry into the nature of communication from a Christian point of view. This starting point acknowledges that humankind's very nature is grounded in God's creative act, and suggests that communication itself as a defining characteristic of humanness-was subject to divine expectation. Communication thus is not merely a function of behavioral or cultural necessity, but the result of conscious divine choice. Schultze argues (p. 42), "God made us all be creative sym bolizers who can transform almost anything into a form of communication Words, images, music, and all of the other means of human communication are part of the tapestry of meaning in our lives" (Fortner, 2007, pp. 29,31). This shows that in the Christian point of view the event of human creation is a communication between God and man. This can be seen when God has created human beings who aim as Divine hope, which makes humans a determinant of creative sympathy in the form of communication. However, humans in practicing communication are not the same as what is expected of God.

From a Christian perspective, another way of addressing human beings are capable of practicing communication after the Fall (Genesis 3) or whether the

Fall fatally compromised God's original design. This was God's admonition to Adam and Eve concerning the rationale for not eating the fruit of the tree of knowledge Eve tells the serpent that she cannot eat the apple because she "will surely die" This is nonsense, retorts the serpent, -"you will not surely die ... for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:4-5). The serpent thereby succeeded in convincing humankind that what they had been told about the fruit was false-in essence, that God had lied to them-thus reinterpreting a simple text to his advantage (Fortner, 2007). This shows that Christian communication theory is seen from Genesis 3 as the beginning of communication for good purposes that exists between God and humans. after the fall of communication becomes bad with evil intentions.

Another opinion from James Carey calls the "transportation model" communication. This model assumes that communication is a real process, has a clear starting and ending point, has a set of identifiable elements that are related to each other. All theorizing about communication requires making several assumptions about the nature of communication, the nature of knowledge and the nature of human beings themselves. Communication from this point of view is a method for moving messages (transport) from one point to another. Thus, one point becomes another source and receiver. The message moves in a predictably linear path and starts when the message leaves the message. Origin and ends when they arrive at their destination. The role of the recipient based on this metaphor is to receive the message (Fortner, 2007). This shows that communication as a transportation model is interconnected with each other like a spy-related to human nature and the nature of communication.

In the research conducted by Boyatzis and Denise, the findings obtained from surveys and diaries are that the religious communication of parents and children has a reciprocal quality: conversations are characterized by the active participation of children and expressions of their ideas and openness of parents towards those ideas (Chris J. Boyatzis & Denise L. Janicki, 2003). This shows that communication between parents and children is well established due to multi-directional communication. So that makes children can pour their ideas.

### **A description of the life of the Seaman Family**

*First, Feeling lonely* The opinion of Leila was quoted in Segnin (1998) that loneliness can be

interpreted as a condition of someone who experiences the desired level of social interaction that is higher than that achieved. People who have satisfying intimate relationships rarely feel lonely. Conversely, people who have a lot of relationships with other parties but are superficial can feel lonely, despite the presence of others continuously. Several characteristics can explain a person feeling lonely. People who often experience loneliness tend to have difficulty introducing themselves to others, and are unable to initiate social activities (Ganiem, 2012). Likewise with the wife and children of sailors who live in a time that is not short without having to be together with important moments in the family.

**Second, Double role** The dual role experienced by the wife of a person who works as a sailor feels too tired to regulate the whole life and smoothness of the household, arrange and work for a comfortable home atmosphere and take care of children. So, do not pay attention to the appearance of self among the bustle-bustle in the house, feel bored due to monotonous routine work, and finally, blame the situation. Not to mention the wife, not having the opportunity to interact with her friends, will make the wife easy to experience mental stress. As a result, the wife becomes unwilling to communicate with her husband. And the wife will only carry out their duties as a wife and mother.

Many dual roles are owned not only because of their role but the status associated with work. The role is multiple because life and material needs must be met. Not only the head of the household who works, who are generally men but also the wives come to work. It could be due to material encouragement, but it could also be because of their career to be achieved, or because they feel more confident about their future if they work and can live independently.

Both parents who are both working become one of the characteristics of change in family life. A father who works as a sailor, plus a working mother. This affects the relationship of family members in a family that is easy to lose. This is easy to understand because of the busyness that takes up time for their interests. This is also Gunarsa's opinion that the loosening of ties in the relationships of family members in one family affects the child's development so that various behavioral difficulties arise in children and teenager (Singgih D. Gunarsa & Yulia Singgih D Gunarsa, 2008). A dual role for a wife whose husband works as a sailor is not easy to pass special days in the family that has become a habit every year.

### 3. **METHOD**

#### **Research Sites**

This research will be conducted by North Jakarta PETRA Church GPIB located on Jl. Jampela No. 44 Koja North Jakarta. This research was conducted because there was a family of the Seaman.

#### **Research Approach**

This study uses a qualitative approach, which is a research method that includes an analysis of a text to be investigated, namely to explore the complete picture of communication in Christian Religious Education in the seaman family.

#### **Research Subject**

Participants studied were five mothers in five in the seaman family. Participants aged 30-44 years.

#### **Data Collection Procedure**

In this data collection procedure, the writer uses structured interview techniques. Through interviews, researchers will find out more in-depth things about participants. The number of questions raised was eleven questions.

### 4. **RESULTS AND DISCUSSION**

The venue for the interview for each participant was conducted in a rented house located in the North Jakarta area. The first participant interview was conducted on July 2, 2019, while the second participant was conducted on July 3, 2019, and the third to fifth participant was conducted on July 4, 2019.

#### **First Participant**

The participant is a 38-year-old wife. At present the age of marriage has been going on for 8 years and 10 months and has had 3 sons, with the age of the first child being 8 years, the second child being 7 years, while the third child is 3 years. Participants are housewives who live their lives taking care of the household, children, and husband and have a home-based business, such as klappertart and snack food. The current husband's employment location is in the Netherlands.

Participants understand that communication in Chartakes place in the family. according to participant communication can be done at meals and pray together,

play spiritual songs and tell stories in the Bible. Participants explained that good communication between parents and children begins with openness and to be able to form a good self-image for children, parents need to set good examples. This can be seen, in participants the conditions that must be faced when there is no husband in the house, automatically assume the role in everyday life. Like, participants must be gentle as the role of a mother and sometimes must be assertive as the role of a father.

### **Second Participant**

The participant is a 30-years-old wife. At present, the marriage age has been running for 8 years and has had 1 boy aged 7 and 1 girl who is 4 years old. Participants are housewives who live their lives taking care of the household, children, and husband. The current location of the husband's work is in the Bengkulu Sea.

According to participants that communication in Christian Religion Education is a process of instilling faith in children that can be done anytime and anywhere. Participants explained the content of communication in Christian Religion Education is a matter of praying, respecting parents, and loving others. Parent and child communication must begin first through activities that can build communication, such as playing with children. Participants explained that to form a good self-image, it is necessary to speak words and establish relationships with others. As a single parent (when the husband works) participants feel the impact of the husband's work as a seaman in terms of caring, educating and raising children. In this case, participants need the help of their husbands, especially when the children are sick. In other words, the presence of a husband in the house is a very desirable participant.

### **Third Participant**

The participant is a wife who is 34 years old. At present, the age of marriage has been running for 11 years and already has 1 daughter who is 9 years old and 5 boys. Participants are housewives who live their lives taking care of the household, children, and husband. The current husband's employment location is in Japan.

Participants understand that communication in Christian Religion Education can be realized in the form of praying which is done anytime and anywhere. Also, it is inseparable from the attitude of parents who must continually remind the child, so that it becomes a habit in him. According to participants to build communication between parents and children intensely can be done such as tidying up the shared house, and

delivering children to places according to children's activities. Through joint activities communication can be awakened, open and form a good self-image for children by showing speech and actions of daily life as parental role models to children. As a single parent, participants saw that communication needed to be well established, especially communication between Anka and a father who was a sailor.

### **Fourth participant**

The participant is a 44-year-old wife. At present, the age of marriage has been running for 13 years and has had a 9-year-old son and 1 daughter who is 7 years old. Participants are housewives who live their lives taking care of the household, children, and husband. The current location of the husband's work is in Lampung.

Participants understand that communication in Christian Religion Education is teaching the Word of God to children, at any time and in any place. This can be seen, that participants told the purpose of each reading of the Bible and discussions conducted after the children learn, in the guest room. The contents of communication in Christian Religion Education as in everyday life through the behavior and speech given by parents to children. Even giving understanding to the child when he gets bad treatment by friends at school. By teaching that it is God's right to retaliate, even though you are not mistaken because God is certainly upholding. According to participants, in communicating with children there is openness and willingness to listen. Participants for 13 years of marriage feel tired and bored. This is because everything in taking care of the family is only done alone and certainly has an impact on children, on the work of a husband who works as a sailor.

### **Fifth participant**

The participant was a wife who was pregnant with a third child, with an 8-month gestation. The age of the participant is 37 years. Currently, the age of marriage has been running for 7 years and 4 months and has had 2 sons, with the age of the first child is 6 years and the age of the second child is 4 years. Participants are housewives who live their lives taking care of the household, children, and husband. The husband's current job location is in Korea.

Participants understand that communication in Christian Religion Education is a journey of children's faith that parents teach and support from the school environment. Activities can occur at any time and anywhere such as when they want to eat, at the dinner

table, when children play, on the complex field, when children watch the passion of Christ movies from school, brought into the house and before bed, in the room. The contents of communication in Christian Religion Education or that can be taught to children in the form of an emphasis on love for God and others, are constantly reminded of children. For parents and child communication participants, namely providing positive stimulus to children while learning to go to school and swim activities. Which, can build a child's image to be good with the sincerity shown in caring for and caring for children. Participants explained that they were totally responsible for educating children, who certainly felt overwhelmed.

For participants, it is the basis for communicating with children through openness to tell whatever is felt and experienced by children. Also, to form a good self-image can be done speech and polite behavior, as an example of the example given by parents to children.

According to participants, it is teaching the Word of God, wherever the place is and at whatever time of its activity, through communication both verbally and nonverbally, which will occur when together with children.

Participants stated that, from the beginning of the marriage to having children in married life. Experienced boredom and overwhelmed, to bear the total dual role of being a single parent in educating and caring for children. Therefore, it is very necessary to have the presence of a husband in the family.

## 5. CONCLUSION

Thus the research results obtained are 1) every mother communicates in Christian Religion Education where, when and in daily activities; 2) in each family of Seaman communication in Christian Religious Education can be established properly because they are open and willing to listen; and 3) Seaman Family are aware of and accept every consequence received and experienced by Seaman Family, such as communication that is technically obstructed, feels a dual role for mothers, requires a father figure for children and craves a husband figure for his wife.

Communication in Christian Religious Education is carried out by in the seaman family even though communication can be technically hampered by

insecure signals for phone calls and video calls. Through these conditions it can be clearly seen that communication in Christian Religious Education is built within Seaman Family, even though they differ in time and distance. When the communication process in Christian Religious Education takes place, parents need to use language that is easily understood and understood by children, so that it can be accepted by children. And a variety of ways parents do to children to establish communication in Christian Religious Education, both at home and outside the home. Therefore, the role of communication can be established in teaching Christian Religious Education to children in Seaman Family. Although in daily life, psychologically family members of seamen need the presence of a father for their children and mothers. But every consequence of the seafarers' family has become a habit that occurs because they are used to every consequence.

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