| RESEARCH ARTICLE

Patterns of Communication Abangan Families in Osing Tribe in Inheriting Social Ethics

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| ABSTRACT

In the abangan family of Suku Osing Dusun Dukuh Kampung Baru, Desa Glagah, Kecamatan Glagah, Kabupaten Banyuwangi, the family has a major role in the effort to develop the child's personality. The abangan family uses social ethics in educating their children. This study aimed to obtain an overview of the communication patterns of the abangan family in the Osing Tribe in passing on social ethics. The method used is qualitative research with an ethnographic approach to communication—the data both Research data is in the form of primary and secondary data. Primary data is in the form of a transcription of conversations between parents and children containing the transmission of social ethics. Secondary data in the form of research photos. Methods of collecting data using introspection, participation observation, and interviews. Data collection techniques used are recording and note-taking techniques. After the data is collected, the data is analyzed using the SPEAKING-grid theory. The results show that the communication pattern of the abangan family in the Osing Tribe begins with questions, giving advice or orders, and reprimands if the advice or command is not implemented. Communication patterns are influenced by close relationships, education, and status. This study concludes that the results of parental education using coercive speech acts make children more closed, while upbringing that does not use it makes children respectful and inclusive.

| KEYWORDS

Communication pattern, etnoghraphy, coercive, and social ethics

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1. Introduction
Language use is always different according to each community group's social and cultural context. The cultural context becomes an agency in creating diverse speech patterns and acts, configuring language use according to the group, and the manifestation of cultural manifestations through language (Newon, 2014). The exciting thing in the study of ethnography of communication is that language is not only seen as a means of communication between individuals or groups. In the ethnographic study of communication, language becomes a component that conveys culture. Because of this, communication style presupposes the existence of a cultural structure inherent in the language itself. The unity of the linguistic structure that is the unique feature of every culture will be particular. It emphasizes that the form of communication through language has been part of the unified product of culture, norms, and structures that exist in a community.

From an ethnographic point of view, one of the communication patterns that exist in the Osing tribe. The communication pattern formed by the Osing tribe is interesting to see as a communication flow that pours its cultural products into the linguistic structure. Therefore, a language with grammatical unity displays its semiotic meaning, which is likely to contain the cultural structure of the foreign community itself.

The communication pattern of the Osing community that is still maintained is the tradition of the *weluri* communication pattern. *weluri* communication pattern is a communicative form that is intertwined to maintain cultural transmission between parents and children. This communication style tends to instill cultural values, and secondly, it aims to emphasize the existence of effective

didactic, and educative forms (Firmanto, 2019; Hanafi et al., 2018). The language which conducts hidden meaning will be the art of communication—indirectly to imply some perspective or politeness (Sukarno, 2015).

Regarding the differences in communication between several groups or individuals, it cannot be separated from the cultural units that bind each other (Spencer-Oatey & Kádár, 2021). The cultural product used as a means of communication every day is language. Language is seen as a particular cultural construction by placing the position of language following the cultural values that exist in the community (Endraswara, 2015; Koentjaraningrat, 2002). Therefore, the basic pattern of culture relates its entities to the art of communicating in each of its elements.

According to (Endraswara, 2015; Koentjaraningrat, 2002), studying language and culture construct and contains the originality of history in the ethnic, community, and groups. The ethnicity that will be studied in this study is the Osing ethnicity. The Osing ethnicity has rich and diverse cultural assets. This is stated in the form of artifacts (tangible) and traditions (intangible) that are contained in the Osing Tribe community, namely the indigenous tribes in the Banyuwangi Regency.

There are three types of cultural people (Geertz, 1976). The three types of cultural groups are the santri, the abangan, and the priyayi. The santri are a group that embraced Islam as their way of life. The abangan are people who still adhere to Javanese customs, even though they have embraced religion or commonly called Kejawen. Furthermore, the priyayi are people who work as employees or scholars.

The social and cultural context is the primary basis for forming the basic pattern of communication, language, and interaction in society. These cultural differences become the main distinction regarding differences in communication patterns (Haverkate, 1988). Because of this, the language used becomes a separate identity which is at the same time an integral part of the cultural product itself, which is also a mirror of the identity that humans aspire to recognize this one. Language is a social and cultural product, even an inseparable part of that culture (Haryono, 2011). Language describes the culture of its owner. Understanding the culture of a nation requires understanding by researching and finally having to interpret.

From the observation data, the researchers found a shift in ethics in the abangan family in Dukuh Kampung Baru in the communication pattern between parents and children and a shift in the meaning of the Osing Tribe *weluri*. This is what underlies this research. This study will reveal the pattern of communication between parents and children through the inheritance of social ethics by using an ethnographic study of communication. This study is relevant to revealing the problems that exist in Dusun Dukuh Kampung Baru.

Departing from these problems, the formulation of the problem appears in the form of how the communication pattern is built between parents and children in passing on social ethics? These questions will be answered in this research. This study aims to obtain an overview of the process of communicative interaction in passing on social ethics.

2. Literature Review
Regarding communication patterns in the family, there are three studies that have been conducted previously. The first research was conducted by (Metcalfe et al., 2008) under the title "Family Communication Regarding Inherited Genetic Conditions." The determination of the family in shaping communication patterns creates important ideas that intersect with emotional strength, which contributes to the bonding of relationships or emotional links between one another. The second study conducted by (Smith, 2017) was entitled "Family Genealogy in Family Communication." Smith explained that the family has a dominant effect in shaping communication patterns. This is based on the formation of communication patterns that apply the politeness system in the art of communicating. The third research was conducted by (Winarnita, 2019) under the title "Digital Families of Indonesians in Australia." The results show that the relationship between family members is maintained in transnational families, despite many challenges. Therefore, family relationships will always be harmonious relationship because the communication pattern formed in the family room always favors an educative pattern. Fourth, the research conducted by Fakhuriziah and Aesthetika (2016) under the title "Pattern of Communication between Parents and Children in the Use of Language in Mangunrejo Hamlet, Tulungrejo Village, Pare District, Kediri Regency." Parents teach their children to speak Javanese to older people.

The cultural background in which the research takes place will significantly differ between this research and other research referring to the characteristics of communicative interaction and communication patterns.

3. Methodology
The research location is in Dukuh Kampung Baru Hamlet, Glagah Village, Glagah District, Banyuwangi Regency. This research has two informants: key informants and perpetrators of informants. The key informants were the traditional leader, the head of RT 02 RW 01, and the head of the Osing Traditional Conservation Arts (KOPAT). The principal informants are parents and children in RT 02 RW 01. This study uses qualitative research with an ethnographic study of communication. Qualitative research aims to understand the symptoms experienced by research subjects by the depiction in the form of words and language in a specific and

natural context and by utilizing various natural methods (Moleong, 2021). In the study of communication ethnography, researchers collect data that is carried out systematically about the way of life and various social activities, and various cultural objects from each society (Spradley, 2016).

There are two types of research data, namely, primary and secondary data. Primary data is in the form of a transcription of conversations between parents and children, which contains an inheritance of social ethics. Secondary data contain several kinds of literature which discuss the etnography of communication, linguistics, and norm of social practices—methods of collecting data using introspection, participation observation, and interviews. The data collection technique used is the recording and note-taking technique. After the data is collected, then the data is analyzed using the speaking-grid theory (Haryono, 2018; Hymes, 1974). SPEAKING stands for: (1) Setting and Scenes (place and atmosphere of speech); (2) Participants (participants speaking); (3) Ends (speech purpose); (4) Act Sequences (sequences of action); (5) Keys (speech tone); (6) Instrumentalities (means of speech); (7) Norms (speech norms); and (8) Genres (types of speech).

4. Results and Discussion
This section is a comparative or descriptive analysis of the study based on the study results, previous literature, etc. The results should be offered in a logical sequence, given the most important findings first and addressing the stated objectives. The author should deal only with new or important aspects of the results obtained. The relevance of the findings in the context of existing literature or contemporary practise should be addressed.

1. Communication Patterns in Social Ethics
Social ethics is a value that regulates and provides specific guidelines for every person or society to behave, act, and behave by the norm of society, both written and unwritten. If the child does not implement these rules, it indicates the child has not been able to control his emotions (Al-Khawaldeh & Žegarac, 2013), so called *mbeleng/mangan cangkem* (naughty/hard to advise). Social etiquette is a particular concern for parents in Dusun Dukuh Kampung Baru, because social ethics have shifted anytime.
Data:
1. Ibu : *Ojo pati memengan HP siro iku. Ojo kenalan-kenalan nyang HP. Ati-atinen paran-paran iku.-*
   [ɔjɔ pati məməŋan hape sirɔ ikaw. ɔjɔ kənalan-kənalan ŋaŋ hape. ati-atinən paran-paran ikau.]
   'Do not play on the HP all the time. Do not get to know each other on HP. Must stay alert in everything.'
2. Anak : *Iyo-iyo, Mak. Isun cuman mbalesi kancanisun takon tugas kek.*⁺
   [iyɔ- lyɔ, ma?. IsUn cUman mbyaləsi kancanisUn takɔn tugas kɛk.]
   'Yes, ma'am. I only reply to messages from friends who ask about assignments.'
3. Ibu : *Temenan iki, cekelen omongane Emak. Ojo gelem diajak ketemuan teko HP. Akeh weh contohe heng apik kok nyang TV. Kang diperkosa terusane, diculik, dipateni. Siro gelem ta digu iku?-*
   [təmənan iki, cəkələn ɔmɔŋane ɛma?. ɔjɔ gələm diyaja? kətəmuwan təkɔ hape. akɛh wəh cɔntɔwe heŋ api? kɔ? ŋaŋ tipay. kaŋ dipərkɔsa tərusane, dicUli?, dipatɛni. sirɔ gələm ta digu ikaw?]
   'Seriously, hold on to your mother's words. I do not want to be invited to meet with HP. Lots of bad examples on TV. Like being raped next, kidnapped, killed. You want it like that.'
4. Anak : *Yo osing, Mak.*⁺
   [yɔ ɔsiŋ ma?.]
   'Yes, mam.'
5. Ibu : *Pokok e kadung kenalan-kenalan kang biasa-biasa bain. Heng apik percoyo nyang HP iku.-*
   [pɔkɔ? e kadUŋ kənalan-kənalan kaŋ biasa-biasa byain. heŋ api? pərcoyɔ ŋaŋ hape ikaw.]
   'Anyway, if the acquaintances are mediocre. It is no good trusting in HP.'
6. Anak : *Yo, Mak.*⁺
   [yɔ, ma?.]
   'Yes, mam.'

The speech participants in this conversation were two people, namely mothers and daughters, watching TV. The purpose of speech is to advise children to be careful in socializing because there have been many bad examples of getting acquainted through social media. The mother advises the child to be more alert and not easily trust others. The sequence of actions was initiated by the mother advising the child because there was news showing the kidnapping under the guise of getting to know each other through social media. Mother orders children to be careful with today's Communicative Actions (TK-1).

The child responds yes and listens to the mother's advice. The child in (TK-2) explained that he only replied to messages from his friends who asked about assignments. Then, Mother gives an example so that the child is always careful and alert with new people. Do not get carried away by getting to know each other through social media. Today's society is judged to have been damaged.

Many get acquainted on social media and are kidnapped, raped, or murdered (TK-3). The child listens to the mother's words and supports the statement (TK-4).

Furthermore, the mother reiterated that today's girls must be more careful (TK-5). The mother gives an idea to the child if anything in excess is not good. It is undeniable that his daughter has a high school education (SMA). When children become teenagers, it is natural for their daughters to like the opposite sex. The mother's job is to make children have an introspective attitude towards people they do not know. If the child confirms the mother's statement, he will not imitate such association (TK-6).

The mother uses a medium tone of speech symbolized by the sign (-), while the child uses a low tone symbolized by the sign (ˈ). The means of speech in this conversation use the Osing language. The communicative interaction between mother and child in the Osing tribal abangan family does not have a speech level (language level). The interaction always begins with the mother's speech. The mother's turn of speech is generally done first, followed by the child's response, either verbally or nonverbally. When the child's response is yes and agrees with the advice given by the mother, it indicates the child is obeying the mother's orders and respecting the mother. The type of speech is in the category of spoken language.

Based on the exposure to data analysis, the pattern of communication between mothers and children in passing on social ethics can be described in the following table:

Table 1 Communication Patterns in Inheriting Association Ethics by Mothers to Children

Speech Codes Used				
Participants	**Choice of Language**	**Tone**	**Body Language**	**Turn of Speech**
Mother's	Osing Language Focuses	Medium	Focused view on children	The mother starts the conversation by advising the child and giving orders to the child, then the child responds to the speech from the parent, then the mother reaffirms the advice and at the same time gives questions to the child, the child answers the mother's speech. The mother again advises the child, and the child agrees to follow the advice from the mother.
Child	Foreign Language Look	Low	Staring at the speech partner and often looking down when advised	

2. Communication Patterns in Polite Ethics

Courtesy ethics is a type of ethics that is identical to manners or morals in respecting older people and is manifested by polite behavior or speech. Parents should pass on the ethics of politeness from an early age to children so that when the child is an adult, he can place himself in society with the family's provisions. Below is described in more detail as follows.
Data:

1. Ibu : *Wes madang siro, le?*-
   [wes maɖyaŋ sirɔ, le?]
   'Have you had lunch?'
2. Anak : *Mong wes.*-
   [mɔŋ wes.]
   'No.'
3. Ibu : *Apuwo?*ˈ
   [apUwɔ?]
   'Why?'
4. Anak : *Ndeh, kari tempe tok digu. Bosen isun.*-
   [ndəh, kari tempe ʈɔ? ɖigaw. bɔsən isUn.]
   'I am feel so bored when the side dish just tempe.'

5. Ibu   : *Bersyukur oro, magih biso mangan.*⁺
                 [bərsukur ɔrɔ, mageh bisɔ maɲan.]
                 'Gratefull to still have a lunch.'
6. Anak   : *Bersyukur parane, kadung ben dino mangan tempe tok*?⁺
                 [bərsukur parane, kadUŋ bən dinɔ maɲan tempe tɔ?]
                 'How can one be grateful if eating it every day?'
7. Ibu   : *Wes panganen, ojo pati protes tok*!⁺
                 [wes paɲanən, ɔjɔ pati protɛs tɔ?]
                 'Just ate, please. Do not complain about that!'
8. Anak   : *Mak, tempe iku duduk iwak ak. Camilan*.-
                 [ma?, tempe ikaw dudu? iwa? a?. camilan.]
                 'Mam, tempe is not the side dish; it is a snack.'
9. Ibu   : *Marine kadung Emak sing due picis kelendi*?⁺
                 [marine kaɖUŋ ɛma? sIŋ duwə pIcIs kələnday?]
                 'Yes, ow else we don't have money enough.'
10. Anak   : (Leave the dining area).

The context of the conversation takes place in the kitchen, more specifically in front of the dining table cupboard during the day. The number of speech participants in the conversation was two, namely mothers and sons. This conversation aims to advise children to eat modestly and be grateful for what they already have. The sequence of speech acts begins with the mother asking whether the child has eaten or not (TK-1). The child answered if he did not want to eat. The child's response is in the form of a curt answer that should not be said to his mother (TK-2). Mother asked why she did not want to eat (TK-3). The child responds by showing his impoliteness.

The child's answer underestimates the mother's cooking and does not want to eat it because the only side dish is tempe (TK-4). Then, the mother advises the child to be grateful that he can still eat (TK-5). The child answers with questions that the mother should not ask. In TK-6, children use high notes. That way, the mother also raises the tone of her voice on par with the child. Mothers use coercive speech acts (coercion) on children. The mother answered in the form of an order for the child to eat immediately (TK-7). Seeing a mother who uses a high tone, the child begins to lower her tone. However, the child still maintains that he does not want to eat if the only side dish is tempe (TK-8). So, the mother responds with a higher tone of asking questions to the child (TK-9). If the child cannot answer, the response is only nonverbal by leaving the mother (TK-10).

The mother uses a medium tone of voice to start the conversation, a low tone of speech when asking the child because the child cannot be harsh. However, the child uses a low tone when the mother uses a high tone. It causes the mother to raise her voice. High notes are symbolized by (⁺). Children use a moderate tone at the beginning and end of the conversation. When mothers pass on the etiquette of politeness, the child uses a high tone.

The means of speech in this communication use the Osing language. The communicative interactions that occur show that children do not respect their mothers in polite language. When answering questions from the mother, the child also uses the word "*ndeh*", which shows the child does not respect and underestimate the mother. This type of speech is included in the category of non-formal spoken language because it is a daily conversation.

Based on the analysis of the data above, the communication pattern between a mother and her son in passing on the ethics of politeness can be described in the following table.

Table 2 Communication Patterns in the Inheritance of Polite Ethics by Mothers to Children

Speech Codes Used				
Participants	**Choices of Language**	**Tone**	**Body Language**	**Turn of Speech**
Mother's	in Foreign Language	Low, medium, and high	Focused gaze on the child opening the cupboard looking for food	The mother starts the conversation with a question speech; the child answers the mother's question. Then, the mother asks again to the child, and the child responds to the mother's speech. The mother then advises the child. The child's answer uses a question sentence. It causes the mother to use the command line, and the child then responds to the mother's command. The mother again asks for the child's answer, and the child responds with nonverbal actions.
Child	in Foreign Language	Medium and high	Children speak without seeing the face of the interlocutor.	

3. Communication Patterns in Educational

Educational ethics is a type of ethics related to changing one's behavior and intelligence to mature humans through teaching and training efforts in the form of knowledge and guidance (Prayitno et al., 2019). In the Osing abangan family in Dukuh Kampung Baru Hamlet, the highest parental education is Junior High School (SMP), so parents do their best for their children to have higher education. Below is presented the data.

Data:

1. Bapak : *Lare iki, ndeleng TV tok ak. Siro iki heng belajar tah?-*
   [lare ikay, ndələŋ tipi tɔ? a?. sirɔ ikay heŋ bəlajar tah?]
   'Why you are watching TV everytime? Did you not study?'
2. Anak : *Yo mariki, Pak.⁺*
   [yɔ marikay, pa?.]
   'After finishes all, Dad.'
3. Bapak : *Muesti wayahe belajar leren diabraki tok!⁺*
   [mUwestay wayahe bəlajar lɛrɛn diyabraki tɔ?!]
   'Always time to study must be told first!'
4. Anak : (Lead to the bedroom).

The context of conversation took place in the family room, in front of the TV, at 08.00 PM. The speech participants in this conversation are the father and his son. This conversation aims to tell the children to study because tomorrow is the child's exam. The sequence of speech acts begins with the father paying attention to the child watching TV since sunset. Then the father asked the child questions. The father in (TK-1) intends to check whether the child has studied or not. Even though the child already knows the answer, the question is a conversation starter. The child answers with a rebuttal (TK-2). Hearing the child's response, the father raises the tone to emphasize the command to the child (TK-3). The father uses a coercive speech act against the child.

The phrase "*leren diabraki*" is intended for children because they never have the initiative to learn independently; they must always be ordered or reminded by their parents in advance. It shows that the child is *mbeleng/mangan* cangkem which means the child is difficult to advise. Hearing the father raise his voice means that the father is angry with him. Furthermore, the child answered with a nonverbal response running towards the room (TK-4). Even though the child is strong, the conversation reaches its end. The father uses a medium tone when starting a conversation with the child and uses a high tone when advising the child. In this conversation, the child consistently uses a low tone.

The means of speech in this communication use the Osing language. The communicative interaction that occurs between the father and his son shows that when the father raises his tone, which means he is angry, the child is afraid and carries out orders. This is indicated by the phrase "*leren diabraki*", which means that you must be scolded first. The conversation shows a child who

is *mbeleng* and *"mangan cangkem"*. The type of speech in this conversation is the non-formal spoken language between participants.

Based on the analysis of the data above, the pattern of communication between fathers and sons in passing on educational ethics can be described in the following table:

Table 3 Communication Patterns in the Inheritance of Educational Ethics by Father to Children

Speech Codes Used				
Participants	**Choices of Language**	**Tone**	**Body Language**	**Turn of Speech**
Father	Osing Language	Medium and high	Focused view on the speech partner	The father starts the conversation with a question, and then the child responds to the father's question. The father then commands the child and responds with nonverbal actions.
Child	Osing Language	Low	The child speaks while looking at the TV, but when the father uses a high tone, he runs to his room.	

4. **Communication Patterns in Religious**
Religious ethics is a type of ethics related to a belief system that concerns a person's faith as a Muslim in Allah SWT and the rules relating to humans and their environment. It concerns the religion and worship of Muslims. The abangan family in the Osing Tribe, despite getting stereotyped as Islam KTP, which means Islam is only on the ID card. However, in reality, the abangan families in the Osing Tribe do not allow their children to be like that; only their parents are enough. Here below is explained.

Data:

1. Ibu   : *Ayo Le, wayahe solat asar. Sholato*!⁺
               [ayɔ le?, wayae sɔlat asar. solatɔ!]
               'Let's pray Ashar!'
2. Anak   : *Iyo Mak, sulung ya ndeleh boyok sulung*.-
               [iyɔ ma?, sUluŋ ya ndɛlɛh boyɔ? sUluŋ.]
               'Yes, mam, just a moment; I want to lying around a while.'
3. Ibu   : *Engko tah lali gedigu iku, ilang weh mariki. Heng solat yo heng ngaji*!⁺
               [eŋkɔ tah lalay gədigU ikaw, ilaŋ wəh marikay. heŋ sɔlat yɔ heŋ ŋajay!]
               'Watch out if, after this sleep, definitely not praying and read al-Qur'an!'
4. Anak   : *Osing.. Osing*..-
               [ɔsIŋ.. ɔsIŋ.]
               'No, defenitly.'
5. Ibu   : *Di deleng bain, 5 menit engkas*.⁺
               [di dələŋ byaen, limaŋ mənit əŋkas.]
               'Ok, I will waiting for your act.'
6. Anak   : *Yo iyo Mak, isun budal kek*.-
               [yɔ iyɔ ma?, isUn bUdyal kə?.]
               'Yes, mam, I will do that.'

The context of the conversation took place in the family room, precisely on the bed in front of the TV, at 3.00 AM. The participants in this conversation are mother and son. This conversation aims to convey orders and invitations to the Ashar prayer. The sequence of speech acts begins with the mother ordering the child to pray asar (TK-1). The child answers with a rebuttal (TK-2). Hearing the answer from the child, the mother reaffirmed her order in a high tone (TK-3). The child answers in the form of a delay; he will pray but not now (TK-4). The mother emphasized that she would be angry if she did not leave in five minutes (TK-5). In the TK-5, the mother used a higher pitch than before. Next, the child agrees to the mother's order (TK-6).

The mother uses a high pitch because the child does not heed the advice. Mothers consistently use coercive speech acts on children. Children consistently use a medium tone. The means of speech in this communication use the Osing language. In the communicative interaction between mother and daughter, the new child is afraid of the mother and has issued signs in a rising tone. The type of speech in this conversation is the non-formal spoken language.

The explanation and analysis of the conversation between mother and child regarding the inheritance of religious ethics can be clearly understood by using the table below:

Table 4 Communication Patterns in the Inheritance of Religious Ethics by Mothers to Children

Speech Codes Used				
Participants	**Choices of Language**	**Tone**	**Body Language**	**Turn to Speech**
Mother	Osing Language	High	looks at the partner's face	The mother starts the conversation with an order, and the child answers it with a rebuttal. Then the mother uses satirical speech, and the child responds to the satire. Furthermore, the mother uses an utterance to reaffirm her command, and the child responds by carrying out the order.
Child	Osing Language	Medium	Boys, when speaking while closing their eyes and sleeping.	

From the data that has been described, it represents that the interaction constructs between parents and children are dialogic-reciprocal. The first arrangement of speech acts is that parents always initiate the dialogue; this also shows parents' position as the party who passes on social ethics to children. Children become the party who inherited social ethics from their parents. Parents start the conversation usually using a question sentence, a command sentence, a sentence of advice, and a warning. Parents use question sentences as short conversations. They serve as conversation starters, even though parents already understand the answer. Control sentences are used to tell children to obey orders from parents. Parents use sentences of advice to pass down social ethics adopted by the surrounding environment. Furthermore, a reprimand is used if the child does not follow the advice or orders. Parents also use coercive speech acts. Fathers always use coercive speech acts with their children. The mother uses coercive speech acts when the child cannot be invited to communicate well. The mother chooses to use a rising tone which means anger; the goal is to be heard and not belittled by the child.

5. Conclusion
The communication pattern between parents and children is dialogic (reciprocal), starting with questions, steps of understanding social ethics, carrying out orders accompanied by warnings, and reprimanding children when orders from parents are not implemented. The difference in communication patterns between girls and boys lies in tone, body language, and the achievement of speech goals (ends). Boys dare to use high tones, body language is not severe, and conversation rarely achieves the purpose of the speech, except with the father. It shows that boys are more *bengkak* (naughty) than girls. The communication pattern that is formed supports the norms/values that regulate the relationship between parents and children and brother and sister in reflecting the culture of the Osing Tribe, especially in Dukuh Kampung Baru, Glagah Village, Glagah District, Banyuwangi Regency. This study concludes that parental education results that use coercive speech acts make children more closed. In contrast, an upbringing that does not use it makes children respectful and inclusive of everything. Every speech that occurs, achieving the speech objective or not, is influenced by who the speaker and the interlocutor are, social status (role, position, education), age, and the closeness of a relationship.

Based on the results of data analysis, suggestions that can be given are that the process of transmitting social and ethical values to the Osing family needs to be improved. Parents' advice can be done with total dedication in a persuasive manner accompanied by a substantive explanation so that children's children can accept it well and create a closer emotional family relationship. Thus, children will be more open to interacting with older people without any fear and pressure, especially from the father. In the academic field, this research is the initial pilot of an ethnographic study of communication in the realm of the Osing Tribe's abangan family. Therefore, to understand the communication pattern of the Osing Tribe abangan family, the next researchers can conduct research on the transmission of social ethics in other fields more specifically and in-depth.

Conflict of Interest: The authors declare no conflict of interest

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