

Theory of Relationships in Sosrokartono's Life

Nadia Qurrantain¹

Abstract

Learning about human relationships is endless. Every human being has a unique way of interacting and establishing relationships with others. The resulting relationships are limited to these interactions' results; there are contexts such as patterns, links, and institutions formed through a conversation. These aspects influence and shape the conversations that are part of it. The science of communication helps solve the puzzle of how to understand the differences and differences in relationships. This research was conducted based on a literature review by deepening the theory of relationships through case studies highlighting an Indonesian figure's life journey. Sosrokartono is a polyglot, a genius quality of Indonesian at that time. He is the Regent of Jepara, RA Kartini's older brother. However, he did not like to flaunt her social status to the public. He has good relationships with family, friends, and society. He was also known as someone helpful, sincere, and made a significant contribution to the nation. Javanese and Islamic cultural guidelines are very thick in coloring the history of his life, which often contradicts Western civilization. This value is what influences the form of relationships in communicating.

Key Words : Relationship theory, Identity Management

INTRODUCTION

Learning about human relationships is endless. Every human being has a unique way of interacting and establishing relationships with others. Furthermore, the resulting relationships are limited to these interactions' results; there are contexts such as patterns, links, and institutions formed through a conversation. These aspects influence and shape the conversations that are part of it. Each individual's uniqueness in establishing a relationship is a unique attraction; therefore, in establishing a relationship, one can feel it easy, and others find it difficult. Some feel comfortable, while others feel uncomfortable for some reason. This human relationship makes relationships even more problematic when drawn to the context of family, friends, or with a partner.

Author's Affiliation

¹ Departmen of Communication, Faculty of Social and Political Sciences, University of Muhammadiyah Malang
nadiaqurrantain@umm.ac.id

The science of communication helps humans solve the puzzle of understanding the differences and differences in a relationship. By exploring relationship theory through a communication perspective, people can see the communication process from interaction patterns (Littlejohn and Foss, 2009, p. 281). In particular, according to Bateson, complementary and symmetrical relationships are formed through interactions that become rituals from time to time (Littlejohn and Foss, 2009, p. 727). It means that individual behavior comes from interaction, not the other way around. The interaction pattern cannot be directly derived through individual behavior because other aspects of the relationship system must be observed from the reactions explicitly given from one individual to another.

The deepening of relationship theory will be studied clearly through case studies by telling the story of a person's life journey. Researchers analyzed the relationship from the perspective of communication science of a national figure named Sosrokartono, an intellectual figure and human genius who mastered many languages (polyglot) and made significant contributions to the Indonesian nation. He has carved immense service struggle for the Indonesian people. All his life, he has been willing to be donated for the sake of fighting for humanity, especially helping and serving the weak, suffering, and oppressed. Sosrokartono is willing to live in Dar Oes Salam's rented house, Bandung, in a state of suffering, poverty, activism, and full of penance. He has helped many people without getting anything even refused to reward other people. The principle of his life is full of a social-human spirit that he practices until the end of his life.

He is the son of a Regent of Jepara but does not like to show off his social status. Sosrokartono's extraordinary intelligence made RA's older brother. Many people increasingly respect this Kartini. Sosrokartono is the first Indonesian student to study in the Netherlands, the first Indonesian to become a war journalist in World War I, the first Indonesian to become a French cultural attaché in the Netherlands and, the first Indonesian to work as a translator in the League of Nations in Switzerland. However, he always advised himself not to be famous (ojo disuwur-suwurake – Java Language) because Sosrokartono was not a conceited person.

Sosrokartono's moral values made him respected by the community and, even struggle figures often asked him for spiritual advice. He is known to be close to Soekarno as his friend and spiritual teacher. Sosrokartono's participation in fighting for Indonesian independence tended not to be publicized because he chose to fight through critical writings, to help the community by providing free medical treatment and a spiritual path. He never refused when someone needed his help, except for the colony who wanted to use it for the sake of power. The offer of the Dutch and Japanese colonial regimes was flatly rejected.

PALO ALTO GROUP AXIOM

The Palo Alto Group is a group of theorists who study research on interpersonal communication. Rogers and Escudero (2014, p. 16) explain that in the 1950s the Bateson association with experts from the Palo Alto Group founded the Mental Research Institute (MRI) in Menlo Park. The ideas generated by the Palo Alto Group on interpersonal communication

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form the basis for academics to approach research on relationships. According to Littlejohn and Foss (2009, p. 728) in the book it is clearly explained about the five axioms that form the core of the Palo Alto Group perspective, namely:

1. One cannot not communicate, meaning that every human behavior can function as a message to be shown as an interaction process. The message is then read by the communicant and influences it to be responded to in a certain way. (Watzlawick, Bavelas, & Jackson, 2011, p. 30).
2. Every interpersonal communication has two levels, namely content and relationship aspects. Content can be interpreted as something that is said verbally. While the relationship is the way the message is delivered nonverbally (Watzlawick, Bavelas, & Jackson, 2011, p. 32).
3. Every interpersonal communication uses a digital information code system. The information codes in question have their own characteristics that are separate from each other or can be called verbal. The second system is analogical, namely the information codes which are continuous and cannot be separated from each other. In other words, it is called nonverbal, gestures, mimic (Littlejohn and Foss, 2009, p. 728).
4. The nature of the relationship depends on how both parties interpret punctuation in communication. The punctuation in question is a different characteristic of a person when communicating so that the punctuation has an effect on interpreting the message. In other words, the arrangement of the meaning of the message depends on the way someone frames a series of communication (Littlejohn and Foss, 2009, p. 728).
5. Interpersonal communication reflects symmetrical (parallel, unidirectional, and mutually developing) and complementary interactions. Symmetry occurs when fostering, developing the characteristics of the same participants. While the complementary nature occurs when interpersonal communication aims to complement the differences in the characteristics of the communication participants (Bardill, 1997, p. 87).

RELATIONSHIP SCHEME IN THE FAMILY

This theory was developed by Mary Anne Fitzpatrick and colleagues by explaining fundamentally about the types of families and the individual's perspective as family members view the family itself. The relationship scheme referred to here is the individual's knowledge of himself, others, and the relationship goes hand in hand with the interaction in the relationship (Littlejohn and Foss, 2009, p. 288). Because each individual has a different experience of family relationships, Fitzpatrick divides the scheme based on levels from the general to the specific.

The relationship scheme in the family includes two types, namely conversation orientation and conformity orientation. Conversation orientation is highly rated when the member enjoys talking. On the other hand, if the family does not talk often, it is said that the orientation of the

conversation is low. A family is said to have a high conformity orientation if it can walk side by side with family leaders such as parents. Meanwhile, low-conformity family schemes refer to families that are individualistic.

CONSENSUAL FAMILY TYPE & TRADITIONAL WEDDING TYPE

Consensual families have a high level of conversation and high conformity. This family prioritizes family integrity by understanding family integrity, the position of each family member, and tends not to avoid conflict. These family members tend to be expressive in showing their likes or dislikes towards something that happens in family relationships. If there is a conflict, the consensual family resolves it together. Because the decision makers are in the hands of the dominant party (father or mother), then in overcoming conflict, waiting for the policy of the dominant party to decide. Decision-making can be interpreted in certain contexts, for example fundamental decisions are decided by the father and strategic decisions are decided by the mother (Littlejohn and Foss, 2009, p. 289).

According to Fitzpatrick's content analysis study (Vangelisti, 2004, p. 88), which is based on the RDI (Relational Dimensions Instrument), couples in traditional marriages who hold conventional values, prioritize stability over spontaneity, have a very high dependence on each other in sharing, maintaining companionship and not avoiding conflict. In practice, traditional marriages have characteristics that indicate a strong dependence and have many friends. Husband and wife place the integrity and needs of the family above personal interests, so that the attachment and dependence between them becomes very strong. Traditional marriage is also inseparable from the influence of the prevailing social environment, relationships with people around them also affect the way they place themselves in the existing social system, and how the patterns of interaction they apply (Littlejohn and Foss, 2009, p. 289).

SOCIAL PENETRATION THEORY

Social penetration theory is also known as self-disclosure theory. Jourard defines self-disclosure as 'being yourself, being honest with others' and as 'an accurate depiction of yourself to others' (Bayne, 2007, p.160). Self-disclosure can be in the form of verbal and nonverbal communication (Masaviru, 2016, p.43). Self-disclosure does not always have to be deep to be interpreted by others. Symbols, signs, body gestures can represent nonverbal language of self-disclosure data. Meanwhile, superficial self-disclosure or what is called the epidermis often begins in the form of small talk.

Altman and Taylor state four stages of relationship development (Braithwaite & Schrodt, 2015, p. 540): (1) orientation; (2) exploratory affective exchange; (3) affective exchange; (4) balanced exchange. The orientation stage consists of indefinite communication to someone, the information conveyed is general. The next approach enters the orientation of exploratory affective exchange, which is the stage towards a higher level of general disclosure that occurred before. Entering the next stage, affective exchange goes deeper. Someone has dared to evaluate or criticize behavior. Then followed by a balanced stage, namely high closeness and it is possible to predict each other's responses well.

IDENTITY MANAGEMENT THEORY

Identity management theory was developed by Tadasu Todd Imahori and William R. Cupach. This theory explains the formation of identity, ways of maintaining, and changes in relationships (Imahori and Cupach, 2005, p. 195). The process of forming one's identity seems to be in line with one's involvement in intercultural communication. One needs to consider the cultural aspects of their relationship. In dealing with cultural problems requires interpersonal communication. These two aspects influence each other in a relationship.

Littlejohn dan Foss (2009, h. 296) memaparkan potensi datangnya ancaman dalam sebuah hubungan yang terjadi karena perbedaan identitas budaya para pelaku komunikasi. Sering kali salah satu pelaku komunikasi merasa tersudutkan ke dalam bentuk-bentuk budaya tertentu dan tidak diterima sebagai kesatuan yang utuh. Dari sini muncul kebekuan identitas, kecenderungan untuk menyederhanakan budaya yang berbeda secara umum. Mengatasinya bisa melalui berbagai cara, seperti menunjukkan respon positif dalam rangka mendukung identitas orang lain.

METHODOLOGY

This study uses a descriptive qualitative approach. The data is taken through literature study by enriching sources about relationship theory. This study focuses on the communication of a nobleman as well as a national figure in Indonesia, Raden Mas Panji (R.M.P) Sosrokartono which is summarized in his biography.

FINDING AND DISCUSSION

Sosrokartono was born into a noble family (father line) and ulama (mother line). His father is the son of a Regent of Demak who is known to be progressive, not feudalistic, and open to modern culture. Sosrokartono's father, R.M. Adipati Ario Sosroningrat married M.A. Ngasirah, daughter of the couple K.H. Modirono, a cleric in Jepara, and Mrs. Hj. Siti Aminah (Muhibbuddin, 2019, p. 31). They are both bound in a traditional type of marriage. Married couples in traditional marriages view marriage conventionally. There are values that they maintain stability. They hold fast to (ngugemi) Javanese culture in navigating the household ark (Muhibbuddin, 2019, p. 40).

SOSROKARTONO'S RELATIONSHIP WITH FAMILY

This type of family is oriented to having a consensual family type. Seen in the high level of conversation and conformity in the Sosrokartono family (Littlejohn & Foss, 2009, p. 289). Fitzpatrick states that couples from traditional marriages who hold conventional values, prioritize stability over spontaneity, have a very high dependence on each other in terms of sharing, maintain companionship and do not avoid conflict (Vangelisti, 2004, p. 88).

The Sosrokartono family tends to be expressive in showing affection or dislike for their family members. Sosrokartono often gave gifts to his beloved sister, Kartini in the form of books and other gifts (Soeroto, 1984, p. 60). Sosrokartono is indeed the closest to his beloved sister because they share the same hobby of reading books and the same thoughts about educational

progress. This is what makes their family relationship harmonious, conflicts rarely occur, even if there is a conflict it doesn't smell because they immediately resolve it.

Even though Sosroningrat finally decided to polygamy, the Sosroningrat family did not experience any significant conflict. According to Dent (1999, p. 630) polygamy is not all synonymous with conflict. There are some polygamous families that actually create their own model because of their harmony. Each wife has their own duties and responsibilities. Garwa Padmi is in charge of accompanying her husband to formal events, while Garwa Apil is in charge of the district. Geertz explained that for the Javanese, family is the center of their life. Emotionally, they will feel feelings of calm (peace), warmth, and affection (unconditional love) Subandi (2011, p. 333). Value is something that is held to deal with conflicts that may occur. The value referred to in the Sosrokartono family is Javanese tradition.

The result of this traditional marriage and consensual family form gave birth to obedient, intelligent, and accomplished children. according to research conducted by Cook (2006, p. 4) shows that fathers contribute to the future well-being of children. The closer a father is to the care of his child, the psychological health will improve and have a good influence on the development of norms, ethics, and social values. Cook also said that a child's academic performance is better if it is cared for by two parents (complete with father and mother).

Sosrokartono's relationship with his siblings (biological and step-by-step) remains good. They prioritize the integrity of the family by understanding the position of the members of each family. Sosroningrat treats all his children fairly, be it the children of his first wife or second wife (Muhibbuddin, 2019, p. 13). Sosrokartono often listened to Kartini's complaints and discussed reading books, here it can be said that Sosrokartono and Kartini had a symmetrical interaction. Symmetrical interactions are parallel, unidirectional, and mutually develop one another. Symmetry occurs when fostering, developing the characteristics of the same participants. (Bardill, 1997, p. 87).

The pressure that consensual families experience is to value open communication. On the other hand, they also want clear parental power (Littlejohn and Foss, 2009, p. 289). The incident that really broke the hearts of Sosorkartono and Sosroningrat was when Kartini had to go into seclusion.

SOSROKARTONO'S RELATIONSHIP WITH FRIENDS

Sosrokartono's intimate relationship with his friends can be analyzed using social penetration theory. This theory exists to identify the process of increasing disclosure and intimacy in a relationship (Derlega, 1987, p. 12). In accordance with the four stages of relationship development proposed by Altman and Taylor (Braithwaite & Schrodt, 2015, p. 540): (1) orientation; (2) exploratory affective exchange; (3) affective exchange; (4) balanced exchange.

In the exploratory affective exchange stage, Sosrokartono opened himself up to his schoolmates. Sosrokartono opened himself up in his friendship with anyone. Since childhood, Sosrokartono has shown himself as a handsome, healthy, and intelligent child (Muhibbuddin,

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2019, p. 37). When he was a student in the Netherlands, he was often referred to as "de Javasche Prins" (Prince of Java) and "de Mooei Sos" (Handsome Sos). He is known to be intelligent, sincere, and cares about others. In addition, he likes to hang out with children his age and with adults who are older than him. This special little boy often gives advice to his playmates, so he is nicknamed *bijnaam* which means grandfather.

SOSROKARTONO'S RELATIONSHIP WITH THE COMMUNITY

Altman & Taylor divide the level of self-disclosure into 4 stages, the first stage or called the epidermis is called the orientation stage (Littlejohn & Foss, 2009, p. 292). At this stage consists of indefinite communication to someone, the information conveyed is general. If at this stage both parties feel there is a match, then proceed to the next stage. From the life story of Sosrokartono, an activist in alketism and spiritualism, he builds relationships with the community every day. He founded Dar Oes Salam besides being a center for struggle and community service, in practice it is also a center for learning to seek knowledge.

When there are patients who seek treatment, Sosrokartono prefers that there are face-to-face interactions and consultations are carried out one by one, not in bulk. However, in the process of this interaction, only the relationship between Sosrokartono and the patient is like the relationship between a doctor and a patient. The context discussed is about complaints and advice, not to the extent that it reflects more familiarity than that. If the patient tells his complaint, especially when consulting about life problems, it means the patient is opening up to a more intimate stage. However, Sosrokartono's position remains as a person who acts as a listener and provides advice on patient complaints. It is not necessary to open up to the patient, unless the patient and Sosrokartono feel the benefits in the relationship, the orientation stage can be continued to the next stage, namely the exploratory affective exchange stage.

SOSROKARTONO'S RELATIONSHIP WITH ENEMIES

Sosrokartono's relationship with Snouck Hurgronje was marked by hostility and conflict. Sosrokartono's resistance to Snouck Hurgronje's greed became the main cause of Sosrokartono's failure to achieve his doctorate in Leiden. Failing to get a doctorate, Sosrokartono then shifted his steering wheel to look for work in Europe. Sosrokartono started his career as a war reporter for The New York Herald newspaper.

After the conflict with Snouck Hurgronje, Sosrokartono was met by Hurgronje in order to offer a loan to pay off Sosrokartono's debt while living in Europe. Sosrokartono refused the offer and made Hurgronje hate Sosrokartono even more. The description of his relationship with Hurgronje is classified at the orientation stage. They only opened themselves up in the outermost position, not even wanting to move on to the next stage. No benefit was found for both parties. If indeed both of them know each other's personal information about the other, it is knowledge. Not as a process of opening up to the other person.

CHOOSE NOT MARRIAGE

Throughout his life Sosrokartono chose not to marry, but the exact reason is not yet known. In fact, if you want to get married, of course many women are willing to be your life

partner. He is a big man who is highly educated, handsome as evidenced by the nickname De Mooie Sos (Handsome Sos). Looking at his principles in life, Sosrokartono seems to close himself off from women except for his mother and younger sisters. This means that Sosrokartono only opens himself to the level of orientation when he is in a relationship with women.

Pinquart (2003) in his research concluded that unmarried adult men showed higher levels of loneliness than widows. Gierveld, Groenou, & Hoogendoorn (2009) in their research argue that in a marriage there is no guarantee that people will be lonely. So, people who decide not to get married do not mean they feel lonely for a long time. Loneliness is not shown or even felt by Sosrokartono because he diverts his sense of loneliness to the dialogue of spiritualism. There he felt a peace of mind. Sosrokartono is a spiritualist activist who is thick with tirakat. He performs zuhud or is interpreted as a way of life leaving worldly pleasures. According to him, luxuries such as cars and beautiful women are actually symbols of worldly pleasures.

Sosrokartono made a will that he should not be famous (ojo suwur-suwurake), exaggerated, hyped up. Sosrokartono showed that he was actually a person who was more silent, speaking as needed if it was really important to convey something. Like when he experienced a misfit when he was lodged in a Dutch family home, he did not protest to his father. Be quiet and find a solution by keeping the feelings of all parties in mind. In undergoing a relationship, Sosrokartono limits the people who are allowed to enter the most intimate stage, namely a balanced exchange.

CONCLUSION

Sosrokartono has good relations with family, friends, and the community. He is known as a person who likes to help, is sincere, and is a great service to the nation. Guidelines for Javanese culture and Islam are very thick coloring the history of his life. This value also influences the form of relationships in interpersonal communication. Relationships with their families are classified through the family relationship scheme. Sosrokartono's family type is consensual as a result of his parents' marriage of a simple type. Judging from his relationship with his brother, R.A. Kartini, the interactions that are built are symmetrical interactions.

Sosrokartono's self-disclosure is at the orientation stage when establishing relationships with the community (patients), then the exploratory affective stage is classified in his relationship with school friends. The affective stage is open to relationships with comrades-in-arms who often have discussions to prepare for the independence of Indonesia. Especially for certain people close to him, such as Soekarno, Sosrokartono opened himself to a balanced stage. Sosrokartono manages self-identity to harmonize interpersonal communication with his culture. Sosrokartono's life often intersects with Western culture which contradicts his personality.

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