
THE PATTERNS OF INTERPERSONAL COMMUNICATION IN BUILDING AN ANTI-CORRUPTION CULTURE AMONG CUSTOMS OFFICERS' FAMILIES IN MEDAN CITY

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ABSTRACT

This research aims to analyze the patterns of interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City, analyze the forms of interpersonal communication messages conducted by customs officers' families, and analyze the barriers to interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City. The theory utilized in this research is Joseph A. Devito's theory of interpersonal communication. The research method employed is qualitative research. The number of informants in this study is five customs officers, with criteria including being married, residing in Medan City, and receiving recognition as an Officer of the Month or Officer of the Year. Data collection is conducted through interviews and passive participation observation. The results of this study indicate that the pattern of interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City is through the equality pattern of communication. Interpersonal communication messages used in building an anti-corruption culture among customs officers' families include informative and persuasive messages. The barriers to interpersonal communication in building an anti-corruption culture among customs officers' families include semantic and psychological noise. The married couples in this study agree that interpersonal communication within a family plays a crucial role in building an anti-corruption culture.

Keyword: The Patterns of Interpersonal Communication, An Anti-Corruption Culture, Customs Officers' Families.

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INTRODUCTION

Indonesian citizens tend to consider acts of corruption committed by government officials common in this country. They often choose not to care about the corrupt behavior around them because corruption is considered commonplace. The term corruption is familiar to Indonesian people as if it has never been separated from our lives. Reports about corruption are often found through print, electronic, and social media (Hariyani et al., 2019, pp. 32-33).

The highest leaders of the central government, who should be role models for all their subordinates, are also involved in criminal acts of corruption. By the end of 2023, *Komisi Pemberantasan Korupsi* (KPK) has named the Minister of Agriculture, Syahrul Yasin Limpo (SYL), as a suspect in an alleged corruption case which is alleged to have caused losses to the state amounting to IDR 13.9 billion. Prior to that, in the same year, the Minister of Communication and Information, Johnny G Plate, was also named by the Indonesian Attorney General's Office as a suspect in the alleged corruption case in the provision of 4G Base Transceiver Station (BTS) towers which were estimated to cost the state IDR 8 trillion. Even the highest leader of the KPK, Firli Bahuri, was also

named as a suspect suspected of being involved in an extortion corruption case at the end of 2023 (Nugroho, 2023).

The Corruption Perception Index (CPI) said that Indonesia experienced a decline of four points in 2022, namely getting a score of 34. In 2023, the score is still the same, and there is no improvement. The CPI is a composite measure used to assess perceptions of corruption in the public sector, ranging from 0 (very corrupt) to 100 (very clean), and is applied in 180 countries. Deputy Secretary General of Transparency International Indonesia, Wawan Suyatmiko, said that Indonesia experienced a decline in ranking to 115th out of 180 countries surveyed. This value is decreased by four points from the previous year, namely 38, which indicates that this decline is the most significant since 1995. This data shows that the level of corruption in Indonesia is still very high and has the potential to harm the economy and financial stability of the country (Ni'am & Santosa, 2023: 1-2).

The KPK Annual Report explains that married couples have a significant role in cases of criminal acts of corruption committed by their partners who hold positions as public officials or state civil servants. Even married couples who are also state officials also work together to commit acts of corruption. One example of a new case that occurred in 2023 is the case of Bupati Kapuas, Ben Brahim Bahat, and his wife Ary Egahni, who is also a member of Commission III DPR RI as suspects in the alleged crime of corruption, cutting the ASN payment budget and bribes of up to IDR 8.7 billion (Syakim, 2023). Besides that, the corruption case that was committed by a married couple was the former General Treasurer of the Democratic Party, Muhammad Nazaruddin, and his wife, Neneng Sri Wahyuni, who were proven to be involved in the bribery case for the Athlete's House project in 2012. Nazaruddin and Neneng fled abroad and became fugitives from Interpol. Nazaruddin was arrested in Cartagena, Colombia.

Meanwhile, Neneng was arrested by the KPK at her residence in Pejaten when she returned from fleeing abroad. Another case is the former Governor of Sumatera Utara, Gatot Pujo Nugroho, and his wife, Evy Susanti, whom the KPK detained because of a bribery case against three judges and clerks at the State Administrative Court of Sumatera Utara. There is also a corruption case committed by the former Bupati Bengkulu, Dirwan Mahmud, and his wife, Hendrati, who were involved in a bribery case for five bridge projects with a project value of IDR 750 million, as well as many other examples of state civil servant couples who were involved or involved their partners in corruption cases (Saptohutomo, 2023).

Some cases of criminal acts of corruption mentioned above show that several state officials, perhaps intentionally or unknowingly, have involved their partners in these acts of corruption. The married couples were entangled in corrupt behavior, which was very far from the moral values of a family. This action was suspected of being triggered by interpersonal communication, which continuously led to negative actions.

Interpersonal communication in a family has a very significant impact on influencing the opinions, attitudes, and behavior of partners, especially those who are in the environment around us. This type of communication is closely related to closeness and intimacy, where the message directly impacts the partner. Interpersonal communication among married couples has proven to be very effective in positively changing their partners' opinions, attitudes, and behavior, especially in building an anti-corruption culture in the family (Widiyanto, 2020, p. 104).

KPK's guidebook states that countries with the lowest levels of corruption in the world, such as Denmark, Finland, and New Zealand, have now integrated the concept of family in efforts to

prevent corruption in their countries. These three countries occupy the top rankings in the 2023 CPI with scores of 90, 87, and 85 out of 100. Transparency International has also recommended that families be considered to prevent corruption globally (KPK, 2023).

The Indonesian government has also implemented a corruption prevention program managed by the KPK, known as the "Family-Based Corruption Prevention Program." This program significantly relies on the family's role as the front guard in forming anti-corruption values in all family members so that values such as honesty and responsibility can truly become part of every individual in the family (Hidayati, 2021, pp. 60-61).

Medan City is a metropolitan city and is the third largest city in Indonesia after DKI Jakarta and Surabaya (Jamna, 2023). The KPK released the results of the Integrity Assessment Survey in 2022, which showed that the Medan City government had the lowest level of integrity in Indonesia, with an index of 61.69 (Aldi, 2023). This shows that life in Medan City is still very vulnerable to corruption. Many people look for fun after a day of busy and tiring activities. Apart from that, life in a big city is also prone to being carried away by excessive style and must always keep up with current developments. It cannot be denied that the hedonistic life and pleasure they seek in big cities require quite a lot of money. Hence, those who work as public officials or state civil servants in big cities have the potential to commit acts of corruption.

The causes of corruption can be explained through various views and theories. One is found in the GONE Theory (Restya & Amalia, 2019). The first is Greedy, where individuals are always dissatisfied with what they have. Second is Opportunity, which arises when there is a lack of supervision or office position supporting acts of corruption. Third is Needs, where lacking someone's needs strongly encourages them to commit corruptive actions. Finally, there is Exposure, where the perpetrator of corruption faces the consequences if his actions are revealed (Rahayu et al., 2021: 1865). Based on the above background, this study aims to analyze interpersonal communication patterns, analyze the form of messages, and analyze interpersonal communication barriers in building an anti-corruption culture in the families of customs office employees in the city of Medan.

METHOD

This research adopts a qualitative research method because it is considered effective in detailing the problem thoroughly and integrating a phenomenological approach to explore the general meaning attached to each individual's life experience. Phenomenology aims to observe and clarify individuals' understanding of a phenomenon, forming meaning from their experiences (Haryono, 2020, p. 193).

Research subjects refer to individuals or objects that focus on obtaining the desired information, as stated (Arikunto, 2012). He said that research subjects are entities, phenomena, or individuals where relevant data for research variables are discovered and debated. The researcher used purposive techniques to select informants as research subjects. The author uses a purposive technique by establishing the necessary criteria to answer the research questions.

In this study, the researcher determined informants as research subjects, namely those who met the following criteria:

- 1) Customs officers who are married and live in Medan City;
- 2) Customs officers who have received awards as Officer of the Month or Officer of the Year.

Data Collection Technique

In-Depth Interview

Esterberg stated that interviews have three types, namely structured, semi-structured, and unstructured interviews (Sugiyono & Lestari, 2021, pp. 530-531). This research was conducted using unstructured interviews, where the researcher prepared an interview guide with outline points of the questions, which were then developed during the interview process. The researcher met directly with the informant to get verbal and nonverbal messages, which were then recorded properly. In addition, the researcher prepared a device to record activities during the interview so that the data collected was more valid.

The researcher asked the informants a couple of questions related to the research focus, namely, how are the patterns of interpersonal communication in building an anti-corruption culture, what are the forms of interpersonal communication messages in building an anti-corruption culture, and what are the obstacles to interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City?

Observation

Sanafiah Faisal (1990) classified observation into three parts: participant observation, overt/disguised observation, and unstructured observation. Participant observation is divided into four parts, namely passive, moderate, active, and complete participation (Sugiyono & Lestari, 2021, p. 522).

The observations carried out in this research were passive participant observation, where the researcher only came to the informant's place. However, the researcher was not involved in the activities carried out by the subjects (Sugiyono & Lestari, 2021, p. 523). The researcher was not directly involved in all the activities of the married couples in conveying anti-corruption messages but observed the married couples' opinions, attitudes, and behavior during interviews at the research location.

Data Analysis Technique

(Miles et al., 2014) said that data analysis in qualitative research is carried out interactively and continuously until the data has reached saturation (Sugiyono & Lestari, 2021, p. 546). There are a couple of activities in analyzing data (Miles et al., 2014, pp. 12-14), namely:

Data Condensation

Data condensation refers to the process of selecting, focusing, abstracting, simplifying, and transforming the collected data. This process was carried out after the researcher conducted interviews and obtained written data in the field. The data compiled and grouped in this research is based on informants' experiences in overcoming corruption problems in the customs office environment through interpersonal communication patterns in the family environment, analyzing message forms, and analyzing obstacle factors in interpersonal communication (Amrullah, 2022).

Data Display

In this study, the researcher displayed data in the form of narrative text as part of the qualitative approach. The researcher reconstructs the condensed information systematically so the results will be better.

Conclusion Drawing and Verification

In the final stage, the researcher concludes and verifies the data. The researcher draws some conclusions that attempt to answer the research focus in the previous chapter, namely regarding

the patterns of interpersonal communication in the family environment, forms of communication messages, and obstacles to interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City.

RESULTS AND DISCUSSION

The Patterns of Interpersonal Communication in Building an Anti-Corruption Culture Among Customs Officers' Families in Medan City

Communication is an interaction between two or more people involving various elements, such as the sender and recipient of a message, which aims to form a harmonious relationship, achieve common goals, and understand each other. Communication patterns are how messages are conveyed from the sender to the recipient, which aims to influence the recipients' opinions, attitudes, and behavior. Communication patterns are methods of sending messages or information using symbols such as symbols or through direct interaction by the agreement of both parties, which aims to change behavior to be more positive and ensure the message is conveyed clearly (Thariq, 2018).

Using communication patterns in the family, especially between husband and wife, is the best way to influence and provide motivational encouragement to oneself and one's partner (Punyanunt-Carter et al., 2019). The role of a life partner is very significant in teaching many values, from the smallest to the largest, because a life partner can provide direction, influence individual behavior, and even shape their life partner's views on things that are considered positive or negative (Sahertian et al., 2021).

Based on interviews conducted by the researcher with all informants, interpersonal communication among customs officers' families plays a vital role in forming and building an anti-corruption culture in Medan City. Nowadays, especially in our country, the term corruption is no longer foreign to our ears. Many Indonesians no longer care about state officials who often commit corruption because they think this act is common. Forming an anti-corruption attitude can start from the family.

Communication patterns are key to fulfilling family functions (Zulhajji et al., 2021). Each family's communication patterns are different, depending on which pattern is most appropriate for each family. Family communication patterns consist of four types: equality pattern, balanced split pattern, unbalanced split pattern, and monopoly pattern (DeVito, 2012).

The results of this research show that the pattern of interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City uses an equality pattern. This is because all informants agreed to say that when communicating with their life partner, there is no difference between them or who dominates, and no one monopolizes the conversation. Informants and their partners have freedom of opinion and argument. Married couples have equality in expressing opinions and are also equal in terms of the knowledge they possess. Communication is carried out in a balanced and equal manner.

The next thing is that a married couple must work together and support each other to carry out good things in their family. Disgraceful acts must be kept away from the principles of a family. Approaching God, being grateful often, and being humble are some of the best ways to form an anti-corruption culture in a family. Mutual openness, affection, and caring for each other's feelings between husband and wife are also the best ways to communicate effectively with their partner.

Effective communication in a family is necessary to maintain family harmony. It can improve interpersonal relationships, manage and resolve personal conflicts, reduce uncertainty, and facilitate the exchange of knowledge and experience with other individuals. Communication is considered effective when the message reflects the sender's intentions and is understood by the recipient (Liliweri, 2017).

The Forms of Communication Messages in Building an Anti-Corruption Culture Among Customs Officers' Families in Medan City

Communication is vital to human life because it allows individuals to convey various ideas. In every communication interaction, the message is a critical element that must be conveyed through suitable media, using language that can be understood, using simple and appropriate words, and having a clear purpose so that the recipient quickly understands it.

A message is a signal or combination of signals that triggers the recipient's response. Messages can be in the form of signs or symbols, and some of these signs are universally understood by most people throughout the world (Rangkuti, 2021). According to Onong Effendy, a message is a combination of a person's thoughts and feelings conveyed to others using symbols, language, or other symbols in the communication process.

Humans build communication through messages (Liliweri, 2017). Messages include all information sent by the communicator. Messages have a core that serves as a guide in efforts to change the attitudes and behavior of communicants. Messages can be seen in terms of substance or content. (Widjaja et al., 2002) Divided messages into three, namely informative, persuasive, and coercive.

a. Informative

The first type of message is informative. This message includes information in the form of facts and data, from which the communicant draws their conclusions and decisions. Sometimes, informative messages can be more effective in certain situations than persuasive ones.

b. Persuasive

In the persuasive form, the message contains an invitation to arouse human understanding and awareness that our message can change their attitude. This change is a voluntary change of will. This kind of change is not the result of coercion but is accepted openly by the recipient.

c. Coercive

Coercive messaging is a type of forceful message. Those who do not comply will receive certain sanctions. One common form of coercive messaging is agitation, which emphasizes and creates psychological pressure among the public. Coercive messages can take the form of orders and instructions.

In this research, the researcher found that the forms of communication messages used by the customs officers' families in building an anti-corruption culture were informative and persuasive. When married couples communicate about corruption, they often provide information about the dangers of corruption, provide the latest information about state officials or civil servants who are involved in corruption cases, and inform them that corruption is a disgraceful act prohibited by the state and religion. Apart from that, married couples also always try to remind each other and persuade their partners not to get involved in corruption cases, always adopt a simple lifestyle, always be grateful to God for what they have, and always encourage honest actions when carrying out their duties, which aims to make family life happy, calm, and blessed.

The Barriers to Interpersonal Communication in Building an Anti-Corruption Culture Among Customs Officers' Families in Medan City

Communication barriers are something that can hinder or interfere with creating effective communication. Communication barriers will make it challenging to convey clear messages, make it difficult for the recipient to understand, and make it difficult to receive feedback and return. Technically, noise is anything that distorts a message. In extreme cases, noise can block a message from reaching its destination. Joseph A. DeVito stated that there are four types of barriers to interpersonal communication (DeVito, 2012), namely:

a. Physical Noise

Physical noise is an obstacle that comes from outside the communicator or communicant. These obstacles block the physical transmission of the signal or message being conveyed. Examples include the screeching of passing cars, the hum of a computer, wearing sunglasses, extraneous messages, illegible handwriting, blurred text or fonts that are too small or hard to read, misspellings, poor grammar, and pop-up ads. Another form of physical noise is extraneous information that makes it harder to find what you need, such as spam or an excess of photos on Facebook.

b. Physiological Noise

Physiological noise is an obstacle between the communicator and the communicant. For example, communicators or communicants have vision problems such as nearsightedness or farsightedness, hearing loss, memory loss, and unclear articulation when speaking.

c. Psychological Noise

Psychological noise is an obstacle to mental disorders for both communicators and communicants. They have preconceived ideas and are prejudiced, closed-minded, and emotional. We tend to experience psychological noise when talking to someone who is closed-minded or refuses to listen to anything he does not already believe.

d. Semantic Noise

Semantic noise is interference that occurs when the speaker and listener have different meaning systems; examples include language or dialectical differences, jargon or overly complex terms, and ambiguous or overly abstract terms whose meanings can be easily misinterpreted. Although the words used may be appropriate, they may have different connotations in a particular social, psychological, or time context, resulting in the message's recipient providing a different interpretation from the sender's intended meaning. This semantic noise occurs when someone experiences different perceptions of the person they are talking to.

Married couples who are not civil servants tend to have less knowledge regarding corruption because their work is outside the government. Meanwhile, partners who work in government offices are generally more often faced with situations where corruption is known and well understood due to circumstances, appeals from leadership, the latest information, or getting other news related to corruption, so there are many terms in corruption that his partner who does not work in government is not yet aware of. Therefore, this difference in perception is a barrier to interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City.

In this study, the researcher found that semantic and psychological noises were the barriers to interpersonal communication in building an anti-corruption culture among customs officers'

families in Medan City. The semantic noise is because their partners, who are not civil servants, tend to have less knowledge regarding the term "corruption" or feel unfamiliar because their work is not in government, so there are differences in perception between them when communicating. Meanwhile, psychological noise is caused by a bad mood when communicating, caused by many thoughts and much work experienced by married couples. The results of the study in the field are in accordance with what is in the theory of interpersonal communication by Joseph A. Devito, namely the Equality Communication Pattern.

CONCLUSION

The pattern of interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City is an equality pattern. This is because all informants agreed to say that when communicating with their life partners, there are no differences between them or who dominates and monopolizes when communicating in discussions of corruption. Informants and their partners have freedom of opinion and argument. Husband and wife have equality in expressing opinions. Communication is carried out in a balanced and equal manner. The communication used by the customs officers' families in Medan City to build an anti-corruption culture is an informative and persuasive message. When married couples communicate about corruption, they often tell information about the dangers of corruption, tell the latest information about state officials or civil servants who are involved in corruption cases, and inform them that corruption is a disgraceful act prohibited by the state and religion. Apart from that, married couples also always try to remind each other and persuade their partners not to get involved in corruption cases, always adopt a simple lifestyle, always be grateful to God for what they have, and always encourage honest actions when carrying out duties, which aims to make family life calm and happy. This form of informative and persuasive message is conveyed both verbally and nonverbally. The barriers to interpersonal communication in building an anti-corruption culture among customs officers' families in Medan City are semantic and psychological noise. The semantic noise is because married couples who are not civil servants tend to have less knowledge about "corruption" or feel unfamiliar. After all, their work is not in government, so their perception differences exist between them when communicating. Meanwhile, psychological noises are caused by the married couple experiencing a bad mood when communicating, which is caused by many thoughts and much work experienced by them. Therefore, this is a barrier to interpersonal communication when building an anti-corruption culture among customs officers' families in Medan City. It is hoped that more research on family communication related to building an anti-corruption culture will be carried out so that Indonesia becomes a country free from corruption and can soon realize its dream of becoming a developed country by 2045.

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