

## MODEL OF MEDIATOR COMMUNICATION IN INTERPERSONAL RELATIONSHIP OF MARRIED COUPLES THROUGH TA'ARUF PROCESS IN PALU CITY

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### ABSTRACT

This study aims to identify and provide an overview related to the mediator communication model in the interpersonal relationships of married couples through the ta'aruf process in Palu City. The research method uses qualitative types. Data collection techniques are in-depth interviews (in-depth interview) and direct observation. For analytical techniques using Data Reduction, Data Presentation, and Conclusion Drawing/Verification.

The results showed that the mediator's communication model in Islamic marriages through ta'aruf process in Palu City consisted of (a) Asking marriage readiness. The mediator will ask the brothers and sisters related to their readiness to marry in Islam through the ta'aruf process, (b) Self Biodata. For brothers and sisters who are ready to get married are required to write their data consisting of name, height, profession/occupation, number of siblings to the illness, (c) Face-to-face communication is divided into two stages (1) Introduction.

Both of them can only convey messages through a dividing barrier like a curtain, but if they feel comfortable, the mediator allows the brothers to see the face of the sisters even though veiled and can communicate directly, and (2) Applying. In this process, the cleric as a mediator has the role of providing enlightenment to the woman's family or parents regarding Islamic marriage so that it is not complicated and (d) Advice. Before getting married, the cleric as a mediator first gives marriage advice, such as maintaining prayer time prayers and other worship, not being selfish, responsible based on the role of husband and wife, and the most important thing is not having an affair.

**Keywords:** *Interpersonal Communication, Mediator, Ta'aruf*

### INTRODUCTION

The initial process of ta'aruf is to exchange information not directly but with an intermediary identity between candidates given to the mediator. It is this third party or mediator who serves as the mediator between the two prospective spouses that there must be an agreement and a series of other processes that must be carried out. True in this ta'aruf, many people then entrust the process of ta'aruf to teachers, ustad or ustadzah (mediators). The teachers only help the ta'aruf process to walk under the correct corridor (Pusparini, 2012: 27).

In Palu City, marriage through the ta'aruf process has been widely applied by the public to be used as the main information in the news published through the media such as at the wedding that occurred to disaster volunteers with disaster survivors in Palu City. Based on the news written by Abidin Husain on December 19, 2018 with the title When Volunteers Married in Palu

with Survivors, Ta'aruf A Week, Immediately Steady Married. Another example of ta'aruf wedding in Palu city is happening to Kader Hidayatullah Palu.

Based on research data written by Fitriyani in 2019 with the title INTERPERSONAL COMMUNICATION OF MARRIED COUPLES THROUGH TA'ARUF PROCESS (Phenomenology Study on Kader Hidayatullah Palu) explained that a mass wedding by hidayatullah cadres of Palu City was held in Central Hidayatullah, Gunung Tembak, Balikpapan. The mass marriage process is carried out by means of students and daughters who are considered worthy and ready to marry will be included in the mass marriage. Then the committee is tasked to know and understand the character of each of the students who will then be matched based on the suitable characters between male and female students. After that will be given the right to choose between two choices of students and students of men. In addition to matchmaking, there is also a system of applicants based on their own choices and then included in the ta'aruf mass wedding, (Fitriyani, 2019:111).

Marriage through the process of ta'aruf, can not be separated from the role of mediators who seek to introduce each other through positive persuasive messages. Mediator must be able to establish good interpersonal communication to the two prospective spouses who will later establish an interpersonal relationship as husband and wife. Information such as curriculum vitae obtained by mediators related to female spouses should be communicated persuasively to male spouses and vice versa. Not only related to the exchange of personal curriculum vitae being a mediator must also be able to provide enlightenment based on the viewpoint of Islam to each couple that the marriage that is done later aims to worship Allah SWT. From the phenomenon, researchers will look at the model of communication that occurs between mediators and prospective couples who marry through the ta'aruf process in Palu City.

## THEORETICAL FRAMEWORK

### Interpersonal Communication

Cangara (2004:32) states that interpersonal communication is "a process of communication that takes place between two or more people face-to-face". Further explained that interpersonal communication seeks to develop relationships between human beings, the goal is to reduce loneliness, gain knowledge or information, until the moment of establishing a relationship. Basically as stated by Onong Uchjana Effendy (1993:61) that "Compared to other forms of communication, interpersonal communication is considered the most powerful in the activity of changing the attitudes, beliefs, opinions, and behaviors of the recipient of the message. The reason is because interpersonal communication generally takes place face to face between communicators and communion, then there is personal contact. When the communicator delivers a message to the communion, the feedback takes place instantly and the communicator knows at that moment the communion response to the message being sent.

Interpersonal communication is built on the basis of fulfilling human needs as a social being because by using interpersonal communication makes one can build social relationships with others, be it family members, friends, or people who are considered important and influential in their lives (Abadi et al., 2013).

### ***Ta'aruf***

In Islam, ta'aruf is a process of getting to know someone closely, whether a friend or friend. According to Abdullah (Fillah, 2012: 211), ta'aruf is a process of exploring and knowing potential spouses using the help of a person or can also use an institution that can be trusted as a mediator or intermediary in choosing a partner according to the criteria desired by a person which is an initial process to get to the marriage level.

### **Constructivism Theory (Jesse Delia)**

The theory of constructivism created by Delia and colleagues suggests that the message varies according to its complexity. Simple messages only address one goal, complex messages divide multiple goals and handle each goal interchangeably and the most advanced messages integrate those goals into just one message. Thus, cognitive differences affect the level of complexity of the message being made. Furthermore, the simplest persuasive messages only discuss your personal goals without considering the needs of others, while complex persuasive messages are designed not only to meet your needs but also the needs of others, in addition to being adaptive that is easy or easy to adapt to situations.

Interpersonal construct becomes more important because it can guide how we can understand others. Each individual has a difference in complexity that he uses to understand others. For example, a person who is cognitively simple, then tends to simplify everything, he will judge or understand a person only unilaterally, as certain people have certain traits because they come from a certain tribe, gender or social class. Conversely, if a person has a more complex cognitive system, then it tends to have a broader understanding of the perspective of others and have a better ability to frame messages so that it is easy for others to understand.

This perspective of thinking will lead a person to have a more sophisticated argument and give rise to attraction to him. Some people have the ability to adjust one's communication to others. People who have the ability to adjust their level of communication with the level of communication of the interlocutor is called person-centered communication. (Littlejohn & Foss, 2011)

## **METHOD**

The type of research used is qualitative with the delincatory case studies. According to Miles and Huberman (1992: 1-2) said that qualitative data is very interesting. Qualitative data is the source of a broad and solid description, and contains an explanation of the processes that occur in the local sphere. With qualitative data we can follow and understand the flow of events in chronological order, assess causation within the scope of the minds of local people and obtain many and useful explanations. And while more qualitative data can lead researchers to obtain unexpected discoveries beforehand and to form new theoretical frameworks, they help researchers to go further than the initial presumptions and frameworks.

The purpose of the interview was affirmed by Guba and Lincoln (in Moleong, 2007:186) among others to construct, reconstruct, project and verify research objects and (b) Observations were made not only to record an event or event, but also to do everything or as many things as it is suspected to have something to do (Nasution, 1992: 58).

Data analysis in the view of Miles and Huberman (1992) that consists of three flow of activities that occur simultaneously, namely: data reduction, data presentation and conclusion / verification.

## DISCUSSION

Marriage is not an understatement, at this stage everyone is required to be responsible according to their respective roles. A husband is required to earn a living and guide the wife to be better. Furthermore, wives are responsible in serving the husband to the maximum, caring for children and certainly giving positive learning to them in order to be a generation that is able to show acts of kindness to anyone and to God.

The occurrence of the marriage process is due to an attempt by a man to be able to marry a woman who is considered capable of being a friend forever until the death of separation. Based on the islamic viewpoint that every people are obliged to marry Islamically through the process of ta'aruf. This concept basically seems strange and certainly full of risk when in the formation of a family does not go through the stages of exploring as intensely and during as mentioned above, let alone given the limitations in the process of exploring. In plain sight, the process of exploring with a short time both from social interaction and in the decision-making to marry, will most likely give rise to potential conflicts and will lead to divorce in the household, due to the lack of knowing each other and investigating the personalities of each of them and the lack of careful comparison of their greed, interests, and ideals in order to test alignment with the partner. However, this is commonly done by certain Islamic communities or religious groups known as ta'aruf process, (Narwoko and Suyanto, 2006:227).

The purpose of the ta'aruf process is to avoid adultery. In Islam, ta'aruf is a process of getting to know someone closely, whether a friend or friend. According to Abdullah (Fillah, 2012: 211), ta'aruf is a process of exploring and knowing potential spouses using the help of a person or can also use an institution that can be trusted as a mediator or intermediary in choosing a partner according to the criteria desired by a person which is an initial process to get to the marriage level.

In Indonesia the concept of ta'aruf has begun to be applied by muslim with the aim that Muslims know how to do the correct ta'aruf ordinances in the direction of marriage. According to Nisa (2011) that in Indonesia is already popular in marriages that are packed with Islamic nuances, such as the veil community prefers to arrange marriages through *wasila* (third) to further do ta'aruf. This ta'aruf process is also carried out by the Tarbiyah women's movement, especially those who are active in the KAMMI association movement (Indonesian Muslim Student Action Union Group). The steps in ta'aruf that are done begin with the exchange of biodata, then arrange a meeting between prospective men and prospective women, and each prospective partner can see each other's face in front of the mediator (Nisa, 2011: 808).

Palu city as the capital of Central Sulawesi Province is an area that has more Muslim communities than any other religion. To go to an Islamic wedding, the Muslim community in Palu City began to implement the ta'aruf process which is certainly done based on Islamic sharia. The individuals who run the ta'aruf process must of course hammer out some important stages guided by a mediator in this case can be friends or ustadz. Mediators have a very important role in the interpersonal communication process performed on individuals who wish to marry.

Mediators must be able to convey a positive message in order to be able to prepare individuals to remain married based on the teachings of Islam.

Based on the concept that interpersonal communication as stated by Onong Uchjana Effendy (1993:61) that "Compared to other forms of communication, interpersonal communication is considered the most powerful in changing attitudes, beliefs, opinions, and communion behaviors. The reason is because interpersonal communication generally takes place face to face between communicators and communion, then there is personal contact. When the communicator delivers a message to the communion, the feedback takes place instantly and the communicator knows at that moment the communion response to the message being sent. In this study, the message conveyed by the mediator always get feedback directly related to the islamic marriage process. The feedback is in the form of a response given by a man and a woman related to their desire to marry islamically through the ta'aruf process.

The message used by the mediator to those who want to marry was initially arranged in the form of a question related to the readiness of marriage. Of course, the information will be added with the benefits obtained during marriage based on islamic viewpoints. Because in general those who are given questions about the readiness of marriage are those who also understand about religion because they have followed various islamic studies that are expected to increase their faith and laughter in Allah SWT. The question of the readiness of marriage is the initial communication model conducted by the mediator in persuasion of Muslims and Muslims in order to have the desire to foster domestic relations and of course will be free from the sin of adultery. Based on the theory of constructivism made by Delia and colleagues that persuasive messages delivered by mediators related to the question of marital readiness and the benefits of marriage fall into the category of persuasive messages complex because it is not only designed to meet your needs but also the needs of others, in addition to being adaptive that is easy or easily adapted to the situation, (Littlejohn & Foss, 2011)

Speaking of needs, then everyone needs good information and certainly useful, for example where a mediator enlightens that by marrying Islamically we will be free from sin for not committing adultery ranging from simple things to more severe adultery. Enlightenment like this is a message that is needed by others to be able to live better, in addition adaptive messages are also well applied by a mediator such as presenting information that is easy to interpret well by the listener.

In the second communication model, the mediator obliges for each *ikhwan* and *akhwat* to make a complete personal biodata so that when the biodata is exchanged it is expected to be able to customize the person who reads it, in this case the prospective spouse. This information about ourselves basically helps us to tell others about who we are, and vice versa when we read biodata about others, of course we will try to analyze well and must be able to understand the person from the messages that have been written.

Furthermore, the third communication model conducted by the mediator in the islamic marriage process is to conduct face-to-face communication divided into two stages, namely (1) Face-to-Face In the Introduction Process. Mediators provide opportunities for both sides to communicate directly with each other, but this process of exchanging messages should certainly not violate Islamic law. The man is not allowed to see the woman directly, so they communicate using a barrier such as a curtain and also the meeting must be attended by an ustadz as the mediator. In the communication they are free to ask anything about the prospective spouse, but

are not allowed to discuss the disgrace of the past. Mediators also try to give them an understanding that the disgrace of the past is not a very important thing to talk about, because everyone has flaws and everyone has the right to cover the shortcomings in order to live happily. If communication between the brother and akhwat is going well and the two agree to see each other, then the man is allowed to see the woman's face even though she wears a veil. If this stage goes again well, it will go into the process of applying from male to female parents.

(2) Face-to-face in the Application Process. This model of face-to-face communication is carried out in the process of marriage between the brother and the parents of women but still includes mediators who also have a very important role in providing some enlightenment related to Islamic marriage through ta'aruf. Basically that the marriage must be carried out properly and does not complicate anyone both in terms of application funds and marriage ordinances that must be guided by Islamic law. But although it will include culture, it is expected not to complicate both parties and not eliminate the value of Islam in a marriage that begins from the process of ta'aruf. This statement is often conveyed by Ustadz as a mediator to parents who still do not understand the marriage process through the ta'aruf way. As a result, the communication process has a good impact where parents facilitate the marriage of their child.

Based on the explanation related to the submission of personal biodata and face-to-face communication both in the process of introduction and application process to perform marriage islamically through the concept of ta'aruf, of course the role of mediator is very important because of the two communication models have been able to adjust the intended individuals both between *ikhwan*, *akhwat* and parents so as to give rise to a broader understanding and can streamline the process of lead communication easy to understand because the messages have been well assembled. The findings of this study are very in accordance with the explanation of constructivism theory that states that if a person has a more complex cognitive system, then it tends to have a broader understanding of the perspective of others and has a better ability to frame messages so that it is easy to understand others, (Littlejohn &Foss, 2011)

The last model of mediator communication in this discussion is advice. Before entering the wedding stage, the mediator will give advice to the bride-to-be who will later build a home. Such advice is like reminding each other to respect each other, be responsible as husband and wife, relent and not put forward selfishness, keep yourself from committing infidelity that will certainly adversely affect the integrity of the household and most importantly maintain five-time prayers and other worships that can provide benefits for anyone. Some of the advice delivered by the mediators is certainly delivered in good language and does not seem formal. This aims to be able to adjust the level of communication of the bride and groom as individuals that still have to be fostered. From the findings, certainly in accordance with the concept of constructivism theory of perspective thinking.

A thinking perspective will lead a person to have a more sophisticated argument and give rise to an attraction to him or her. Some people have the ability to adjust one's communication to others. People who have the ability to adjust their level of communication with the level of communication of the interlocutor is called person-centered communication. (Littlejohn &Foss, 2011). It means that ustadz as a mediator seeks to compose a message that is easy and able to be interpreted well by *ikhwan* and *akhwat*. Ustadz as a coach expects his foster children can live a successful and easy life to fulfill the future that can certainly be passed through the islamic marriage process with the concept of ta'aruf.

## CONCLUSION

Based on the formulation of research problems outlined in the analysis results, it can be drawn conclusions related to the model of communication mediators in Islamic marriage through the process of ta'aruf, found the following model:

- a. Asking about the readiness of marriage. The mediator will ask the *ikhwan* and *akhwat* about the readiness to marry Islamically through the ta'aruf process. In the question, the mediator not only asks those who are adults, but also is presented to individuals who are of sufficient age and are ready to build a domestic relationship.
- b. Self Biodata. For *ikhwan* and *akhwat* who are ready to marry are required to write a personal biodata consisting of name, height, profession / job, the number of siblings and diseases suffered. Furthermore, there are some writing requirements that must be met by prospective spouses, but not aimed at complicating the islamic marriage process.
- c. Face-to-Face Communication is divided into two stages:
  1. Introduction  
For *ikhwan* and *akhwat* given the opportunity to communicate directly but also attended by mediators. In the communication, the two can only convey the message through the barrier such as the curtain, but if both feel comfortable, then the mediator allows the brother to see directly the face of *akhwat* despite the veil. They are given the opportunity to communicate without curtains and can immediately decide whether or not the application process is done. But to decide to remain mediated by ustadz.
  2. Application  
In this process, ustadz as a mediator plays a role to provide a little enlightenment to the family or parents of the woman related to islamic marriage so that it may not be difficult. This is often done to parents who do not understand marriage in the process of ta'aruf.
- d. Advice. Before marriage, ustadz as a mediator first gives marriage advice, such as keeping five-time prayers and other worship, not being selfish, responsible based on the role of husband and as wife, and most importantly not having an affair.

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