INTERPERSONAL COMMUNICATION IN THE DIMENSION OF SELF-DISCLOSURE OF MOTHER AS A RIVER SAND MINER IN NUPABOMBA VILLAGE OF DONGGALA REGENCY

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Abstract

This research aims to (1) to identify and provide an overview related to the hard work of a mother as a river sand miner in meeting the needs of family life and (2) To identify and provide an overview related to the disclosure of a mother as a river sand miner in meeting the needs of family life in Hamlet III Pombaloya, Nupabomba Village. qualitative research methods with the purposive withdrawal of informants. The results showed that based on the flow of activities mothers as sand miners must first finish (a) homework starting from dawn by preparing breakfast and cleaning the house. Next (b) work from morning to night to mine sand in the river. The work is done for several reasons for survival and changing the fate conveyed in the dimension of self-disclosure, namely (a) daily eating needs, (b) the need for education, and (c) the need for medicine.

Keywords: Interpersonal Communication, Self-Disclosure, Mining

INTRODUCTION

The problem that occurred in Nupabomba Village as a connecting area between the interprovincial routes of Central Sulawesi and surrounding areas is related to the coronavirus-19 pandemic which until 2021 has not experienced a decrease in the number of victims. Based on data from the Central Sulawesi Provincial Health Office on January 16, 2021 explained that the total confirmed victims of COVID-19 were 5485.

The outbreak of COVID-19 makes the people of Nupabomba Village who generally have more high school education status and below, making it very difficult for them to get good jobs in Donggala regency, Palu city, and other areas. This resulted in them becoming unemployed, especially young people and fathers as heads of households. Seeing such conditions, mothers in Hamlet III Pombaloya, do not stay silent, in addition to taking care of household work, ranging from taking care of children, sticking, cooking, and so on, they as mothers play a dual role that is looking for alternative jobs by becoming river sand miners in Nupabomba Village. The only goal is to be able to meet the needs of family life. The work they do is not without risks, they sometimes have to be careful when floodwaters come which can certainly be life-threatening, and wash back the sand that has been collected on the banks of the river. The hard work done by mothers in Hamlet III Pombaloya to survive with family is part of the social conditions that must be lived as a process of life journey.

Hastuti(2017) with the title of “Female Sand and Stone Miners in the Gendol Watershed” (Quovadis Survival Strategy and Environmental Damage on the slopes of Merapi). Based on the results of research that women sand and stone miners are women from poor households. Women
perform a variety of survival strategies by diversifying sources of income and reducing household spending. Sand and stone mining is realized by women to have an impact on environmental damage but the activity is still carried out by women because in that way women sand and stone miners survive.

Basically that heavy work for mothers plays a dual role to help husbands make a living as sand miners, not that they can shy away from completing household chores. The dual role of mothers in hamlet III Pombaloya which is always juxtaposed with household tasks will affect their work productivity. The work done certainly involves not only physical strength but the mind and taste also become their strength to be able to survive in life. The thoughts and feelings they have can be a message to themselves and others that life goes through a long process and should not be tired. This is then the most important point in this study, where researchers will look at the perspective of communication science related to self-disclosure of a river sand miner mother in Hamlet III Pombaloya, Nupabomba Village.

**Self-Disclosure**

Individuals who are unable to open up with others tend to grow up to be individuals who are disturbed in social skills, have low self-confidence, often arise fear, anxiety, low self-esteem, and also closed. Sidney Jourand who is a social philosopher, clinical psychologist and empirical researcher said that the recipe from humans is openness or transparency (Littlejohn, 1983).

In his book Devito (de Vito, 2011) explains that self-disclosure involves at least one other person. To be self-disclosure, information must be received and understood by others. If communication between two people goes well, there will be disclosures that push information about each other into an "open" quadrant. Although self-disclosure encourages openness, openness itself has its limits. This means that we need to reconsider whether telling everything about ourselves to others will have a positive effect on our relationship with that person. Some research suggests that extreme openness will have a negative effect on relationships (Bungin, 2007).

The process of self-disclosure on verbal and non-verbal symbols occurs when communication participants use words, both through spoken and written language. Non-verbal communication is when communication participants use symbols other than words such as tone of speech, facial expressions and, so on (Kuswarno, 2009). Furthermore, it is explained that self-disclosure is a form of information that was not previously known by the recipient. This information is new knowledge. For self-disclosure to occur, new knowledge must be communicated (de Vito, 2011).

Self-disclosure has been one of the most important topics in communication theory since the 1960s. Social penetration theory seeks to identify the process of increasing one's openness and intimacy in relationships with others. The theory, compiled by Irwin Altman and Dalmas Taylor (1973), is one of the important works in the long journey of research in the field of relationship development. In the early stages of social penetration, researchers' attention was largely devoted to individual behavior and motivation based on a very thick sociopsychological tradition. According to this theory, that we will know or know others by "penetrating" the ball of the self in question. A person's "Self Ball" itself has two aspects: "breadth" and "depth" aspects. We can know different types of information about the other person (Breadth), or we may be able to get
detailed and in-depth information about one or two aspects of the other person (Depth) (Littlejohn & Foss, 2011).

**Interpersonal Communication**

According to West and Turner (2008) who say that interpersonal communication occurs directly between two people. In this case there are also several functions of interpersonal communication is to try to improve human relations, avoid and overcome personal conflicts, reduce the uncertainty of something, and share knowledge and experience with others. Through interpersonal communication, individuals can strive to foster good relationships with other individuals, thus avoiding and overcoming conflicts between these individuals (Cangara, 2005).

**Mining**

Mining is an activity of uptake of deposits of valuable and economically valuable excavation materials from the skin of the earth, both mechanically and manually, on the surface of the earth, below the surface of the earth and below the surface of the water. The 1945 Constitution, article 33, paragraph (3) states, "the earth and water and the natural wealth contained therein are controlled by the state and used for the greatest prosperity of the people." The article shows that mining is part of natural wealth, including group C excavation materials in this case sand, to benefit the maximum for the prosperity of the people.

**METHOD**

Research uses qualitative methods. The determination of informants made by researchers refers to the opinions expressed by Bogdan and Taylor (in Ilyas, 2017) stating that informants are chosen purposively. Data collection techniques are divided into observations, in-depth interviews and Focus Group Discussion (FGD). Data analysis is divided into three flows, namely data reduction, data presentation, and conclusion/verification withdrawal.

**FINDINGS AND DISCUSSION**

Parents are the best teachers and helpers for their children. So much love and affection are given unconditionally. Parental responsibility to children is a form of care and love that is always conveyed either in the form of speech or daily life actions. The responsibility of parents can be seen from the way they work diligently to meet the needs of family life ranging from eating, education, health and, others. The unique thing that can be seen from the work done by parents in Nupabomba Village is to work as a river sand miner from morning tonight. This work is done by mothers who are trying to find income to meet the needs of families to survive in the COVID 19 pandemic as it is today.

Based on previous research written by Hastuti (2017) with the title “Perempuan penambang pasir dan batu di daerah aliran Sungai Gendol (Quovadis strategi bertahan hidup dan kerusakan lingkungan Di Lereng Merapi)” or “Female Sand and Stone Miners on the Gendol Watershed (Quovadis Survival Strategy and Environmental Damage on the Slopes of Merapi)”. The results showed that women sand and stone miners are women from poor households. Women perform a variety of survival strategies by diversifying sources of income and reducing household spending.
Sand and stone mining is realized by women to have an impact on environmental damage but the activity is still carried out by women because in that way women sand and stone miners survive. The same experience is also felt by mothers in Nupabomba Village who are willing to work from morning to night in the river to mine sand, although this job is very risky but still has to be carried out so that the family needs are met to survive. The job of being a sand miner certainly requires the physical strength of mothers which is certainly different from the physical strength of men. They work as sand miners aimed to help husbands who have been dismissed from their jobs as construction workers, company workers, and others due to social restrictions in preventing the spread of the coronavirus whose victims are increasingly getting better in Indonesia and especially in Central Sulawesi. The activities carried out by village women are quite heavy because the work is the same as what is done by the adamites plus must be tasked with completing household chores.

Rural women experience the pressure of domestic work in performing dual roles. These job pressures include a woman's status as a wife, differences in assessments in the two types of work done, and difficulty finding a replacement for taking care of the household. Taking care of the household, taking care of children, husband and even parents is a routine job that women must complete before they go to work to become sand miners in the river. The life pressure experienced by women, especially in work, certainly makes them need social support from anyone who can be used as friends to communicate in expressing their feelings. The American Psychological Association (2009) in its article on Recovering Emotionally from Disaster describes that the coping that disaster survivors must do is ask for social support and communicate their experiences. Express all feelings in the most self-comfortable way such as talking to family or close friends. Social support can be obtained when the individual opens up and expresses their feelings to others. If the individual can share with the person he believes about his emotional state or the problems he is facing, then he will feel a little comfort and a sense of relief for the problems he has been facing. It would even be a better thing if the individual received support and advice.

Efforts made by housewives in Nupabomba Village to be able to survive with family by working as sand miners in the river is a form of responsibility even though the work is quite heavy to do. However, the economic pressure and the insistence on living needs that must be met make them active to work for a halal income. These living needs are related to the food consumed every day, the cost of children's education, and other unexpected needs such as illness. Various needs that must be met is a life experience that is passed at all times although sometimes have to ignore self-safety because you have to work from morning to night to become a sand miner in the river. The life experience felt by them is quite heavy and not everyone can live it. If in social life they feel the experience of life as a burden, then the happiness of self and family tends to be reduced.

Based on the concept of communication in the dimension of self-disclosure that to be able to eliminate at least the burden of feelings that exist within the self, every individual needs openness. Sidney Jourand who is a social philosopher, clinical psychologist, and empirical researcher said that the recipe of humans is openness or transparency (Littlejohn & Foss, 2011). The openness carried out by Nupabomba village mothers as sand miners is a sedative that motivates them to work harder in showing their responsibilities as parents. But keep in mind that
each individual is not required to be fully open, it is enough to only convey information that is considered to be able to get a solution from the interlocutor.

Devito (de Vito, 2011) explains that self-disclosure involves at least one other person. To be self-disclosure, information must be received and understood by others. If communication between two people goes well, there will be disclosures that push information about each other into an "open" quadrant. Although self-disclosure encourages openness, openness itself has its limits. This means that we need to reconsider whether telling everything about ourselves to others will have a positive effect on our relationship with that person. Some studies show that extreme openness will harm relationships (Bungin, 2007).

CONCLUSION

Based on the results of research that has been analyzed related to "Interpersonal Communication in the Dimension of Self-Disclosure of Mothers as River Sand Miners in Nupabomba Village of Donggala Regency." Then it can be concluded that based on the flow of activities mothers as sand miners must first finish (a) homework starting from dawn by preparing breakfast and cleaning the house. Next (b) work from morning to night to mine sand in the river. The work is done for several reasons for survival and changing the fate conveyed in the dimension of self-disclosure, namely: 1) Daily Eating Needs are primary needs that must be met. Generally, families of sand miners in Nupabomba Village get income that can be used to buy rice, vegetables, and side dishes; 2) The need for education is related to the child's school fees. Mothers as parents work more diligently to become sand miners to finance their children's school education and hope they can achieve maximum education to change the fate of family life for the better; and 3) Need to Buy Medicines. Income as a sand miner is also set aside for healing costs if there are sick family members, ranging from checking with a doctor to buying medicines. A healthy body will certainly be able to move well at work.

REFERENCES


