

Transforming Stress To Happiness: Implementation of the I-Message Technique for Establishing Positive Communication Patterns in the Family

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ABSTRACT

Smooth communication is an absolute factor that is needed in building a family and living a household life. Communication can be a means when someone wants to change the attitudes, opinions, or behavior of himself and others. Communication aims to help all family members express their feelings, such as feelings of happiness, sadness, desire to be heard, and the like. With good communication, various changes will be made, especially concerning family life. The success of communication in the family is also directly proportional to the harmony of the environment in this microsystem. If the communication between family members is positive, then the environmental harmony created is also positive, and vice versa. This study was conducted to provide an overview of the use of i-message techniques in forming positive communication patterns in a family. The research method used is a literature review. The results of the research conducted showed that the i-message technique helped build positive communication in the family. The application of this communication technique is carried out in the immediate family and extended family. In the immediate family, it is focused on communication between husband and wife, and both as parents and children (parenting), which is done by reducing the habit of you-message conversation and applying the three principles in Thomas Gordon's Parent Effectiveness Training Books. Then in big family communication patterns, it can be done by reducing you-message conversations and the suitability of time and conditions.

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1. INTRODUCTION

The family is the smallest unit of society and the first group known to individuals in their life phase. The family becomes an environment that introduces individuals to all aspects of life, later forming their self-concept. These aspects are in the form of values, norms, socio-culture, beliefs, ideology, attitudes, religion, behavior,

and communication styles that are always used later. The family is the foundation that will determine how individuals build the future life they will live in the future. Therefore, life in the family environment is an important thing that must be considered from the start. According to the Big Indonesian Dictionary, the word family means a group of people who live together in one house. The family members usually consist of several people, such as husband, wife, and children, which are called the nuclear family, and several other members, such as siblings, brothers-in-law, parents, nephews, and so on, which are then known as the extended family [1].

Having a happy, harmonious, and *supportive life is certainly* a hope that many people have. Not only for people who are married but also for people who are committed to getting married and building a family. However, not all hopes come true. Often the desired harmonious family life cannot be realized easily. This is indicated by the increasing number of divorce cases and the various causative factors that are the background of this phenomenon. According to data from *databoks.id*, it is known that the number of divorce cases in Indonesia from 2017 to 2021 continues to soar and increase by 53.50%. According to the Statistics Indonesia report, the number of divorce cases in the country reached 447,743 cases in 2021, which means far more than in 2020, which reached 291,677 cases. As for the cause of the divorce, based on existing data, it is said that it was dominated by quarrels that occurred between husband and wife [2].

Talking about divorce, reported on the official *pa-bojonegoro.go.id*, revealed that divorce cases in this city also experienced a significant increase in 2022. Solikhin Jamik, a Registrar of the Bojonegoro Religious Court, explained that throughout February 2022, the Bojonegoro Religious Court (PA) recorded 568 new divorce cases, and 427 of these cases were divorce claims filed by wives against husbands, and 141 of them were talak divorce cases filed by husbands against wives. This phenomenon occurs due to poverty or economic problems, then quarrels and infidelity due to a lack of communication in solving household problems [3].

Based on the explanation described above, it can be concluded that building a family and living a household life is not easy. A harmonious and loving relationship among all family members, especially husband and wife, requires many aspects, including financial and affection or feelings. Therefore, even though every family and household life has its phases of conflict or problems, all of them can most likely be overcome if all family members are aware of the importance of understanding each other, supporting each other, and being open to communicating problems they feel. Whether in the form of financial problems, children, or relationship issues with closest relatives [4].

Smooth communication is one of the factors that are needed in building a family and living a household life. This is because communication can be a means when someone wants to change attitudes, opinions, or behavior. With good communication, various changes can be made, especially concerning household or family life. One of the articles written by Ditha Prasanti and Putri Limilia [5], entitled ***Positive Communication as an Effort to Maintain Family Resilience (Qualitative Study on Positive Communication as an Effort to Maintain Urban Family Resilience in the Digital Age)***, explained that one of several informants in his research who works as a teacher at the Faculty of Psychology in one of the tertiary institutions said that: "*all problems that exist in the family, it can be overcome by getting used to building positive communication within the family circle.*" In addition, the research conducted by

Darmaningrum and Hidayatullah [6] revealed that communication is an important part of the dynamics of interaction carried out by all family members.

Every communication that is carried out aims to help all family members express or express the various things they feel. Such as sharing feelings of happiness, and sadness, wanting to be heard, complaining, and the like. The success of communication in true family life will also be directly proportional to the harmony of the environment in the microsystem. If the communication between families is positive, then the harmony of the created environment is also positive. Vice versa, if communication often occurs negatively and does not resolve various misunderstandings in the family, then the condition of the microsystem that is formed is also the same. So that if this condition is allowed to continue, it can trigger more complex problems and cause family members to experience *stress*.

Next, to reinforce the above explanation quoted from the *Fresh Perspective article page*, it is explained that positive communication patterns are *skills* very important communication that goes well and can also help in mitigating the emergence of conflict, misunderstanding, or *misunderstanding* [7]. Thus, based on the explanation presented, it can be understood that communication is vital in human life in general. That is why the formation of patterns of communication that exist in the family must be carried out properly and positively. Implementatively, the formation of positive communication patterns can be started from the core family members, both from father to mother, and vice versa, as well as by both (father and mother) towards children. One way or effort that can be made to implement positive communication in the family environment is to use the *I-Messages technique*.

Technique *I-Messages*, also known as *the I-Statement*, is a technique that aims to help a person realize and take full responsibility for the feelings and actions taken and not corner other people for the consequences they get. By drawing a common thread from all the existing explanations, the researcher intends to conduct a more in-depth study of how the application or implementation of the *I-Messages* helps form positive communication and impacts family or household resilience. This research will be conducted using the *literature* or literature review of several scientific works such as journal articles, theses, theses, and the like. This research also focuses on three main research keywords, namely family, *I-Messages techniques*, and their application in forming positive communication in the family environment.

2. METHODS

In line with the explanation in the previous point, the research that researchers will carry out uses the *literature study* or literature review. This method is a form of research in which the data sources used come from several kinds of literature, such as books, journal articles, papers, seminars, and other scientific articles with a theme or topic according to the title of the research to be conducted [8].

In practice, the researcher began to *review* several previous articles that correlated with the research topic, which in this case was communication within the family. Next, research mapping is carried out and determines *the novelty* that will appear in the research results, which in this case is the concept of using one of the techniques, *I-Message*, to form the habit of more positive communication patterns within the family. Therefore, the three basic keywords analyzed from various previous studies in this study are family, the formation of positive communication patterns in it,

and the application of *I-Message* as one of the concepts that can be used in the formation of positive family communication patterns.

3. RESULTS AND DISCUSSION

In the context of this research, it is known that every family must have different dynamics of interaction which can lead to certain conflicts. Every conflict that exists can affect the resilience or resilience of the family. One way that can be used to resolve conflicts in the family is the formation of positive communication patterns. An in-depth understanding of family communication patterns by the Head/Leader and all family members can assist in solving problems and building the resilience of the microsystem unit.

In this study, researchers found that the dynamics and conflicts in the family are closely related to the patterns of communication within it. These three things can create various types or types of families. These types or types range from happy, unhappy, and semi-happy families to families with consensual, pluralistic, protective, and less-fair communication patterns *and families* with basic dimensions of communication that are skill-oriented to conformity. Each type of family and its communication patterns are studied and categorized based on major theories that are closely related to this research, namely cognitive orientation theory and family communication pattern theory, and *i-message*, which is part of *Parent Effectiveness Training* Thomas Gordon's. Further discussion of the results and discussion of the research that has been carried out has been explained in the sub-chapters below.

3.1 Dynamics & Conflict in the Family

Brofenbrenner, in environmental and ecological theory [9], views the family as one of the five main systems that have a major function and influence in determining the development of individual life. This system is called a microsystem. Family life contains the overall growth and development experienced by all members. Whether starting from the initial phase of marriage, the phase of the family with the first, second, and third child to the phase of life of family members when they reach adulthood and old age. Referring to the research conducted by Syarqawi [10], it is explained that several types of families are qualitatively divided into three forms: happy families, semi-happy families, and unhappy families. A happy family is a type of family that can carry out their duties and functions well and live in harmony.

Conversely, an unhappy family is a form of family that is not intact from a lack of family members (Father, Mother, Children, etc.) and living in less harmonious conditions. Unlike the two, a semi-happy family is a form of family that has more or less the same problems as an unhappy family. However, living a harmonious life in the future is still possible if you can overcome and accept all forms of imperfection in the family. Efforts to accept these shortcomings and imperfections can certainly be achieved if you can make peace and communicate them well to all existing family members.

In the research conducted by Juanda & Eveline [11], it was shown that low-stress levels and high levels of good or positive communication habits in married life have a close relationship or relationship with the level of family harmony. In addition to individual problems that arise from within themselves, problems and problems in the household can trigger the stressful conditions experienced by family members to worsen. Therefore, the emergence of any conflict in family life must be resolved properly. The occurrence of problems in the family environment, especially those

related to household life issues, is certainly a natural thing, considering the personality of each member is different from one another. In his writings, Rasyad [12] explains that family problems or conflicts are problems that arise or are experienced by families related to the status of the husband, wife, parents, and children. Family conflict is also not a new matter, and this has also happened long ago, even during the time of the Prophets. As a moment to take lessons, the story of the conflict experienced by the son or children of Prophet Adam AS can be said to be the first family conflict in which it contains how complex the dynamics of communication between family members, as well as understanding which later led to murder. This conflict ended with deep regret felt by all family members. Even though it is different from life during the time of the Prophet, family conflicts that arise in current conditions sometimes have complexities that are no less complicated.

According to Syarqawi [10], referring to the opinion of Maryatul Kibtiyah explained that some of the problems that often arise in family life are usually economic or financial problems that are not yet established, differences in character or personality between husband and wife and other family members, problems of inheritance, decreased attention from husband and wife or family members as well as misunderstandings that arise due to lack of communication between the two parties or family members. A literature review conducted by Herdiana [13] states that family communication is one of the resources owned by families to support their resilience in dealing with conditions and crises. In his opinion, referring to DeFrain & Walsh's explanation, he added that harmonious communication is the essence of how a microsystem, which is the family, can create a meaningful sense of togetherness and become an agreed strategy to use when tackling problems. Three important aspects that are of concern when building communication with all family members are the emotional expression displayed, clarity of communication context, and openness to solving problems collaboratively. By paying attention to these three aspects, it is hoped that the dynamics of problems or conflicts in household or family life can be resolved and help build family resilience.

3.2 Communication Patterns & Efforts to Build Family Resilience

Continuing the previous discussion regarding efforts to build family resilience or resilience, this can also be done by emphasizing the ways and patterns of communication. Communication is an interactive process that occurs between two or more people, and there are several related elements, such as communicators, communicants, and messages to be conveyed. Communication serves to build togetherness, achieve goals and understand each other between one. Meanwhile, the communication pattern is a system of delivering messages from the communicator to the communicant to change the opinions, attitudes, or behavior of the person being invited to communicate [14].

The communication pattern in a family is essentially an activity that is certain to occur and contributes to creating familiarity, openness, and more efficient attention among all family members, especially parents and children. Communication can also help the formation of positive character toward children. When parents tend to educate children with gentle communication, promoting cooperation, openness, honesty, and love, the character that is formed in children is the same. Vice versa, if the pattern of communication that all family members usually carry out shows rudeness, lack of care,

coercion, and dishonesty, then this will be what children will usually do in the future [15].

Discussions about the theory of family communication patterns (*Family Communication Patterns*) have existed since the 1990s. This topic and study were started by McLeod and Chafee, who initially had an interest in developing a balanced and predictable way of communicating between people. Both figures are highly interested in explaining how parents introduce their children to managing and conveying information from the closest environment, namely the family and the outside environment, which in this case is the surrounding community. Several psychologists at that time also had a high enough interest to deepen the study of the property of "messages" to explain the results of communication carried out by people. Finally, Chaffe chose the same path and based their communication patterns theory on cognitive orientation theory, which shifted from the behaviorist approach [16].

Cognitive orientation co-theory is the basic concept of social cognition explained by Heider and Newcomb. It refers to evaluating the same material or object in a social environment that two or more people carry out. In the evaluation process, two cognitive processes occur, and the results differ from one person to another. The first cognition process is evaluating a person against an object or material. The second process of cognition is perception. The combination of these two cognitions presents the three main attributes of co-oriented cognitive theory, including agreement, accuracy, and appropriateness. The agreement is the equality of evaluations from both people towards the observed object or material.

Meanwhile, accuracy is in the form of the similarity of perception owned by someone regarding the actual evaluation that another person owns. Congruence refers to the similarity between a person's evaluation of an object and that person's perception of other people's evaluations of that object. The three attributes of the co-orientation theory above certainly have a relationship with the communication patterns found in a family. Cognitive orientation in family communication patterns refers to how each family member perceives and shares their evaluations and perspectives on social reality. Social reality is defined as a shared perception and evaluation of the social world, which includes the pragmatic need to understand members of one another, then how to seek and support the appropriateness and accuracy of each other's views through communication, and an agreement to accept similarities and differences. The view that family dynamics are still formed with linear congruence [17]

The choice of cognition-oriented theory as the basis for the theory of family communication patterns is motivated by the idea that, for any topic, each family member has his thoughts, impressions, and interpretations about what every other member of the family thinks. If some assumptions and interpretations are accurate and aligned, then a communication process results in agreement and congruence. For example, if a mother has assumptions about her child's mindset, which matches her child's actual thought patterns, then the mother is said to have an accurate evaluation. If the impressions and interpretations the mother has about what her child thinks of other people match her own, then the mother is said to have harmony and agreement. The high level of accuracy and suitability that an individual has for another can only happen if both of them agree. Conformity is an intra-personal condition that often creates feelings of satisfaction and pleasure when it is successfully obtained.

In comparison, accuracy is more to the conditions pursued as a basic step to present a controlled environment full of cooperation. In communication, if a person or family

member can adjust their communication style, then, of course, a feeling of comfort and pleasure will be found in each family member. Likewise, to maintain this, they (all family members) work together to form such an environment for children as the continuation of kinship in the family [14]. Over time, the theory of

Family communication patterns (*Family Communication Patterns*) continue to develop and provide fresh and up-to-date ideas. One of the developments in this theory was found in a study conducted by Fitzpatrick and Richie, both of whom continued the concepts presented or studied by Experts McLeod and Chaffe. If previously the theory of family communication patterns (*Family Communication Patterns*) had three cognitive orientation attributes, then in a recent study, an explanation was added regarding the two fundamental dimensions of communication patterns found in the family. The two basic dimensions are conversational orientation and conformity orientation. Skills orientation is "*the extent to which families provide support and encouragement to family members to act freely and comfortably in establishing interaction, discussion, and communication regarding their various problems.*" conformity orientation has a definition that is not much different from the previous concept, namely "*the extent to which families can emphasize the similarity of attitudes, values, and beliefs that they apply in acting and communicating.*" The merging of the two basic dimensions above forms four schemes called family communication patterns. These four communication patterns describe certain types of families, including consensual, pluralistic, protective, and *laissez-faire* [18].

Consensual families emphasize communication patterns that explore ideas through an open and communicative process of exchanging opinions. In this family, the attitude of agreeing and the final decision must support the family hierarchy [17]. Consensual families are included in families that score high on both dimensions of family communication patterns: conversation orientation and conformity orientation. They try to emphasize agreeing with one another, even when the ideas presented differ [18]. The pluralistic family is a type of family that scores high in conversational orientation but scores quite low in conformity orientation. The communication patterns in this family include being open, free, controlled, and comfortable, as well as being emotional protectors [18]. In addition, the pattern of pluralistic family communication also focuses on efforts to generate independent ideas and foster positive communication competence toward children [14]. Next is the protective family. The communication pattern in this family gets a low score in conversational orientation but a high score in conformity orientation. This family is known for their communication patterns that seem stressful and excessive. Especially on demands to obey and conform to the expectations of the oldest family members [18]. In addition, the function of communication in this family is to maintain family norms so that it can often prevent conflicts or problems that incriminate the family's image [14]. Lastly is the family *laissez-faire*; *this family's communication pattern* has different characteristics from the three previous types of families. This family has equally low conversation orientation and conformity. Family members rarely communicate with each other and are not concerned about maintaining the family unit [14].

The intensity of communication and concern for each other in the family is a factor that helps in the maintenance and resilience of the unit when facing various kinds of problems. According to Susanto [19], several efforts can be made to improve communication within the family so that relationships are more intimate, and these efforts begin by opening lines of communication. To open lines of communication, a

family must provide a special time to exchange ideas and tell stories about life and the problems faced by each family member. The next step is to recognize and adapt to the changes that occur in each family member. Family members often already know many things about each other, but over time there may have been changes in each of them. So predictions regarding their mindset, behavior, and sensitivity to feelings are not always accurate; that is why adjustments to these changes must be made and respect the individual interests of each.

3.3 Implementation of the I-Messages Technique in Forming Positive Family Communication

3.3.1 Thomas Gordon: The Important Figure behind the I-Message

According to Erford [20], in his book entitled "*40 Techniques Counselors Must Know: Second Edition*" explains that the *i-message* or *i-statements* was first discovered by an expert named Thomas Gordon in the 1970s and is believed to be able to work well in communication activities that are established between children and parents, then children's communication with all family members to children's communication with the outside environment, namely the surrounding community. In a simpler explanation, in 1962, Gordon became interested in studying the training given to parents in order to live a harmonious household life. That is why in 1975, he found the *i-message*, which was later acknowledged to help form a positive communication process within the family [21].

Since its inception, Thomas Gordon has been known for several extraordinary approaches in the field of *leadership*. Over time, *leadership* Gordon as one of the *leaders* that became the basis for Gordon's attention to the *i-message* and parental leadership patterns and their influence on children, is a model of a *group-centered leadership approach*. In this approach model, Gordon pours out all his thoughts on leadership or *leadership* that occurs in society in general. Some of the main ideas of this approach model are known to have a fairly strong correlation with the *grand theory* which was being widely discussed at that time namely *the client-centered psychotherapy methodology* owned by Dr. Carl Rogers. Gordon succeeded in getting Rogers to pay close attention to his approach and allowed him to contribute his writings to Rogers' book entitled "*Group Centered Leadership Administration*." In the *chapter* of the book, Gordon emphasizes that it is very important for a leader, either in the community or in the family, to create conditions where all members feel free and can communicate all their thoughts, feelings and ideas. Leaders must be able to accept the forms and messages of communication owned by all members by increasing their ability to reflect on the meaning of communication and feelings, empathy and the ability to listen actively [22].

According to Gordon, the leadership relationship between members of a community group and the leadership relationship between the head of the family and its members are at the same level. Both of them are leadership relationships that are "*dominant*," namely relationships in which the leader possesses influence or control over the behavior of its members [22]

Trying to link all the main views of Gordon's approach above, which is also the basis of the *i-message* or *i-statements* technique, the researcher found that the points of explanation presented by Gordon were in harmony with the two ideas of communication pattern theory that had been explained in the previous sub-chapter, namely cognitive co orientation theory and Fitzpatrick and Richie's version of family

communication pattern theory. . Cognitive orientation theory views that for each discussion, each family member has their perspective regarding responses or responses that may be given or received from other family members. This idea is in line with *leadership* which says that it is important to emphasize the freedom of each family member to voice their ideas or feelings. Fitzpatrick and Richie's theory of family communication patterns, emphasize the two basic dimensions of the theory of family communication patterns which will later influence the type or type of family formed.

The two basic dimensions are conversational orientation and conformity orientation. Skills orientation is "*the extent to which families provide support and encouragement to family members to act freely and comfortably in establishing interaction, discussion and communication regarding their various problems*". While conformity orientation has a definition that is not much different from the previous concept, namely "*the extent to which families can emphasize the similarity of attitudes, values and beliefs that they apply in acting and communicating*". The merging of the two basic dimensions above forms four schemes called family communication patterns. These four communication patterns describe certain types of families, including consensual, pluralistic, protective, and *laissez-faire* [18].

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member to voice their ideas or feelings. Fitzpatrick and Richie's theory of family communication patterns, emphasize the two basic dimensions of the theory of family communication patterns which will later influence the type or type of family formed. These two basic dimensions are the orientation of skills or support to discuss, communicate and interact freely within the family, as well as the orientation of conformity, namely family control to continue to find values and beliefs that are appropriate and workable even though they are built based on discussions that are full of different perspectives of family members. These two dimensions have *values* as Gordon thought that besides leaders must listen actively, and accept different forms of messages and communication patterns among all members, he must realize that *leadership* in society and the family, both are relationships that are "*dominators*" so that the leader or head of the family must still set limits and show the influence they have.

The explanation of the correlation of the three approaches or theories above, becomes the opening gate to enter into a discussion regarding the use of *i-message* or *i-statements* to form positive family communication as the aim of this study. So from that researchers will explain this technique in a structured manner.

3.3.2 Understanding the I-Message Technique

According to Erford [20], the *i-message* is a technique used to help clients in the counseling process or others take responsibility for their behavior, feelings and thoughts. Through this technique, someone will be asked to communicate or make comments about a behavior owned by another person in a structured way and can convey their desires and needs to that person through the comments submitted.

In general, five main elements can be reached by comments or conversations using *i-message communication techniques*, including sensory elements or *sensing*, psychological sensations *emotion*, desire or *want*, *behavior* or behavior and impact elements or *effects* [23]. Discuss more specifically about the *i-message* or *i-statements*. According to Corey [24] with this technique, individuals or family members will be encouraged to get used to using the pronoun "I" in every conversation or communication they have. That way, it will minimize the process of resistance in communication and not directly accuse or even conclude the response that others will give. This technique is also one of the ways that Gordon gives parents to help them carry out their responsibilities as *role models* in every child's life in the family.

Based on research conducted by Larasati [25], it is explained that the application of the *i-message* or *i-statement* can help improve the skills possessed by students in carrying out ethical and assertive communication. Communication exercises *i-message* or *i-statement* that have been carried out three times has succeeded in helping their students to have the courage to communicate and express their disagreement more positively and not focus on evaluating other people. For example, before practicing *i-messages* or *i-statements*, they (students) used to say they dislike friends who are late with less ethical and assertive sentences such as "*You are lazy and not enthusiastic about learning, therefore you always come late*, slowly changed to "*I feel disappointed because you often come less on time, I feel your enthusiasm for studying has decreased, I hope you can manage your time better and come earlier than usual*" [25].

3.3.3 I-Message Techniques in Nuclear Family Communication (Parenting)

As explained in the previous sub-chapter, it is recalled that the nuclear family consists of married couples without or with children where all three are connected by blood and legal ties [26]. .technique *the i-message* in the communication pattern of a nuclear family without children (husband and wife) tends to be simpler, but it must still be considered and implemented optimally. According to Wardyaningrum [27], the communication pattern and relationships formed in the nuclear family is primary or *personal*, so the established communication is more informal. Communication conflicts that arise in this pattern are usually misunderstandings experienced by husband and wife in expressing their feelings, thoughts, and actions of one of them.

It is known that husband and wife often choose communication styles that corner each other when expressing their displeasure regarding their partner's behavior, feelings and thoughts. An example of cornering communication is using pronouns *you-message*, such as: "*you never appreciate my efforts to make lunches every morning*", "*you are always lazy and do not clean the house, you dirty person*", "*you are always wasteful and do not pay attention to family finances, sucks!*", "*You never loved me, that is why you still enjoy communicating with your exes*", and many other examples of this style of communication which are generally repeated by married couples. If this condition is allowed to continue, other problems will emerge and become increasingly complex. When this is the case, worse conditions such as divorce can occur. Therefore, Gordon recommends applying the *i-message* and reducing the use of *you-message* in frequent

communication patterns *you-message* does not necessarily have to be eliminated in activities or daily interaction activities. This pattern can still be used under certain conditions, namely when giving praise or reprimands to spouses, children or other family members. For example, when a child succeeds in winning a competition, give them direct communication praise, such as "*You are great ! I am proud of you son!*" in this context, it will feel valuable and uplifting. *You-messages* can also be used as a form of conversation that raises awareness among others about their obvious mistakes by using warnings such as "*You were not careful! keep driving fast even though the roads are very slippery and cause accidents, this is all purely your fault*". In applying the *i-message*, it refers to the following structure: ***convey the feelings felt by the speaker, description of the problematic behavior, and followed by the effect of the problematic behavior on the speaker, and the speaker's expectations.*** You can observe the icon and table below to make it easier to understand the structure above.

I feel+ because/when you+ and I want/hope

Table.1 Application of the *I-Message*

EXAMPLE		
No	<i>You-Message</i>	<i>I-Message</i>

1	<i>You never appreciate my efforts to make lunch every morning.</i>	<i>I feel angry when you do not bring the food I have prepared, so I want you to be honest and say if you do not want to prepare food every morning.</i>
2	<i>You are always lazy and do not clean the house, you dirty slut!</i>	<i>I feel disappointed you let the house get dirty, being lazy and not cleaning it. I feel dirty, so I assume you do not care about the children's health. I hope you clean up all of this soon and keep the environment around the children clean as much as possible.</i>
3	<i>You are always extravagant and do not pay attention to family finances, which is annoying!</i>	<i>I am angry and annoyed, when you are wasteful and shop for useless things. I also think you cannot manage our family's financial condition properly. I hope you will reduce this habit soon and be wiser in spending money.</i>
4	<i>You never really loved me, that is why you still like to communicate with your exes</i>	<i>I was disappointed and sad when you still communicated with your exes. I also feel unloved, I hope you understand my hurt feelings and stop contacting them for our good.</i>

Next, enter an explanation of the steps when implementing the *i-message* activities *parenting* carried out by married couples to their children in their daily activities. In addition to minimizing the use of *you-message* book *training* for first parents entitled

PET: Parent Effectiveness Training Books, published in 1975, explained that parents are not allowed to label children's behavior or words with negative words, especially when the label is also conveyed to other family members so that they have the same evaluation of the child's behavior. In this book several principles can be used as a reference by families in carrying out household communications and activities that help them understand the condition of each member, especially children as the smallest members with special needs. These principles are: *principle 1 "like everyone else, children have needs and to get their needs met". Principle 2 "children do not misbehave: they simply behave to get their needs met". Principle 3 "Parents cannot accept all the behavior of their children". Principle 4 "parents do not have to be consistent with children". Principle 5 "parents do not have to put up a united front". Principle 6 "when infants behave unacceptably, there is a good reason, but you have to try to guess what it is." Principle 7 "when you cannot accept one behavior, substitute it for another you can". Principle 8 "let kids know how you feel, even if you cannot use words". Principle 9 "it is often more efficient to change the child's environment than to change the child". Principle 10 "to change your child is unacceptable, talk about yourself, not your child" [28]*.

The principles relating to using the *i-message* in parenting are contained in principles seven, eight and ten. These three principles convey that parents and family members can show their disapproval of children's behavior by communicating through verbal and non-verbal *i-messages*. In principle number seven and eight it says "*when you cannot accept one behavior, substitute to another you can*", which means when a family member cannot accept a behavior that another member does, then change that behavior to a different acceptable behavior. Also "*lets kids know how you feel, even if you cannot use words*", or still let kids know how you feel even if you do not express it in words. These two principles prefer communication styles with *i-message* ones *non-verbal*[29]. For example, when a child is brought to *the mall*, he asks not to be picked up, but when he does, the child runs around and disturbs other visitors. To express a parent's displeasure with a child's behavior in a *gentle*, by immediately holding him back. This act of carrying expresses *the sentence "it is dangerous when you run around and disturb other visitors."* In other cases, for example when in a formal event, children scream and make noise. The language of *i-message non-verbal* that parents can use is to make eye contact directly. This action illustrates the emotional element of the sentence "*We are at a party, so we have to be quiet and not make noise that disturbs others!*".

Then, in the next principle, namely number ten, Gordon revealed that if a *change is unacceptable for your child, talk about yourself, not your child*. This means that if parents want to change a child's behavior that they do not like, they must talk about it with a focus on themselves, not conveying the child's mistakes and cornering everything on themselves because those who have complaints about this behavior are parents, not from the child's side. When parents dare to be open to talking about feelings and a set of emotions that they feel, then later the child will also get used to conveying things based on the perspective they have, they choose sentences that start with the word "I" not "you" or someone else. For example, when children spend more time playing games than studying, parents should avoid comments with the phrase "*You are naughty, do not play games diligently, do not study*". This sentence contains bad judgment, cornering and labeling children with negative words, so it would be better if it were replaced with "*Mom/dad do not like it when you play games more than study. Mom/Dad worries that you are becoming lazier and spending time on it. Mom / Dad will be happier if you play many games and you also study hard so you do not regret it on the exam.*"

Some of the examples of sentences above are clear evidence of how parents have responsibilities and demands they must fulfill, including in the form of educational communication with children. Home and family are "*learning environments*" that nurture and teach children to get used to opening up and conveying everything that is felt [14].

Based on all the explanations available, it can be concluded that the application of the *i-message* in the form of a nuclear family either without or with children can be made by referring to several steps. For nuclear families without children, which only consist of husband and wife, this can be done by reducing the use of sentences in the form of *you-messages* when they want to express complaints or comments about something, both husbands and wives are advised to start using sentences in the form of *i-messages* as explained below. On. While the use of the *i-message* in a nuclear family accompanied by children, can refer to the principles of **Parent Effectiveness Training** sentences *you-message* negative

3.3.4 I-Message Techniques in Big Family Communication Patterns

In contrast to the form of a nuclear family, members of an extended family consist not only of spouses and children but also include marriages between two or several families which include membership statuses such as grandparents, in-laws, uncles-aunts, in-laws, nephews and many more. Large families have secondary interactions or relationships and tend to use formal language when starting conversations. Misunderstandings are very common in this microsystem circle due to a large number of people, different backgrounds and the complex communication dynamics that occur within it [27]. According to Hidayatullah and Darmaningrum [6] the forms and styles of communication that occur within a large family environment can be said to be intercultural communication phenomena. Thus, it is necessary to pay attention to several things, such as mutual respect between people, clarity in expressing opinions, empathy and feelings of humility so that *misunderstandings* do not occur.

In this regard, the *i-message* in this family circle must be adjusted. Apart from that to reduce quarrels, referring to the explanation contained in Asyhabuddin's writing [23] it is explained that the *i-message* has condition criteria that allow it to be used in a large family environment, namely when:

- a. There is behavior or talk that is very disturbing and is done by extended family members.
- b. When family members do not understand the meaning of the sentences conveyed in the conversation.
- c. When you want to express emotions or feelings that are felt, share them with family members.

The formula or sentence structure of the *i-message* remains the same as its arrangement within the scope of the nuclear family. It is just that the difference is how the placement of time and the importance of awareness to appreciate if the response given by extended family members is not in line with expectations and still use a form of conversational sentence that is cornered like a *you-message* in general. As a note, apart from the positive impact and advantages the researcher found, the *i-message* also has some drawbacks that need to be considered. The drawback is that *the center* of a conversation is very focused on the interests of the communicator. In addition, the form of the sentence which seems stiff also requires less time to be used as habituation,

and there is a small amount of an element of demanding others to understand the communicator without considering the communicator's response which may not be familiar with this technique.

4. CONCLUSION

Based on the results of the research and discussion presented, the researcher concludes that the *i-message* can be recommended as one technique that impacts the formation of positive family communication patterns. This is evidenced by the correlation between the main ideas of the theory of family communication patterns, cognitive orientation theory and *group leader-centered* Thomas Gordon, which in this case is *the grand theory* of the *i-message technique*. These three theories illustrate *values* that all family members have the right to voice their ideas or complaints with a note of the openness and volunteerism of all family members to do so.

Besides the many kinds and types of families formed based on existing communication patterns, the concept of positive communication offered by the *i-message* can be applied to two spheres of the family, namely the nuclear family and the extended family. In the realm of the nuclear family, the *i-message* is done by changing the conversational sentence from the direction of *you-message* (conversational sentences that begin with the word "you") to *i-message* which in this case begins with the word "I/I" as a form of accountability and awareness of one's feelings, thoughts and actions. Steps are used to minimize misunderstanding and *miscommunication* that often occur in household life. Parenting activities, which in this case teaches children to understand the mindset and feelings of other people by using *i-message* in verbal and *non-verbal forms*. Next, in the extended family circle, the *i-message* can be applied by first looking at the conditions in the extended family. If all members have realized the importance of mutual respect, empathy, humility and courtesy, then the technique can be used.

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