

The Perspective of Communication Among Acehese Women in Determining the Amount of Dowry in TiTeue Subdistrict Pidie Regency, Aceh Province

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ARTICLE INFO

Keywords: Communication Perspective, Acehese Women, Determining Dowry Amount

Received : 20, June

Revised : 06, July

Accepted: 07, September

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ABSTRACT

This study analyzes the communication process of Acehese women in determining dowry amounts, the role of their families, and the communication strategies used. Theories applied include interpersonal, family, intercultural communication, and dowry. Using a qualitative method, 6 informants (3 married and 3 in serious relationships) from Pidie Regency were interviewed. The findings show that dowry decisions involve effective communication between women and their families, with parents playing a key role. Discussions within the woman's family are then conveyed to the man's family, leading to a final decision. The man's qualities are prioritized over his ability to provide a high dowry. Data collection was carried out through interviews and. The communication strategy of Acehese women and their families in determining the dowry involves discussions within the woman's family, which are then conveyed to the man's family, leading to a final decision regarding the dowry amount and whether to proceed with the marriage. The findings indicate that the criteria for the man are the main consideration in choosing a partner, rather than his ability to provide a high dowry that does not meet the criteria.

INTRODUCTION

Mahar is a gift from the prospective bridegroom to the prospective bride with the type and amount agreed upon by both parties between the prospective bride, the family of the prospective bride, the prospective bridegroom and the family of the prospective bridegroom. Mahar in each region varies according to the marriage customs adopted. Indonesia is an archipelago with the fourth largest population in the world that has a variety of ethnicities and cultures. Indonesia has 1340 ethnic groups. Each tribe has a different culture based on custom and religion. Determining dowry in marriage is one of the customs that is still preserved in each region, especially in Aceh.

Each region has diverse tribes and languages. Aceh province has 23 districts with 12 indigenous tribes, including the Aceh, Tamiang, Gayo, Alas, Kluet, Julu, Pakpak, Aneuk Jamee, Sigulai, Lekon, Devayan and Haloban tribes with their own distinctive languages. The majority of Acehnese people live in the eastern to northern coastal areas demographically, the Tamiang tribe inhabits the border of Aceh and North Sumatra, the Gayo tribe lives in the highlands of Central Aceh. The Alas tribe inhabits Southeast Aceh, the Kluet tribe inhabits South Aceh, the Julu tribe inhabits Aceh Singkil, the Pakpak tribe inhabits the Aceh Singkil area and the city of Subulussalam, the Aneuk Jamee tribe inhabits, the Sigulai tribe inhabits the northern part of Simeulu, the Lekon tribe inhabits the western part of Simeulu and the Haloban tribe inhabits the Banyak island area. In addition to these 11 tribes, there are also immigrant tribes such as the Batak, Javanese, Minang, Karo and Nias tribes who inhabit several areas in Aceh.

The Acehnese have the largest population at 76%, followed by the Gayo 40%, Tamiang 35%, Aneuk Jamee and Kluet 35%. In addition to occupying the area of origin, some tribes in Aceh also occupy other places outside the place of birth for reasons of work and marriage (Tihabsah, 2022: 739). Marriage customs are a very strong culture in Indonesia. Marriage not only unites the bride and groom or extended family, but also the background of the bride and groom. Backgrounds can be assessed through religion, education, culture, daily habits and so on. The main factor determining the terms of marriage other than the prospective groom and bride is determining the quantity of dowry. Determining the quantity of dowry must be present and cannot be omitted. The dowry or mascawin is a property based on the ability of the man given to the woman as a condition of marriage.

Determining the type and quantity of dowry in Islam in accordance with the ability of the prospective bridegroom and not demeaning the prospective bride, requires a good and in-depth communication process between the two parties. Determining the quantity of dowry in the Aceh tribe is unique because the only dowry recognized by Aceh tribal custom is gold. The dowry in Aceh is called "Jeulamee" in the entire Aceh region and "Jeunamee" in certain areas with the type of gold and in the form of accessories in the form of rings, bracelets, necklaces and earrings that will be used by the bride or used for other purposes upon family agreement.

Gold in Jeulamee, especially in the Pidie community, is divided into two types of gold, pure gold and ordinary gold. Based on data from the Setia Jaya gold shop in the Beureunuen market, Pidie district, 23 carat pure gold with a price today Monday, April 22, 2024 of IDR 3,900,000 per Mayam and ordinary 20 carat gold with a price of IDR 3,400,000 per Mayam including manufacturing services into accessories. Making services will be charged an additional fee according to the level of difficulty of the process of making accessories at a minimum of Rp.50,000 per accessory. Mayam is a measure of gold, 1 Mayam is equivalent to 3.3 grams of gold.

Majelis Adat Aceh (MAA) has regulated Jeulamee in detail with a social and cultural approach applied to sacred wedding ceremonies. The difference is that each tribe in Aceh has different customs regarding the quantity of Jeulamee. Aneuk Jamee ethnic dowry quantity ranges from 3-7 Mayam, which is below Pidie ethnic. Pidie ethnicity reaches 10-30 Mayam and differs again in other Acehese ethnicities.

The standard dowry for Acehese women in Pidie district with ordinary social stratification is 10-15 mayam. The price of 1 mayam of pure gold is Rp. 3,900,000, if the dowry for Acehese women is 15 mayams then $15 \times 3,900,000$ is Rp. 58,500,000. The minimum standard in question is if the woman has an ordinary social stratification such as the latest high school education, does not work (daily needs are borne by parents), lives in the parents' house and the family income will be entirely from the husband. The amount of dowry is different if the woman or bride has a high social status. Such as a woman who has a job, higher education, a well-off family background and is physically well-respected. Then the amount of dowry will be higher.

Data from the Gampong Information System (SIGAP) accessed on the website www.sigapaceh.id, Aceh province has 23 districts, 289 sub-districts and 6479 villages. However, Pidie district is famous for having the highest quantity of dowry compared to other districts. In fact, many bride's families set dowries that are not in accordance with the social stratification of women and Islamic law. So that many people in other districts judge that Pidie women have the highest amount of dowry. This research focuses on the Titeue sub-district of Pidie district, Aceh province with the objectives that will be discussed in the next discussion. Researchers try to take a narrower scope so that in-depth research and analysis can be carried out.

The Central Bureau of Statistics (BPS) in 2023 in www.dialeksis.com released the latest data on the marital status of youth in Indonesia that unmarried youth or commonly referred to as singles in Aceh ranked 2nd after Jakarta with a percentage of 75.94%, Jakarta with a percentage of 80% and third position North Sumatra with a percentage of 75.43%.

Masrizal revealed that economic factors are the main factors that prevent Acehese youth from getting married. Especially in preparing dowry if married to an Acehese woman who is famous for the high quantity of dowry. In addition, there are also other factors in inhibiting marriage is to avoid domestic violence to result in divorce with the cases that occur in the community.

(Dialeksis Team during an interview with a Sociologist from Syiah Kuala University/USK.

The quantity of dowry for Acehese women is a discussion that is always discussed. The high dowry as a condition for marrying Acehese women makes Acehese youth postpone their marriages and choose to migrate outside Aceh and even abroad on the grounds of collecting capital for business as well as collecting the cost of buying gold as a dowry. There are also some couples who decide to marry with minimal costs due to family demands and age, making them vulnerable to economic problems after marriage. Determining the quantity of dowry requires effective communication between the two sides of the family so that there is a solution when there are differences of opinion and maintain good relations between the two families when finding the final result whether to continue to marriage or not.

The dowry is generally used by the wife for good purposes, such as just being used for accessories or saved as business capital if the dowry is in the form of gold because the dowry has blessings in it. Many also use the dowry as capital for wedding and reception costs. However, based on the initial observations of researchers on several problems that occur in the community in Pidie district, the use of dowries is often misused and the dowry is used up when the wedding and reception are over.

As in the case of a woman with the initials M who is one of the people of Pidie district, M received a gold dowry from her husband with an amount higher than her social stratification. M has a senior high school education, does not work and lives in her parents' house. When she got married, she also lived with her husband in his parents' house. With the use of dowry and poor management of the family economy, after marriage the dowry given by the husband became unavailable and insufficient due to holding weddings and receptions that were beyond their means. After the wedding and reception, the wife's family went into debt with a mobile lender (Bank Keliling) to cover the costs incurred during the wedding and reception. Because of this case, the husband felt aggrieved and migrated abroad with the excuse of looking for money to pay debts, currently M and her husband have 1 child with Down Syndrome and have divorced. M's family was forced to sell the house as the family's only asset and build a temporary house on a land grant provided by the village.

Women and their families set a high dowry with the aim that the dowry is not only an accessory worn by the bride. But the dowry is also capital in preparing for the acceptance of the bridegroom in the bride's family. The dowry obtained will be sold in part or all depending on the need to buy male reception equipment such as buying room contents such as cabinets, beds, mattresses, dressing tables and other furniture, and some even renovate the room to make it nicer with the aim of welcoming new people which has become a tradition. In addition, the dowry is also used to buy the hantaran that is brought when taking the bride to the groom's family home. This is a custom and many of the grooms' families do not accept it because they think that the dowry should not be cashed out and not spent for such purposes. Because the

men prepare similar things in the form of gifts during the proposal, wedding and reception which require a lot of money.

The above case makes this research interesting and important to do because it is different from previous relevant research. There are several previous studies that examine the dowry of Acehese women in general. However, no one has examined in depth with a research focus similar to this research. Based on the description of the context of the problem above, researchers are interested in researching and studying more deeply about "Communication Perspectives of Acehese Women in Determining the Quantity of Dowry in Titeue District, Pidie Regency, Aceh Province". This research touches on many phenomena that occur in society so that it is hoped that researchers can provide solutions to cases that exist in society today.

THEORETICAL REVIEW

Research Paradigm

Paradigm is a point of view or perspective related to an overall process in the form of a process, format or research results. Paradigm in simple language is a way of thinking and assessing related to reality that has the ultimate goal (Moleong, 2017: 49). Paradigm is an important aspect needed in the process of working on scientific studies. In a study, the paradigm becomes a researcher's perspective in carrying out research.

Paradigm can also be interpreted as a mindset that explains the researcher's perspective on the social life around. The paradigm also sees the way researchers explain the science and theory that will be carried out in research (Noor, 2017: 33). Based on the two sources above, the paradigm can be concluded as an initial guideline for researchers to determine their mindset so that it is easy to conduct research and the problems they want to study. The framework will direct researchers towards the concept of theory, approaches, techniques, methods, and research steps to be sustainable.

Interpersonal Communication

Interpersonal communication is the process of sending and receiving messages between two people or a small group of people. Personal messages have immediate effects and feedback. Two types of interpersonal communication are situational and qualitative. The former describes interpersonal communication that occurs among a small group of people who are close to each other. While the second focuses on the quality of interactions that occur between communicating individuals (Nurbani, 2019: 6).

Family Communication

According to Evelyn Suleman in Sambuaga, D.P, et al (2014: 6) family communication can be interpreted as the delivery of communication messages in the family as a communication process carried out by fathers, mothers and their children to discuss the future of children, children's work, children's education, and household expenses. Communication in the family can have a positive impact on the future of children, such as parents providing motivation

and advice to their children about education, work, and a good future for children.

Intercultural Communication

This research discusses Acehnese women who come from and live in Titeue sub-district, Pidie district, Aceh province. In Aceh province, there are Acehnese women who marry men from outside Pidie district and different tribes from Acehnese women. Men from outside Pidie district who marry women from the Aceh tribe of Pidie district follow the customs that apply to the Aceh tribe of Pidie district. This is the intercultural communication required by the bride and groom and both sides of the family in order to establish effective communication and not cause disputes. However, those who marry fellow Acehnese still maintain the culture that exists in the Acehnese tribe.

Intercultural communication relations are a complex phenomenon in the context of Indonesia's cultural diversity, including Acehnese society. The tradition of giving dowry in the marriage of Acehnese women. These traditions not only influence relationships between individuals, but also reflect deep cultural values and unique intercultural communication dynamics. Acehnese society has a rich and complex cultural heritage. The culture is influenced by various historical factors, religion, and local traditions that coexist.

Dowry

Etymologically, mahr means dowry. Technically, dowry is a gift from a prospective husband to a prospective wife that arouses the wife's feelings of love for her prospective husband, both materially and in form, as a form of sincerity of the prospective husband's heart, is a gift that is obligatory (Ghozali, 2010: 84). Mahar has been known since the Jahiliyah era. At that time, the dowry was intended not for the wife-to-be but for the wife's father or close male relatives. This is because the concept of marriage at that time was equated with buying and selling transactions, namely buying and selling transactions between husbands and wives. Both prospective husbands as buyers and the husband's father or closest relative - the husband of the prospective wife as the owner of the goods (Halimah, 2015: 162).

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People with different cultures will experience culture shock with the type of dowry in Aceh. The calculation of dowry per mayam with a count of 3.3 grams and the price of gold is increasing with the times. The dowry will be handed over at the proposal of around 2-5 mayam as a form of seriousness on the part of the prospective groom. However, while waiting for the wedding

schedule, if there are things that cannot be tolerated and result in the cancellation of the marriage, the gold that has been handed over during the proposal will adjust to the agreement during the proposal.

METHODOLOGY

Research Methods

The research method in this study uses a phenomenological method that sees the phenomenon as an existence and as a pure phenomenon that exists in the society of an area. Phenomenology is a philosophical approach and research method that focuses on direct understanding and interpretation of the phenomenon of work experience. Phenomenological research in communication research is a research approach that aims to understand the subjective experiences and meanings of individuals or groups in the context of communication. Phenomenological research focuses on understanding how people make meaning, interact and shape their experiences through the communication process (Faustyna, 2023: 163).

Phenomena in the field of qualitative research are divided into two types, first, human experience, which is a phenomenon in qualitative research that includes everyday human experiences, emotions and a deep understanding of the world around us. Second, social meaning, namely phenomena that refer to the context of social meaning, namely how individuals and groups give meaning to these phenomena in social interactions (Tahir et al., 2023: 60).

Phenomena in qualitative research are holistic or comprehensive so that the data found cannot be separated (Jaya, 2020: 111). The phenomenological research method seeks to understand the phenomena that occur in society in an area as a whole, without separating certain elements, thus enabling the disclosure of more complex meanings and relationships. The data generated from research tends to be integrative and reflects the comprehensive aspects of the phenomenon being observed.

Aspect Study

The aspects of the study are carried out to obtain an explanation of the focus of the problem that has been determined in this study:

1. Aspects of the communication process of Acehese women in determining the quantity of dowry in Titeue District, Pidie Regency, Aceh Province.
2. Aspects of the role of the Acehese women's family in determining the quantity of dowry in Titeue District, Pidie Regency, Aceh Province.
3. Aspects of communication strategies of Acehese women and families in determining the quantity of dowry in Titeue District, Pidie Regency, Aceh Province.

Object of Research

The object of research is a scientific target that aims to obtain accurate data and find solutions to problems. The research object will make it easier for researchers to determine what will be discussed in the research (Lasiyono & Alam, 2024: 42). The object of this research is to determine the quantity of

dowry for Acehese women. However, there are many Acehese women who live in an area. Therefore, the researcher also explained the specific subtitles on the research subject. This research will provide questions through in-depth interviews related to the topic under study with the aim of getting answers to the problems that form the basis of the research.

Research Subjects

Research subjects are informants who understand the information of the research object (Bungin, 2015: 111). Subjects in the research concept refer to respondents, informants who are to be asked for information or extracted data. Meanwhile, the object refers to the problem or theme to be researched (Idrus, 2019: 91). Subjects in the research concept refer to respondents, informants who want to be asked for information or extracted data. Meanwhile, the object refers to the problem or theme to be researched (Idrus, 2019: 91).

Research informants are people, institutions (organizations), whose characteristics match the situation under study. Informants can provide information about the phenomena/problems raised in the research. In qualitative research, it is called an informant because it provides in-depth interview results needed by researchers (Ibrahim, 2021: 213). In this study, in determining the research subject, researchers used purposive sampling technique by setting informant criteria to answer research questions.

The subjects in this study were Acehese women with special criteria using purposive sampling technique with certain considerations, namely:

1. Acehese women who come from, live in the Titeue sub-district of Pidie district and are recorded at the Population and Civil Registration Office which will be explained further in the description of the research location.
2. Acehese women who have married between September 2023 - March 2024, researchers set these criteria so that the information obtained is the latest information.
3. Acehese women who will decide to get married or have a serious relationship or are willing to propose in the period April 2024 to November 2024, the researcher set this criterion so that the perspective provided by the informant is a new perspective.

Data Collection Technique

Data collection in qualitative research uses special techniques to obtain information in the form of descriptions or data in the form of non-numbers (Ardyan, 2023: 29-30). Researchers in determining research informants must conduct preliminary data collection with several techniques. Data collection is a process that determines the quality of research, if data collection is not well designed, the data obtained will not be in accordance with the research questions. Researchers need to have current data that is relevant to the problem to be studied. (Kriyanto, 2020: 95). In researching the perspectives of Acehese women in determining the quantity of dowry based on social stratification, researchers use data collection techniques with in-depth interviews, observation, documentation and literature studies.

Data Analysis Technique

Data analysis in qualitative research is carried out basically before, during, and after the field. Data analysis is the process of organizing and sorting data into patterns, categories, and basic explanatory units so that themes suggested by the data can be found and working hypotheses formulated. At this stage the data is processed and used in such a way that the truth of the data can be obtained successfully which can be used to answer the questions and problems raised in the research (Moleong, 2017: 280-281).

RESULTS

Findings Through Interviews

The researcher has obtained data on Acehese women who meet the criteria as research subjects through interviews that have been conducted. The number of informants determined by the researcher is 6 informants. 4 informants live in Cut village, 1 informant lives in Lingkok village, and 1 informant lives in Dayah Meunara village. All informants have families in Cut village because they have a family tree in Cut village. The researcher interviewed parents as triangulation informants. The researcher also interviewed Mr. Drs. Syech Marhaban, deputy chairman II of the Customary Assembly (MAA) and Mr. Muhammad Iqbal, an IT employee at the sub-district office of the Women's Empowerment, Child Protection and Family Planning Service (DP3AKB) Pidie.

The method used is direct interviews (face-to-face and telephone), telephone interviews for reasons that have been explained in the discussion of the research process. The researcher has prepared interview guidelines and brought a research permit. Furthermore, the interview schedule follows the informant's free time availability. In addition to focusing on questions and answers, the researcher also pays attention to the informant's communication methods. The researcher also provides supporting devices and notebooks to make it easier for the researcher to describe the interview transcripts that the researcher will discuss in the next discussion. The deeper research findings that the researcher gets from the interview will be presented in the categorization of research findings.

Observation Findings

The observation conducted by the researcher was a passive participant observation with the researcher present at the place being studied but not participating in the informant's activities. The aspects observed by the researcher were the place and the informant. In the aspect of the place, the researcher observed the informant's house when determining the informant, asking for research permission and signing the research permit. The researcher observed the informant's house with the aim of seeing the factors that determine the quantity of the Acehese women's dowry.

Observations conducted on the informant obtained good explanation skills even though the researcher saw that there were discussions that were considered sensitive if they led to social stratification. However, the researcher

was able to create an atmosphere like a friend to confide in, not just as a researcher. When in the middle of the interview, they began to be free to answer questions because the researcher also shared stories so that the process was not stiff. In the end, they also felt close to the researcher and the researcher was also willing to be used as a place for stories. The deeper research findings that the researcher obtained from the observation will be presented in the categorization of the research findings.

Triangulation

The researcher conducted triangulation by asking several questions to the research informants whose questions were directly related to the focus of the research, namely the communication process of Acehese women in determining the quantity of dowry, the role of the Acehese women's family in determining the quantity of dowry and the communication strategy of Acehese women and their families in determining the quantity of dowry. The researcher divided there were three types of triangulation informants in this study, namely parent triangulation informants including triangulation informants RA and N (father and mother), triangulation informants S and R (father and mother). Furthermore, the researcher also added additional triangulation informants, namely Drs. Syech Marhaban as Deputy Chairperson II of the Aceh Customary Council (MAA) and Muhammad Iqbal as an IT support employee at the Women's Empowerment, Child Protection and Family Planning Service (DP3AKB) of Pidie Regency.

DISCUSSION

Communication Process of Acehese Women in Determining the Quantity of Dowry

Communication is something that is very important for human life. Communication has developed into a phenomenon to form a society or community that is integrated by information, where every member of society shares information to achieve common goals. Communication occurs when there is a similarity between the person who sends and the person who receives the message. In the same way, the term communication comes from the Latin word *communis*, which in English is interpreted as *commun*, which means the same. In communication, it means trying to create similarities (Suwardi in Rohim: 2016:9).

The communication process involves change. Everyone involved in communication changes their minds, opinions, and actions. The communication process is a guide to effective communication because it is a process that shares common meaning between the sender and the recipient. Everyone who follows the communication process will have the opportunity to be more productive in every field of their profession. The communication process includes the role and active participation of the sender and recipient (Liliweri, 2017:17).

Based on the findings obtained from in-depth interviews with six informants, namely NR, LM, UM, RR, KN and W as well as the results of interviews with triangulation informants, researchers can analyze that the communication process of Acehese women in determining the quantity of

dowry is carried out by seeking effective communication between Acehnese women and their parents. Determining the quantity of dowry is considered a sacred discussion and requires consideration of all aspects such as social stratification including family background, economy and education.

In some data obtained from informants, if the marriage begins with an arranged marriage in the sense of not having a previous relationship, the parents will ask their child about the desired dowry. If the marriage is due to a previous relationship, then the child who has the initiative tells his/her parents about the desired dowry.

The communication process in determining the quantity of the dowry is not only between the two prospective brides and grooms who are getting married. However, it is related to the extended family. In the picture above, the decision on the amount of the dowry that has been obtained from the results of the discussion between the Acehnese woman and her parents will enter into another discussion with the nuclear family, then the discussion will continue with the extended family. Furthermore, the final part will inform the amount of the dowry that has been set to the family of the prospective groom.

Determining the quantity of the dowry based on social stratification reflects complex dynamics involving various factors including cultural, economic and social factors. In the interview results, the determination of the quantity of the dowry is based on the symbol of the social status that the Acehnese woman has. In addition, the determination of the quantity of the dowry is also based on traditional values that are passed down from generation to generation. The focus of this study found that the factors determining the quantity of dowry are divided into three parts:

1. Cultural Factors: Determining the quantity of dowry for Acehnese women is only recognized using gold with a mayam measurement. 1 mayam is equivalent to 3.3 grams. Mayam is a tradition of dowry measurement from generation to generation. Determining mayam is influenced by cultural practices that have been carried out by the community before. Along with the development of the era, the quantity of dowry has also changed, only the price of gold has increased. The results of the interview with informant RR said that the determination of the quantity that RR did was based on the amount of dowry from his mother who married in 1997.
2. Economic Factors: The economy in each family is different, this is what makes the quantity of dowry for Acehnese women vary according to the economic conditions of the family. In the interview results, all informants decided to marry men who could provide a dowry with an amount that did not demean the woman. In addition, the quantity of dowry follows the economic conditions of the woman's family and the ability of the man. Like the results of interviews with NR and UM, they said they came from simple families and decided to marry simple men too. The dowry determined is also in accordance with economic conditions.
3. Social Factors: Social factors are usually referred to as social status, social status is influenced by education, work, descent and wealth. The higher the social status, the higher the quantity of dowry determined. This is a

consideration in the Acehnese people. In some cases, Acehnese women will marry men from the Acehnese tribe or non-Acehnese tribes who have the same social status with the aim of equality. Marrying a prospective bride with a different social status is considered to add to the burden of one party in terms of determining the quantity of dowry or living together in the future. Like data from informants RR, KN and W, they choose prospective husbands according to the social stratification they have. But there are also several cases of social stratification that are influenced by education, work, descent and wealth are not an assessment. The most important assessment is in terms of religion and dowry is adjusted according to religious provisions. Like data from informant LM, when viewed from the position of LM in the family, she will usually get a higher dowry. However, LM's family has different considerations in determining the quantity of dowry.

The results of interviews with triangulation informants (parents), namely Drs. Syech Marhaban and Muhammad Iqbal also obtained results such as the results of interviews with informants NR, LM, UM, RR, KN and W with different delivery methods. This data is accurate because the interview schedules were different and the interviews were not conducted simultaneously between informants and triangulation informants. The data obtained are the same as the researcher's explanation above that the process of determining the quantity of dowry is based on the results of effective communication and in-depth consideration.

Identity negotiation in this study did not start between the prospective groom and the prospective bride. However, between the prospective bride and her family. All informants agreed that in the communication process between informants as Acehnese women and their families. The theory of identity negotiation is not only discussed in Sociology but also discussed in the discussion of Communication Science.

According to the theory of identity negotiation, Toomey emphasizes that the formation of social identity is not influenced by a person's environment. When someone states, changes or redefines themselves.

The Role of Acehnese Women's Families in Determining the Quantity of Dowry

A role is a set of actions that are expected to be carried out by people in a certain position in society. Role in English is called "role", which means "person's task or duty in undertaking" It means "responsibility or responsibility of a person in a business or job". A role is a collection of actions that are expected of people in a position in society. However, a role is what a person does in an event (Syamsir, 2014:86).

A role is a person's action that can provide something that is expected by society according to their status, so that the role that They have a big impact on human life and can be felt by society. In this role there are three rules related to a person's position in society. In this case, norms teach a person how to live in the wider community. A role is a plan of what a person should do in a community. A role can also be interpreted as a person's behavior that is important to their position in society (Oktavia et al., 2019:3).

Other people can see how a person behaves and acts when in a certain position or position to find out how big a role or role they play. Behavioral indicators related to roles consist of: According to Biddle and Thoman in (Sarwono, 2015:216-220).

- A. Expectations: Expectations about roles are other people's expectations about appropriate behavior that should be shown by someone who holds a certain role. Examples of public expectations for civil servants who are clean and free from corruption
- B. Norms: including one of the expectations. According to Secord & Backman, there are two types of expectations: 1) anticipatory is the expectation of what will happen. 2) normative (prescribed role expectation). Normative expectations are divided into two types: covert is the expectation that exists without being expressed, and covert is the expectation that exists without being expressed. For example, doctors must cure their patients, and teachers must teach their students. This is what is called a "norm". Second, expressed expectations are open expectations. For example, a father asks his son to be responsible and study hard. This goal is called role demand.
- C. Form of behavior (Performance). Behavior shown in the role Real behavior shows the role, not just expectations. An example of a father's role is usually to discipline his child, but there are some fathers who can only give advice.
- D. Evaluation and sanctions. While sanctions are people's efforts to maintain positive values or change the manifestation of roles so that what was previously considered negative becomes positive, role assessment is the giving of a positive or negative impression based on community expectations of the role in question. According to Biddle and Thomas, both assessments and sanctions can come from within oneself or from others (Sarwono, 2015: 217-220).

Based on the results of the study from the interview answers answered by informants NR, LM, UM, RR, KN and W along with triangulation informants (family) along with triangulation informants Drs. Syech Marhaban and Muhammad Iqbal consider parents to play an important role in determining the quantity of dowry. They say that children are the responsibility of their parents and parents understand the condition of their children and their family better.

In accordance with the explanation above, the role of parents in determining the quantity of dowry is a hidden normative expectation and without the need for expression because it is the responsibility of the parents. Just like the role of parents to their children which is an obligation as parents like a doctor to a patient. In the interviews and observations that have been explained in the previous chapter, when determining the dowry. Parents will ask the quantity of dowry that the child wants before the parents tell the amount of dowry that suits the child's and family's conditions. This also applies to girls who will tell their parents the amount of dowry they want before the parents ask. In determining the quantity of dowry, the role of parents will still exist even though the one who will marry is their child.

Interpersonal communication plays an important role in establishing good communication in determining the quantity of dowry. Devito said that there are

several things that make interpersonal communication more effective if the parties involved can fulfill several points below, interpersonal communication in this study tends to be between the relationship between children and parents in determining the quantity of dowry.

1. **Openness:** openness between children and parents in determining the quantity of dowry influences the emergence of good interpersonal communication. The desire of a daughter who will marry and the desire of parents in determining the quantity of dowry require openness so that the desires of both parties can be considered and solutions can be sought if there are differences in desires. In openness, face-to-face communication is more recommended than communication via telephone. Face-to-face communication will get a direct response that can be seen from what is said and behavior when communicating.
2. **Empathy:** Empathy is the ability to feel and understand the desires of children and parents. Based on data obtained from the results of interviews, a daughter's empathy will be easier for mothers to understand than fathers. All research informants said they had a discussion with their mother first before the mother conveyed it to the father. After the father and mother discussed, the mother would convey it again to the child. Furthermore, there will be communication between the nuclear family before the decision regarding the determination of the quantity of dowry is conveyed to the family of the man.
3. **Supportiveness:** The supportive attitude between children and parents is in a position above openness and empathy. Openness and empathy will not occur without a supportive attitude. Each individual has their own desires. The role of parents is to provide support for the child's decision. In Acehese society, marriage will not go ahead without support from parents. Support is usually called blessing. Acehese people consider blessing to be the key to happiness in marriage.
4. **Positive Attitude (Positiveness):** A positive attitude needs to be done to oneself and others to interact effectively. A child needs a positive attitude towards parents, as do parents towards children. A positive attitude provides a positive view of the opinions expressed. If there is a difference of opinion, it will be considered normal and will seek a good solution to a problem.
5. **Equality:** Equality is usually interpreted as equality. In the role of determining the quantity of dowry, the position of women and parents is considered equal in determining the amount of dowry. This is done because the one who will marry and live a new life is their child and the parents as the people who have responsibility for their children. Equality gives rise to a sense of fairness in accepting opinions. Equality also gives rise to an attitude of respect and appreciation for differences of opinion.

Based on data from informants and triage informants, the position of the daughter who is going to get married and the parents are the same. They apply elements that influence interpersonal communication with the aim of establishing effective communication and getting results from the purpose of communicating. Previous similar research that is similar to the results of this study related to the role of the Acehese women's family in determining the quantity of dowry is a

study conducted by M Husen, M.R, Hamdani and Ratri Candrasari (2022) with the title of research Tradition and Social Status in Determining Marriage Dowry in Gampong Mamplam, North Aceh, which obtained results and conclusions that the implementation of the determination of the dowry in marriage is determined by the woman's parents or based on family deliberation. Determination of the dowry in Gampong Mamplam is carried out by the process of proposing to the woman through Seulangka as a liaison between the man and woman. If the proposal is accepted, the process will continue until the dowry is delivered. The value of the dowry is influenced by social status such as education level and wealth. If the woman comes from a wealthy family, the dowry is high and if she comes from a simple family, the dowry will be relatively less.

Furthermore, previous similar research that is related to this discussion is research by Titin Nurjanah and Uwes Fatoni in 2019 with the research title Group Preaching in the Mahar Warrior Community. This study found the flow of religious problems in society, especially young people, in the rise of dating. Determining the quantity of dowry in accordance with the sentence "not degrading women and not burdening men" has a deep meaning. One of them is to make it easier for the two prospective brides and grooms to have a halal bond. Parents play a role in protecting their children from falling into sin.

Communication Strategy of Acehnese Women and Families in Determining the Quantity of Dowry

According to Onong Uchjana Effendy, a communication planning expert, a communication strategy is a combination of communicators, messages, channels (media), recipients, and channels to the effect, or influence, created or designed to achieve the most effective communication goals. Onong Uchjana Effendy explains in his book "Communication Dynamics" that theory must support communication strategies. Harold Lasswell offers the theory of "who says what in which channel to whom with what effect?" which is relevant to communication strategies. The person speaking, what media or channel is used, and the impact (Ratna et al., 2018:78-90).

Lasswell's theory is a basic theory in communication science that discusses five important elements in communication. Communication strategy is close to Lasswell's theory because it contains all the elements of communication that have been established as in Lasswell's theory. The elements of communication in Lasswell's theory include:

1. Communicator: the communicator in determining the quantity of dowry is Acehnese women. Although in the discussion above the position of children and parents is the same, parents still listen to their children's opinions first before parents express their opinions. This data is based on information from all research informants. This is an initial strategy so that children's wishes can come true.
2. Message: The message discussed is a discussion about marriage. At the beginning of the discussion, the characteristics of the prospective bride and groom will usually be discussed. This is in accordance with the answer to the

focus of problem number 3. Next, it will discuss determining the quantity of the dowry before continuing to the wedding preparations.

3. Media: In family communication, face-to-face communication is used because it is considered a sacred discussion. All research informants use face-to-face communication in discussing the determination of the quantity of the dowry.
4. Communicator: The communicator in this topic is the parents, nuclear family and extended family. However, when discussing with the extended family, the nuclear family becomes the communicator in conveying the message.
5. Effect: The effect is getting a conclusion about the quantity of the dowry that will be conveyed to the groom. When knowing the quantity of the dowry. The man has three choices, including: a) Accepting the amount of dowry that has been set b) Refusing because he considers the amount of dowry to be not in accordance with the man's ability c) If he is not able to do so, the man will ask the woman to wait and the answer will again depend on the considerations of the woman's family.

The theory used in this problem focus is the theory of family communication using a persuasive approach. The strategy used in determining the quantity of dowry is based on family agreement. Family is the first environment known to a child at birth. Family plays an important role in the formation of character, nature, nature and personality in children. Children will imitate the behavior that exists in the family. Family communication is an interaction that occurs within the family environment. This makes information on determining the quantity of dowry known only to the woman's family. This study is included in research that requires in-depth interviews because the data to be obtained is a discussion that informants consider sensitive.

Researchers found that the communication strategy of Acehnese women and their families in determining the quantity of dowry begins with the desire for the amount of dowry desired by the Acehnese woman and this desire is conveyed to her parents. After consideration from both parties (children and parents), the results of the communication will be conveyed to the man who wants to propose. Furthermore, the man and his family will reconsider the quantity of dowry that the family has determined. At this stage, the man can continue the proposal if the dowry that has been determined is accepted and can not continue to the next level if he does not accept the amount of dowry that the woman has determined. Previous similar research similar to this research related to the communication strategies of Acehnese women and families in determining the quantity of dowry is a study conducted by Reza AmAnda, Alamsyah Taher and Yuva Ayuning Anjar (2022) entitled *The Influence of Social Status on the Amount of Dowry (Case Study of Simple Marriage Dowry for Acehnese Women with High Social Status in Aceh Besar*. The results and conclusions of the results of this study indicate that the dowry for Blang Padang women who marry with an unreasonable dowry such as determining the quantity of the dowry of the general public, they consider the dowry to be only a symbol of the validity of the marriage. The position of the dowry for Blang Bintang women is not a tradition that can make parents, prospective wives

proud and as a symbol of a woman's success. Furthermore, previous similar research by Chika Amilia Pekra and Mamlahatun Buduruoh in 2021 entitled *Women, Dowry and Social Stratification in the Bimbang Regulation Manuscript in the Bangkahulu Country*. This study found that there are binding rules between women, dowry and social stratification in the Bengkulu Malay community which are reflected in the text. The Bimbang regulation determines the amount of dowry in the past based on the lineage owned by the woman, whereas currently the education and profession of women are determining factors that can cause changes in the social stratification that is developing in society.

CONCLUSIONS AND RECOMMENDATIONS

Based on the findings and discussion of the research, the researcher concluded in accordance with the objectives of the research as follows:

1. The communication process of Acehese women in determining the quantity of dowry is carried out through effective communication between Acehese women and the nuclear family such as father and mother. Determining the quantity of dowry is considered a sacred discussion and requires consideration of all aspects such as social stratification.
2. The role of the Acehese women's family in determining the quantity of dowry is important as is the responsibility and obligation of parents to their children. In determining the dowry, parents ask the quantity of dowry that the child wants before the parents tell the amount of dowry that suits their child.
3. The communication strategy of Acehese women and families in determining the quantity of dowry begins with the desire for the amount of dowry desired by Acehese women, this desire is conveyed to the parents. After consideration from both parties (children and parents), the results of the communication will be conveyed to the man who wants to propose. Furthermore, the man will reconsider. At this stage, the man can proceed to the proposal stage if the dowry that has been set is accepted, and cancel if he cannot afford the amount of dowry that has been set by the woman.
4. The findings in this study are that Acehese women choose men who fit the criteria compared to men who are able to provide high dowries but do not fit the criteria. This perspective proves that the high amount of dowry to be obtained is not the main factor in the requirements for choosing a partner.

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