

The Experience of Family Communication in Preserving Tradition and Warok Culture (Phenomenology Study: Warok Culture Inheritance in the family of Mbah Wo Kucing)

Achmad Safiaji*, Bambang Dwi Prasetyo and Sanggar Kanto

¹ School of Communication Science, Faculty of Social and Political Sciences
Brawijaya University,
Malang-Indonesia

*Corresponding author's email: achmadsafiaji [AT] gmail.com

ABSTRACT---- *This study initiated from phenomenology study concerning what is the family communication experienced by Gatot in the real life as the son of Warok Ponorogo figure that is Mbah Wo Kucing. In this study, it is described how does family communication experience was affected by the existence of Reyog Ponorogo, tradition of Warok culture and also the belief of Purwo Ayu Mardi Utomo. Theoretical base used by the author would be Coordinated Management of Meaning (CMM). CMM theory was used to analyze construction of family communication experience of Gatot with Mbah Wo Kucing through meaning hierarchy. Meaning hierarchy was an order consists of: content, speech act, episode, relationship, life script, and cultural pattern. This study use qualitative methodology with purposive sampling collection. Method in data collection would consist of in-depth interview, observation and documentation.*

Keywords--- CMM, Meaning Construction and Family Communication

1. INTRODUCTION

Family is the closes layer for someone to obtain lesson and also become part of a small group in communicating. As been suggested by DeGenova and Rice in Samovar, Porter and McDaniel (2010:65), family is the main transmitter of knowledge, value, behavior, roles and habit from one generation to the next. Through words and examples, family would shape children personality and implement mindset and attitude, until it becomes a habit. Every family has different background and life, such as those figures of Warok which lies and developed in Ponorogo. Warok used to be given to someone who learn and looking for spiritual power for perfection. Today, Warok that we used to met or known would be Warok figure being acted out in the performance of Reyog Ponorogo. As a part of Reyog performance, Warok was traced back to a tradition that learns about spiritual power.

Warok's activities in the daily life that attributed to its activity in communicate with the family either directly or indirectly, explain how does a life and culture of Warok can be comprehend. So there was a possibility that in the family of Warok there is one who wants to be involved as the beneficiary/heir or the tradition keeper. Due to the development of Warok until how we see it today, it is attributed to the role of family and the closest person. As suggested by Samovar, Porter, and McDaniel (2010:72), all culture was depend on the family for the sake of economy, politic, art, the importance of education and welfare (in culture). McGoldrick support this view in his writing, that family did not shape the rules, trust and ritual. It is all by themselves. What are you thinking, how do you act, even your language, everything was said through the family from larger cultural context. This cultural context would include the culture where you lived, and other culture from where does your ancestor came from. McGoldrick suggest that family as well as culture, is varied in many aspect such as from "definition of culture concerning family" until "definition of time from life cycle phase and the obligation of each phase".

In a glance, the author would like to share a bit about tradition of Warok in its development from time to time that experience ever changing dynamic, started with animism belief and dynamism in Ponorogo, during Hindu-Buddha, until the glory of Islam in this area. There were times when Warok tradition reflects the good and wisdom of life when Warok become central figure for the life of the people in Ponorogo. The time change has affecting the life orientation of Waroks. According to Kurnianto (2011), definition of Warok today has shifted into a Ponorogo native pointed to be prominent figure due to its merit in civilization development of Ponorogo. Due to the change in this definition, the list of Warok has become overabundance and they gain some space to brought real contribution toward the society development in Ponorogo. Warok is an icon or symbol that is strongly defended and preserved by the people of Ponorogo. Thus, although Warok dance has no particular relation with the history of Reyog, Warok in Ponorogo is very *diligent* to include element of Warok

into the performance of Reyog Ponorogo. For a short moment, through the story above, we could observe that Warok has experience some meaning shift. This meaning shift can be due to only small people really do understand the meaning of Warok or due to certain interest. At least there were beneficiary from closest person such as family to inherited and maintain the tradition of Warok. In this Warok family, they would be familiar with the ritual and symbols adhere in Warok. This study has become more interesting when the author found out the phenomenon within Warok family. Gatot is the son of the late Mbah Wo Kucing (Warok well known and respected by the people of Ponorogo) that suppose to understand activities and tradition related with the world of Warok, was acting exactly the opposite. Gatot that work as volley coach is not interested and only possess small portion of knowledge concerning Warok.

Phenomenon found by the author concerning the reality of Warok nowadays has made the author would like to find out about how Warok communicate with their beneficiary/heir (one that continue previous line of tradition), particularly from the family point of view as the closest circle of relation. Family that supposes to become an important part of the development of Warok still lacking as the guidelines concerning what is a Warok. This study becomes interesting when the author found a phenomenon within family of a Warok. Gatot is the son of the late Mbah Wo Kucing (Warok well known and respected by the people of Ponorogo) that suppose to understand activities and tradition related with the world of Warok, was acting exactly the opposite. Gatot that work as volley coach is not interested and only possess small portion of knowledge concerning Warok. It is very unfortunate indeed, and also this is in opposite of some opinion mention above. Phenomenon found out by the author concerning reality of Warok nowadays has encourage the author to find out how does Warok communicate toward their beneficiary/heir, particularly from family as the closes circle of relation. Family that supposes to become an important part of the development of Warok still lacking as the guidelines concerning what is a Warok. The original development of Warok was supposed to be maintain by communication experience within family of Warok. Communication referred by the author in this study was not exclusively verbal communication in the form of conversation, but also non-verbal communication such as Warok culture that include cultural tradition in the performance of Reyog, ritual in the belief of Purwo Ayu Mardi Utomo until symbols existed in everyday life. Relationship between this study and communication science suggest by the author which want to find out about what is the communication experience concerning tradition of Warok within a family of Warok, either nuclear family or its extended family which interact with Warok in one of their time. It also concerned how does communication of Warok in the family to inherited and preserve its tradition (particularly the traditional performance of Reyog and tradition from beliefs of Purwo Ayu Mardi Utomo which become the main focus of this study) to always have an heir.

2. TYPE OF THE RESEARCH

2.1 Type of Study

Study method used in this study is qualitative method with phenomenology approach. This qualitative study was using support from *Coordinated Management of Meaning* theory to analyze communication experience of Gatot with Mbah Wo Kucing when the last mentioned was still alive. This CMM theory was used to explain how do the messages in family communication received by Gatot, particularly one that related with Warok culture, performance of Reyog Ponorogo, and beliefs of Purwo Ayu Mardi Utomo that would become value of Gatot's daily life. In this study, author observes what are Gatot's activities at home, from morning until evening. This was in order to observe whether in his daily life Gatot has related himself with the activity or routine related with Warok culture, performance of Reyog and beliefs of Purwo Ayu Mardi Utomo.

2.2 Site of Study

This study was conducted in the residence of Mbah Wo Kucing located in Kecamatan Sumoroto, Kabupaten Ponorogo. Location of the residence was about 6 km from city of Ponorogo.

2.3 Data Sources

Determination of informant or sample in this study was based on *purposive sampling* referred to criteria made by the author. Sample in this study concerns with several figures and member of family that representing the object itself and also some other influential figures in the society that has the competence in development of Warok or in tradition of Warok itself. Family as the object of this study would be the extended family and after the observation it was decided that only men was chosen to follow and learn about Warok and beliefs of Purwo Ayu Mardi Utomo, that is Gatot. Kasmiasi as the wife of late Mbah Wo Kucing also become one important sample in this study.

This study uses two types of data that is primary and secondary data.

1. Primary data

Data collected in the form of verbal words and interpretation result by the author concerning communication experience of Gatot and Kasmiasi about some tradition normally done by the late Mbah Wo Kucing.

2. Secondary data

In this study, author would also collected secondary data with some people who understand and comprehend the life of a Warok in Ponorogo and also obtain data from previous study related with Warok, Reyog and Ponorogo.

2.4 Data Collection Technique

For data collection technique, some of it would be:

- a. *Participant Observer*. Initial observation was used by author as the first step to determine object to be studied. Author conducts preliminary observation in Kauman area, particularly in Bantar Angin which lies in about 8 km from the downtown Ponorogo. From this preliminary observation, it directed the author to observe the family of the late Mbah Wo Kucing. It suggests the concern about what is communication experience of Gatot as the only son expected to become the beneficiary/heir for Mbah Wo Kucing. Subsequent observation was done by the author to observe Gatot’s activities in his daily life.
- b. *In-depth Interview*. In-depth interview was done toward Gatot and also Kasmiasi as the member of the family of the late Mbah Wo Kucing also as the person who observe and follow the activities of Mbah Wo Kucing as Warok figure.
- c. *Literature Method*. Literature method was done as data source for activities that the late Mbah Wo Kucing was done when he was alive. Initial literature method was taken from several study conducted by Rido Kurnianto as an observer toward art of Ponorogo and also as a lecturer in Muhammadiyah University of Ponorogo.

2.5 Data Analysis

Data analysis technique used in this study would be phenomenology data analysis technique which consists of:

1. *Horizontalizing data and statement*. Obtained detailed data from observation toward Gatot and Kasmiasi in the form of data transcript.
2. *Reduction and elimination*. To test and re-check if there was some overlapping statement. Data obtain as transcript and then being re-checked and author was eliminating repeated statement to minimize double statement.
3. *Thematic portrayal*. Collecting transcript in horizon result and put it into the appropriate theme for Warok, Reyog and beliefs existed in the surrounding of the late Mbah Wo’s family.
4. *Individual Textural Description*. Transcription plain data, such as opinion and statement from Gatot and Kasmiasi.
5. *Individual Structural Description*. Original transcript as original statement from Gatot and Kasmiasi which would then change into the language according to the author’s comprehension.
6. *Composite Textural Description*. Data in the form of transcript from all subject in this study to be lump together.
7. *Composite Structural Description*. Original transcript data contain original statement and then change into the language according to the author’s comprehension.

3. VALIDITY TEST

In Kriyantono (2009:70) there were several type of qualitative research validity assessment such as competence of research subject, *trustworthiness*, *intersubjectivity agreement* and *conscientization*.

Research Subject Competence	
Research subject has to be credible	Gatot and Kasmiasi as the study subject has been tested in their credibility from previous observation before study was conducted. Both subject were close enough and following the daily routine of the late Mbah Wo Kucing.
<i>Trustworthiness</i>	
<i>Authenticity</i>	Author give freedom for informant to share information concerning their life with the late Mbah Wo.
Source Triangulation Analysis	Answer result from Gatot and Kasmiasi had the appropriate credibility with the previous study source concerning the late Mbah Wo Kucing.
Time Triangulation Analysis	Observation and interview was done continually and in long term basis with irregular time. This was due to author would like to find out about the life of subjects.
Theory Triangulation Analysis	Symbolic interaction theory was used the base for CMM theory to help the author in observing communication experience phenomenon in the family of the late Mbah Wo.

Method Triangulation Analysis	The same question was directed for both informant and to study whether there were similarity in their answers.
<i>Inter-subjectivity Agreement</i>	
All view, opinion or data from subject should be discussed with the view, opinion or data from other subject to find the meeting point of all data.	Opinion or data obtain from Gatot would be discussed with Kasmiate. Vice versa was also applied.
<i>Conscientization</i>	
<i>Historical Situatedness</i>	This study was conducted in Ponorogo particularly in the residence of Gatot and Kasmiate as the family of the late Mbah Wo. This study took more than three months to obtain data from informants.
<i>Unity theory & praxis</i>	Author use theory as the step to analyze data findings from interview result and previous study data.

4. RESULT AND DISCUSSION

In this chapter, author would like to explain the study result and discuss about phenomenon experienced by Gatot concerning his communication experience with the late Mbah Wo.

4.1 Biography of Kasni Gunopati (Mbah Wo Kucing/Mbah Wo)

Kasni Gunopati or known by people of Ponorogo as Mbah Wo Kucing (Wo originated from Kamituwo or elder figure and leader figure in his village or it is equal with chief of the village) or also known as Mbah Wo was a well known and well respected figure in Ponorogo or people from outside of Ponorogo particularly those attracted with Reyog performance. Mbah Wo lives in Kauman, Sumoroto about 6 km from the downtown Ponorogo. Mbah Wo was born in June 30th, 1934 and passed away in August 13th, 2008 as the first born of Martorejo and Sutilah. Mbah Wo married to Kasmiate (November 10th, 1942) and had 2 daughters and 1 son.

Mbah Wo was start to rise in fame in 1987. At that time he led the performance of about 100 Reyog in Kodam V Brawijaya. After that, Mbah Wo was popularly known in the art of Reyog. Mbah Wo was a figure focused on Ponorogo culture, particularly Warok and Reyog. While being known as a Warok figure in performance of Reyog, he was also known to possess some special quality compared to normal people and become an elder in beliefs of Purwo Ayu Mardi Utomo. According to Gatot and Kasmiate, when he was alive there were lots of people visiting every day. Not just for Reyog, but some were visiting to obtain some advice, guidance or for healing purpose.

4.2 Biography of Gatot Harianto (Son of Mbah Wo Kucing)

Gatot Harianto is the last child of Mbah Wo and an only son. Gatot Harianto was born in July 5th, 1971. He married Indri Rahmadani and had a boy name Aragom Roca Legolaz Abigail. Everyday routine of Gatot in his life would be an entrepreneur owning a photocopy center and stationary store also act as volley coach for students and volley club. Gatot is also active in the board of PBVSI in Kabupaten Ponorogo. He was the only one who stayed in Mbah Wo's residence. He was also the one stay by his father's side until he passed away. Gatot used to live on his own in this house. He was said as the closest family member and knows in detail about his father routine. Gatot as the only son in Mbah Wo's family had understand the daily routine of Mbah Wo as a father, also as a well known figure in the society. In his everyday life, Gatot did not related to art particularly performance of Reyog. For knowledge in Reyog, he did not comprehend it in detail.

4.3 Biography of Kasmiate (Wife of the late Mbah Wo Kucing)

Kasmiate is the wife of the late Mbah Wo Kucing which currently staying with Gatot in the house of Mbah Wo Kucing. Kasmiate born in November 10th, 1942 as the first born of Marto Sidek and Katiyem and married with Mbah Wo to have three children with the name of Rumanah, Trianawati and Gatot Harianto.

4.4 Mbah Wo's Activities in Culture and Beliefs

According to his family, in his daily life, Mbah Wo was normally live the life of normal people. Nothing can be seen differently. So as in the eye of the family of Mbah Wo, nothing was different in Mbah Wo's treatment for his own family member. In his family, Mbah Wo was known as an 'incurious' father. What was meant as 'incurious' in here was

that Mbah Wo never push his children to follow all his routine. And in choosing his faith, Mbah Wo did not oblige all his family member to choose what he choose. This was seen as there were no other family member that choose the same beliefs as Mbah Wo. All his family member is Moslem. Mbah Wo himself is the follower of a beliefs called Purwo Ayu Mardi Utomo. Besides a follower, he also an elder in this belief. In his daily life, told by Gatot, Mbah Wo was someone who had been busy in the world of art and culture particularly ones that related with Reyog, Warok and history of Ponorogo. Government has always involving Mbah Wo as the elder of all kind of ceremonial processing or culture ritual event. One of this would be during annual event hosted by Kabupaten of Ponorogo called Grebeg Suro. In Grebeg Suro held in Ponorogo, one of the main events for the people of Ponorogo would be Kirab Pusaka. Mbah Wo was playing the role as the elder that oversee this pusaka and also as the figure to give flower lei. This showed that Mbah Wo has particular role in the heart of people in Ponorogo.

Next activity that was usually done by Mbah Wo would be during the opening event of Grebeg Suro. Mbah Wo would do a ritual called *pager-pager* at the night before the event. This *pager-pager* means the activity done by Mbah Wo to *mageri* (in Bahasa, it means to create boundary) to give spiritual security during the event. Pager-pager was done to surround the boundaries from downtown where Grebeg Suro was held. Every corner of the city would be given sesajen and chanted with prayers. It is believe that after being in *pageri* then ritual or sacred Grebeg Suro processing would be safer to conduct. While conducting this pager-pager ritual, Mbah Wo was always accompanied by some people from regional government. In other word, his special ability was also being acknowledged by the government. Basically, almost all activity of Mbah Wo become a routine in the family and automatically would bring messages which is formed in the family. Mbah Wo routine activities that always related with Reyog or Warok either directly or indirectly can be observed and became a particular meaning within the family.

Other than activities in Reyog, Mbah Wo was also known as the person with special ability. According to Kasmiasi, Mbah Wo has the capability to heal an ill person. Lots of visitor has been coming to his house for recovery purpose. Mbah Wo was also active as the elder of a belief called Purwo Ayu Mardi Utomo. Within the house, there was one special room particularly for him to pray or meditate. Not all people can come to this room. Only those from the same belief can enter. Even family member wouldn't dare to enter the room without permission from Mbah Wo. This place was, according to Kasmiasi, used for induction or graduation ceremonial for member or new follower.

4.5 Family Communication in Symbolic Interaction Perspective

Symbolic interaction theory was used to explain how does Gatot marking the message and meaning delivered by Mbah Wo to himself during his time. Particularly messages related with Warok and culture. From an in-depth interview result, communication experience of Gatot with Mbah Wo contain a lot of non verbal message in his daily life related with inheriting his special ability of Mbah Wo himself. Communication was not only by verbal communication from Mbah Wo to Gatot. But it is also concern with comprehension about Warok and cultural activities he obtain from daily activities of Mbah Wo. Warok attribute in daily life also brought another message. Family communication intended to be observed by the author would be what is communication experience of Gatot when Mbah Wo was still alive and does this experience still attach or give any impact in his current life. According to DeGenmova and Rice in Samovar et al. (2010:65), family is the main transmitter in knowledge, value, attitude, roles and habit from one generation to the next. Through words and example, family would shape the personality of a child and implement a mindset and how to act, to become a habit. According to this opinion, culture habit of Mbah Wo had the possibility to be pursued by other family member. Particularly if this knowledge and special ability can be inherited and taught to the next generation in Mbah Wo family, that is Gatot as the only son. Daily activities of Mbah Wo was also indirectly observed by Gatot as the child. The bond of Gatot and Mbah Wo can be said to be on a higher level compare to the bond with the daughters. Since he was still a small boy, Gatot was already taken and introduced to Warok and Reyog. Gatot also said that when he was a kid, he usually taken to accompany his father in a performance or rehearsal of Reyog. Gatot was directly taught by Mbah Wo about how to become a dancer in performance of Reyog. Introduction of dance in Gatot's life is not done compulsively. According to Gatot, introduction process of Reyog in his life was started when he was taken to look and accompany Mbah Wo in his activity, in the hope that Gatot would be interested to learn about it too. In symbolic interaction theory there was important aspect that influencing the meaning of a symbol, that is the mind. As explained above, Mbah Wo only showed Gatot about activities in which there were also messages and symbols to be self interpreted by Gatot.

4.6 Meaning Construction in Family Communication

Discussion of this interview result was aid with 6 meaning construction within *Coordinated Management of Meaning* (CMM) theory. The first meaning construction would be messages. Message delivered from Mbah Wo toward his heir was not directly said toward Gatot. But in his daily life, Gatot was mostly involved in several activities done by Mbah Wo. These activities consist of those related with Reyog when small Gatot was taken to accompany his father. It started from just watching the performance until to take part in a performance as a dancer in Reyog. These were taught gradually by Mbah Wo toward his only son to be his heir. According to Gatot, "When he was still here, I was usually taken to dance Warok. After he passed away, I no longer did." Communication between Gatot and Mbah Wo was mostly occur due to the same activity between Gatot and Mbah Wo. Second meaning construction would be speech act where family communication process in Mbah Wo residence was normally using Javanese language with a bit of ngoko (Javanese with

a bit impertinence). Communication between children toward parents was also using this ngoko language. Refined javanese was only done for certain words such as dhahar (eating), tilem (sleeping). According to Gatot, this ngoko javanese was also done by most people in this area. Interaction process concerning things related with culture art also occur when the child ask some things he did not understand toward the parent. The same thing occurs when Gatot start dancing and supported by Mbah Wo. He was always trained and supported to perform in a performance with a Reyog group.

Next would be episodes which contain activities done by Gatot together with Mbah Wo. This routine activity can be another learning for Gatot himself. One activity that has been observed and remembered the most by Gatot would be Reyog performance. The expectance of Mbah Wo to have an heir has been known by the family and others. But this was realized through non verbal communication he suggests through activities, such as by practicing the art itself. Due to his packed schedule in Reyog performance, automatically Gatot has known Reyog since he was a little kid. It started with symbols in clothes or accessories that usually done by Mbah Wo or one that he kept as a home decoration. This would lead to Gatot involved in a performance of Reyog. Second activity would be activities in belief of Purwo Ayu Mardi Utomo. Mbah Wo act as an elder in this belief. Lots of activities related with this belief was done at home. Thus habit and ritual would indirectly observe by the family member in which Gatot and Kasmiasi was once involved in this belief. But eventually Gatot and Kasmiasi return to become a Moslem. Next activity would *pager-pager*. According to Gatot, he was usually taken to accompany and help Mbah Wo in preparing sesajen which consist of flowers and egg before Grebeg Suro processing in Ponorogo. This was done to give protection so that Grebeg Suro can be held safer and smooth. Process of doing *pager-pager* was also act as communication channel between Mbah Wo and Gatot. Indirectly, Mbah Wo showed the process how to do this ritual. Mbah Wo expectance to make Gatot as his heir was known by his wife and his closest friends. But, according to Gatot, due to his father's trait to not coerce his son to follow him, his father was using other method by asking and taking Gatot while doing all of his daily activities.

Mbah Wo as Warok from Ponorogo was known not just by his active role within Reyog, but also due to his ability to heal ill person and give guidance toward others. The ability to heal ill person was an ability that Mbah Wo would like to give it to his son but once again Gatot reject it. Cultural introduction toward Gatot was done by introducing and involving him directly into cultural activities. It start with dance in Reyog performance where Gatot was usually taken to accompany his father, but in the end he learn the dance and perform the dance. The belief of Purwo Ayu Mardi Utomo was also introduced toward Gatot, in which Gatot was once become a follower.

The next meaning construction would be relationship between Gatot and Mbah Wo. Basically relationship build by Mbah Wo toward his family particularly toward his only son in expecting an heir to continue his knowledge and ability was already bring a good impact and influence. Although there were several statement by his wife that suggest a seldom communication intensity (verbal communication), but with those activities done by Mbah Wo in his daily life has already make his family and children to indirectly observe what he was doing. As the only son, Gatot had more proximity toward his father compared to other member of the family. Due to his work out of the house it is impossible if he was accompanied by his daughters, thus Gatot usually the one who accompanied his father. From result of the interview, relationship between Mbah Wo and Gatot is not only between parents and child, but also a teacher with his student who taught lots of cultural, ritual and belief knowledge.

Furthermore, communication experience of Gatot with Mbah Wo seen from Life Script. Gatot admit that there is influence given by Mbah Wo as a father and a teacher. But environmental role has also make Gatot have courage to decide his own choice that he would not follow or continue his father track. In the memory and knowledge of Gatot, he already understands the life of Mbah Wo as a Warok. Gatot still remember the routine and ritual done by Mbah Wo during his lifetime. Indirectly, things implemented by Mbah Wo toward Gatot still exist and become a precious memory of Gatot's past. Therefore, the objectives and intention of Mbah Wo in taking Gatot along with him and introducing culture to him also all those rituals processing toward Gatot was to educate him to be an heir. But due to interaction of Gatot with outer environment influence has make him to decide that he would not follow the track of his father. The same goes with his belief. He chooses Islam more than his father belief. Although he was once a follower but he chooses Islam in the end. From the above statement, outer environment influence carries greater influence toward Gatot. It is proven by how Gatot look at the ritual as something illogical. Life script of reality in the society had the greatest impact toward current life of Gatot.

If it is seen from cultural pattern occur in the family of Mbah Wo, we can see that cultural pattern was highly influenced by Javanese culture such as Warok as a part of Reyog and also this certain belief followed by Mbah Wo. However, in these daily activities, their routine is quite different. Mbah Wo has the belief of Purwo Ayu Mardi Utomo and live his life with a strict Javanese culture, while Gatot has choose Islam as his faith and decided to distance himself with all kind of Javanese ritual. This difference was also clearly shown after Mbah Wo passed away. There were no rituals or custom ritual in certain days or nights. This was due to no heir in Mbah Wo's family. Thus cultural pattern he often do has no longer exist.

4.7 Communication Pattern of Parents and Children in CMM Theory and Family Communication Pattern Theory

Family communication conducted by Mbah Wo toward Gatot was influenced by all the activities normally done by Mbah Wo. This process was a step to introduce cultural activities toward Gatot, and basically carry the intention to make Gatot as his heir. If it works, cultural tradition and beliefs ritual would be maintained. From the above discussion we

can see that communication occur not exclusively take place as direct communication between Mbah Wo as parents and family head. It explain that communication done by Mbah Wo was to implement culture in the family by introducing and familiarizing all member of the family to involved in Mbah Wo's daily activities and to indirectly observe what he do as the elder in Ponorogo or as Warok and also his involvement with Reyog Ponorogo. Communication activity between Mbah Wo and Gatot was not only influenced by Mbah Wo as family head but also influenced by communication between Mbah Wo and his students who conduct lots of activities in his home. The same goes with the beliefs's follower who done ritual in his house. All of this would influence the family members who stay with Mbah Wo at that time. From the interview result, it is also found out that Mbah Wo's house become a place to pray for the certain belief, to induce member of Purwo Ayu Mardi Utomo and also a place to hold several pusaka and important holy books. With some out-of-Ponorogo's pusaka kept in his house it is proven that Mbah Wo was also known by people outside of Ponorogo.

There were several fact obtain by the author concerning why Gatot was lack interest to follow the habit taught to him by Mbah Wo. It was mystical element that Gatot cannot comprehend. According to Gatot, he only wants something normal and real. This mindset was the influence of environment outside the house such as the role of religion and society in Gatot's daily life. Gatot currently is a Moslem, thus certain belief would oppose Islamic principle and create a mental conflict within Gatot. Mbah Wo's habit in Warok and Reyog according to Gatot was in contact with spiritual world which cannot be accepted by Gatot yet. Though his father as the well known figure was involved with a certain belief and oblige him to do those spiritual thing, Gatot cannot make himself to follow his father like that. Gatot was more to believe the spiritual existence but not to run the habit of the ritual, such as spiritual habit was related with the use of sesajen and concerning rules in Javanese custom such as good days and other stuff like that. In this matter, Gatot didn't oppose it or not believing it, but he more like accepting it.

Gatot as the only son and whose expected to follow his father track was gaining influence from the surrounding people who were Moslems. The comprehension regarding Islam has become one aspect in which Gatot choose not to follow ritual tradition and belief that often done by his father. But along with non-coercive support from Mbah Wo toward Gatot, author can take a positive lesson. Freedom and tolerance does exist in Mbah Wo's family. This showed that Mbah Wo as the well-known figure and family head was able to give good tolerance model.

From this study, author create family communication model by referring it to CMM theory and Fitzpatrick family communication pattern theory. Family role in delivering and give experience in life would have some hurdle coming from its social environment outside the house. If the parents still want his tradition to be followed by their children, they should pay more attention toward the communication to children. Not juga introducing them in the activities (episodes), but parents should pay more attention toward what is the conversational orientation between parents and children. From this study, author find out that proximity between parents and children is not balanced with conversation and in-depth discussion concerning tradition done by the parents.

From data and result of this study, family of Mbah Wo Kucing can be categorized into complex family. In this case, complexity is not lies in conversation and discussion intensity, but from habit (episode) element in its daily activities where parents would introduce value and culture toward children by involving the children. Mbah Wo is quite active to involve Gatot in art world and in his belief tradition though in this matter Mbah Wo still give opportunity and tolerance for Gatot to independent in comprehending cultural and belief context. In this theory, parents did not control the children and willing to accept different opinion from the children. Gatot as the children was expected to continue the tradition but he also have the freedom to continuing it or not.

There is positive value from complex communication pattern principle which is no coercive push from the parents and obligation for children to follow what his parents wants. Life choice taken by Gatot currently would be purely from his own heart. There were one of life value outside of the belief and tradition taken by Mbah Wo that is still practiced by Gatot such as how to actively contribute within society. Mbah Wo as actively involved in art and belief, but Gatot use different channel to do that. Gatot still currently actively involved in sport. Gatot that actively involved in sport is not just a hobby but already proven by his involvement in PBVSI board in Ponorogo.

5. CONCLUSION

Based on this study it can be concluded that family communication build by the parents do have impact and influence toward children. But this study also showed that family communication is unable to shape or force a belief. Option outside the family environment has made the children able to choose his own path outside of parents habit and teaching. Result of this study discovered that Mbah Wo as the well-known figure was able to give freedom toward his family member particularly his son to choose his own life path though it is in oppose with what has been done by Mbah Wo. As in family communication pattern theory, Mbah Wo's family was categorized into complex family, in which parents give freedom and independence toward children.

This also explains that freedom given toward children to choose was also able to break off the habit, belief and routine in a family. It is proven by no heir in Mbah Wo's family, thus habit regarding cultural and belief activity would eventually vanishing. As Gatot explain it during an interview, after his father was gone, the house has become quiet. There were no visitors asking for guidance or expecting recovery from illness. By no heir, cultural inheritance that was supposed to be preserve would eventually vanish. As the closest person of Mbah Wo, Gatot choose not to follow his father track.

Influence of family communication build by Mbah Wo to educate an heir in the family was not quite strong. Thus communication message from Mbah Wo toward Gatot concerning culture has become ineffective. There was also influence from outside environment that affecting Gatot to choose Islam as his religion and influencing him in comprehend cultural and mystical world that once was so close by to his father. Gatot had his own point of view and choose a different path. Unsuccessful effort of Mbah Wo in influencing Gatot to follow and continuing his track would affect the cultural development taught by Mbah Wo toward Gatot. In smaller circles, next generation of this family would lose the cultural inheritance once hold by Mbah Wo. In broader circles, it was concerned that this kind of tradition and cultural inheritance would be lost.

6. PROPOSITION

Result of this study has make the author to create a proposition refers to basic theory and CMM.

First is family communication to inherit family tradition build based on episodes in daily routine. Experience was build based on his parent's routine which involves the children in it. In this study, Gatot still remember and comprehend all kind of routine conducted by Mbah Wo during his lifetime. Through these activities, Gatot learn the habit of a father.

Second, family communication in inheriting tradition has its own challenge with the influence of social environment outside the family itself. The influences of environment carry a great impact toward children development in his future. In this study, environment influence gives a large contribution toward children attitude change in choosing his own path and his own belief.

7. REFERENCEE

- [1] Berger, Charles R., Roloff, Michael E. dan Roskos-Ewoldsen, David R. 2015. "*Handbook Ilmu Komunikasi*", Nusa Media. Bandung
- [2] Denzin and Lincoln. 2000. "*Handbook of Qualitative Research*", Sage Publication. London.
- [3] Desilawati, Nur. 2012. "*Pengalaman Komunikasi Keluarga revolusi (Studi Fenomenologi Tentang Pengalaman Komunikasi Keluarga Pada Putra Keluarga Pahlawan Revolusi Yang Berminat Untuk Berprofesi Di Bidang Militer)*". Program Pasca Sarjana UNPAD. Bandung
- [4] Djamarah, Bahri, Syaiful. 2004. "*Pola Komunikasi Orang Tua dan Anak dalam Keluarga*". PT. Reneka Cipta. Jakarta.
- [5] John, Little S dan Foss K. 2009. "*Teori Komunikasi*". Penerbit Salemba Humanika. Jakarta.
- [6] Kriyantono, R. 2009. *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana.
- [7] Kurnianto, Rido. 2008. "*Marginalisasi Perempuan dalam Tradisi Warok Ponorogo*". Fenomena 5 (1): 14-29.
- [8] Kurnianto, Rido. 2010. "*Jathil Perempuan: Antara Aktualisasi Diri dan Eksploitasi (Kasus Bias Gender pada Penari Jathil Reyog Ponorogo)*". JSGI (1) 1: 56-67.
- [9] Kurnianto, Rido. 2011. "*Dinamika Pemikiran Islam Warok Ponorogo*". Muaddib 1 (1): 20-32.
- [10] Kuswarno, Engkus. 2009, "*Metode Penelitian Komunikasi Fenomenologi: Konsepsi, Pedoman, dan Contoh Penelitian*". Penerbit Widya Padjajaran. Bandung.
- [11] Moustakas, Clark. 1994, "*Phenomenological Research Methods*", Sage Publications Inc. USA.
- [12] Mulyana, Deddy. 2003. "*Metodologi Penelitian Kualitatif (Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya)*". Penerbit PT. Remaja Rosdakarya. Bandung.
- [13] Mulyana, Deddy. 2007. "*Ilmu Komunikasi Suatu Pengantar*". Penerbit PT. Remaja Rosdakarya. Bandung.
- [14] Samovar Larry.A, Porter Richard.E, dan McDaniel Edwin R. 2010, "*Komunikasi Lintas Budaya*", Penerbit Salemba Humanika, Jakarta.
- [15] Sari, Afrina. 2012. "*Komunikasi Keluarga Dalam Perkembangan Anak*". Jurnal Makna 3. (1) : 1-26.
- [16] Setyowati, Yuli. 2005. "*Pola Komunikasi Keluarga dan Perkembangan Emosi Anak (Studi Kasus Penerapan Pola Komunikasi Keluarga dan Pengaruhnya terhadap Perkembangan Emosi Anak pada Keluarga Jawa)*". Jurnal Ilmu Komunikasi Vol.2 (1): 67-78.
- [17] Soekanto. 1998, "*Sosiologi Suatu Pengantar*", Penerbit Raja Grafindo Persada, Jakarta.
- [18] Sugiyono. 2005. "*Memahami Penelitian Kualitatif*". Penerbit Alfabeta, Bandung.
- [19] UU Hamidy. 1986. "*Kesenian Jalur Di Rantau Kuantan Riau*", Penerbit Bumi Pustaka. Pekanbaru.

- [20] West, Richard and Turner, Lynn H. 2014. *“Pengantar Teori Komunikasi Analisis dan Aplikasi”*. Penerbit Salemba Humanika. Jakarta.
- [21] Yayuk, Yuliati. 2003, *“Sosiologi Pedesaan”*, Penerbit Renika Cipta. Jakarta.