

## **Verbal Communication Symbols of the Wives of Navy Personnel within The Indonesian National Army**

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**Abstract:** When a woman marries a marine from The Naval Branch (Angkatan Laut – abbrev AL) of The Indonesian National Army (Tentara Nasional Indonesia - TNI) she is automatically included in an organization called Jalasenastris. Jalasenastris is a social organization aimed at providing welfare for Navy Personnel and their families. As an organization Jalasenastris has not only developed to be a collective but also to be a form of identity for its members. This has not only come about based on the physical attributes of the members but also from the verbal interaction that has become part and parcel of their identity as members. This research was made to find out how this verbal communication has become an ethical symbol for the wives of sailors in The Indonesian National Army. The methodology used in this research is a qualitative method with a symbolic interaction theory. The subjects of this research were the Korcab 3 Jalasenastris and CBS Puspomal members in Jakarta. The results of this research indicate that the verbal codes used within Jalasenastris are hierarchical and collective in nature. The verbal codes of the Jalasenastris are used as a form of speech for showing respect, esteem and politeness. The hierarchical concept which is indirectly applied is one of the representation of the rank or seniority of individual Navy Servicemen.

**Keywords:** symbolic interaction, jalasenastris, verbal communication, marine, Indonesian National Army.

### **INTRODUCTION**

Indonesia is an island nation having a variety of ethnic, racial, tribal, religious and other groupings. The peoples of Indonesia have a philosophy of harmony in diversity which when we borrow from the observations of Samovar (2001) is interpreted as being an encompassing or collective and patriarchal philosophy with a tendency to enjoy being associated in a community which will naturally form its own regulations and culture. Membership of a community will be reflected in specific lifestyles and symbols. This also happens with the wives of navy personnel. From a sociological point of view this is called a subculture. A subculture is a group of people who have a different behaviour and belief from their original culture. Subcultures can occur due to differences of members age, race, ethnic group, social class and / or gender and can also occur due to aesthetic differences, religion, politics and sexual factors or a combination thereof (Hebdige, 1979). Research of a subculture often includes a study of symbolism including such things as clothing, music and behaviour of a subculture's members and also of how these symbols are interpreted by the original culture.

The theory of symbolic interaction is used to research the aforesaid phenomena. According to Fisher, symbolic interaction is a theory which looks at the social reality created by humans. Meanwhile humans themselves have the ability to interact symbolically, to possess a cultural essence, to interconnect, to participate in society, and to have opinions (Fisher, 1986). The theory of symbolic interaction emphasizes two points. Firstly that humans within a society are never without social interaction and secondly that this interaction takes the form of specific symbols which have a dynamic character.

Values encoded and transmitted through words (verbal communication) can be either positive or negative, and when shared amongst individuals can be interpreted differently. By participating in the activities of an organization as organizers and members a process of communication and socialization occurs. Members will interact and communicate with both junior and senior members, even with leaders. For this the organizers and members of Jalasenastris must have a clear understanding of the pattern of verbal communication of Jalasenastris. The name Jalasenastris derives from the Sanskrit language. *Jala* is the sea, *senas* means the soldier and *stris* means the wives so that Jalasenastris is the wives of the soldiers of the sea, meaning that this is an organization for the women or wives of the navy personnel.

As well as being an organization alongside the formal structure of the Indonesian Navy Jalasenastris is also registered as a social organization in line with Indonesian Republic Regulation no 8, 1985 which was revised under Indonesian Republic Regulation 17 of 2013. Because of this and in typical style of an organization like this, Jalasenastris needs a chain of operation whether this be in the form of regulations with activity programs as well to turn the wheels of the organization in line with its founding principles. Leadership of the Jalasenastris aligns itself with the organizational structure of the Navy branch of the Indonesian National Army (Jala Puspita, 2017).

This Jalasenastris subculture organization with its varied verbal language makes it possible for members to develop themselves for interaction with others within the community and to differentiate between the members

status. Besides being physical things the objects that are displayed also represent a form of communication and can motivate others to be active. Based on this, this research aims to find out about the significance of the verbal intersubjective symbols within “Jalasenastri” as used by the wives of the The Indonesian National Army Navy Servicemen. The aim of this article is to know what the verbal communication symbols of these Navy Servicemen’s wives are.

## METODOLOGY

This research uses a qualitative research approach. A qualitative research approach is a research approach which has the target of understanding the phenomena of what is happening as experienced by the research subjects such as behaviour, perception, motivation, actions and others. Qualitative research is hollistic in character and uses methods of description in the form of words and language rooted in its natural plane (Moleong, 2012).

This research uses the technique of *purposive sampling* in choosing informants, that is, by choosing informants with specific criteria (Sugiono, 2008). Collection of data was made using participative observation techniques, in-depth interviews and analysis using triangulation of data. Part of the defining criteria included the research population consisting of members of Jalasenastri Korcab III and CBS Jalasenastri Puspomal in Jakarta, who for the defined purposes of this research had the criteria of being active service officials (of high and low rank), age range (youngest to eldest), level of participation in the organization (active to nonactive) (Maselena et al., 2019), type of participation (organizer or member), educational background (high or low), and family background (military or nonmilitary)

In order to see the authenticity of the data 10 main informants were interviewed, even though interviewing was made of more than 20 members in the field. Obstacles in the field were the unwillingness of some informants to provide personal data and some of the results of the interviews so that it was necessary to replace interviewees. The final results from interviewees willing to provide personal data was made with keeping identities secret.

## RESULTS AND DISCUSSION

Subcultures make it possible to arrange both verbal and nonverbal language that enable a person to develop a sense of self and for enabling interaction with others in the community and to be different from other communities. Besides physical objects, objects that were shown also represented a form of communication that can cause others to take action. In the case of the wives of the The Indonesian National Army or members of Jalasenastri this verbal communication was observed to be more dominant in providing an effect compared to the nonverbal. From hereon we will discuss the verbal communication that occurs in the subculture of the The Indonesian National Army Navy Servicemen’s wives.

Symbols within The Indonesian National Army Navy Servicemen’s wives subculture takes the form of an unwritten code but which is compulsory in its usage as polite etiquette. If a woman gets married to an Indonesian National Army Navy Serviceman this woman automatically becomes a member Jalasenastri and enters into an organization which is bound by socializing and military etiquette. Jalasenastri has rules and norms which bind its members amongst which are the regulations written down in the Jalasenastri *Juklak* (performance guide). This *Juklak* contains information on the system of leadership, membership, organizational structure, attributes and uniforms. On the other hand there is no special guide for the verbal codes because they are considered as a norm. In reality these verbal codes are not written but it is compulsory that they are known and are used by every organizer and member in communicating and interacting, and has become a tradition.

With regard to appearance, especially clothing and accessories, what is allowed within the area of The Indonesian National Army is made clear in the *Juklak* which is given as a guide to those entering The Indonesian National Army Navy Branch environment and says that the uniform of The Indonesian National Army Navy Servicemen’s wives is to be blue with accessories that are simple and uniform. The use of accessories is limited to a black watch, only one ring and pearl earrings to maintain an image of simplicity. The stress is on the word simple or not being overboard and indicates what the image of the women’s personalities as wives of The Indonesian National Army’s Navy Servicemen should be.

Outside the Indonesian National Army Navy environment clothing considered proper is anything which is tidy and polite according to existing norms. All of the informants said that they try to practise these standards in their daily lives. Nothing specific was found with regard to gestures, posture and facial expressions during this research as, according to the informants, these took form in their previous cultural background and that, for Indonesians, the level of politeness will be indirectly reflected by the nonverbal symbols shown. The

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only nonverbal sign observed that was fairly dominant in communication by The Indonesian National Army Navy Servicemen's wives was the principle of *Proxemics* or regulation of personal space.

The idea of regulating proximity or personal space was introduced by the anthropologist, Edward T. Hall in 1966 to explain the use of distance between humans in line with how they interact. According to Hall *the proxemic effect* can best be described in the following sentence: *As with gravitation, the influence of two bodies on each other is the reverse comparison not only to the square of their distance but also to the third power of the distance between them* (Hall, 1968). Within Jalasenastris this distance can be seen from the position or rank of the husband. The distance that is formed is made by persons while being unaware when they're involved in a structured space or at a physical distance with other people daily in a tidily regulated relationship.

An informant with the initials "RC" admitted that in order to define the form of verbal communication in Jalasenastris that members were required to know with whom they were going to speak; whether from a senior intake, a more junior intake or from the same intake period. The following is an example of a conversation between a senior "Ibu RC" and a junior "Ibu Ad" at a get-together following a handing over ceremony at Korcab III in Jakarta.

- Ad (Junior) : Begging your pardon Madam and Good Morning. Allow us to introduce ourself. Our name is Mrs Ad. As the Head of Pomal Branch 10 in Jakarta we respectfully request your esteemed direction and guidance so that we will be able to complete our duties as best we can.*
- Rc (Senior) : Good morning Mrs Ad, do not forget that one must regularly make social activities, such as when a member is ill, one must monitor the situation and hasten to visit them.*
- AD(Junior) : With your permission we will be ready Madam. Thank you for your guidance.*  
(note: The formal first person plural we/our is used in place of I/my in addressing a senior)

Socially, individuals tend to be sensitive when interacting with others in their environment. An individual who is not in control of his/her social surroundings tends to not pay attention to social behaviours that control the relationships between new and old members (in terms of the hierarchy of seniority and rank) (Ward, 2001). A person will understand the importance of other persons through what he / she sees or which is apparent on the surface. From this a person becomes aware and motivated to act based on the significance or importance that they allocate to the other person, thing or activity. This significance is created and shown in the language a person uses in communicating with other persons in an interpersonal context. Individuals often find themselves in difficulty when facing a new culture so that it can become frustrating. Putting communication skills into practice in order to handle different difficulties in a cultural contact becomes a social challenge when communicating both verbally and nonverbally. At this level we find there is a broader social value as it involves personal and group factors from different cultures (Anderson, 1994; Ward, 2001).

Furthermore what becomes quite dominant in the exclusivity of the Indonesian National Army Navy wife's subculture is the verbal communication that they use. As for Jalasenastris every way of addressing a person has its own specific significance as shown in the following table:

**Short Table of Formal Addressing**

Address /	Context
<b>Ibu/Bu</b>	This way of address is used to hail from a member to a senior or leader but it can also often be used from a leader to a member – what differs in the second case is that is not accompanied by the phrase “mohon izin” – if I may...
<b>Mbak/ Teteh</b>	Addressing someone with Mbak is used by members of Jalasenastris in verbal communication when hailing or addressing other members of Jalasenastris whose husbands intake year for education is the same as their husband. However we can also find this pattern of communication being used when addressing both seniors and juniors whom they have known closely (and) for a long time so that they have formed an agreement and personal desire to be addressed with Mbak or Teteh and not with Ibu.
<b>Kakak</b>	This is the friendly way of addressing a senior that one has known for a long time and also for those whose husbands were in the same intake year.

<b>Adik</b>	The address Dik or Adik is used by leaders as a friendly way of addressing a Jalasenastri member whose husband's intake year was after their husband's.
<b>Kami</b>	As seen above use of the address 'Kami' is in relation to an introduction of self when a member addresses a senior or leader.
<b>Saya</b>	This is the word used by seniors as a declaration of self when seniors or leaders address members or juniors.

Source : Research results, 2019

When viewed from the theory of symbolic interaction of Herbert Blumer we see the the relationship that occurs between an individual and society or a member with other members of an organization is marked by behaviour and interaction with other individuals that can be differentiated between by the symbols and also the significance that is displayed. (Sarmini, 2002). In the verbal communication we find the terms *mohon*, *siap*, *randu*, *Ibu*, *Mbak/Teteh*, *Dik*, *Kami* and *Saya* in every conversation between superiors and subordinates. The words "mohon izin" (permission to speak ...) are often used when a subordinate wishes to bring something to the attention of a superior. This is a habit with military personnel and includes always saying "siap" (ready..) whenever a superior provides guidance, instructions or orders. This expression has become a general custom for all the organizers and members in Jalasenastri. This is in line with what was stated by Ibu Manik Siwi Sukma Adji as the Chairperson of Jalasenastri when researchers met with her in The Indonesian Army's Navy Branch in North Jakarta when she said that the communication style that had formed was formed through habit which then became a culture. Specifically, she said:

*Communication arises from daily interaction between seniors and juniors. The juniors respect their seniors and vice versa.... so automatically from this arises a habit that becomes a culture, such as when one is speaking she uses the words 'siap' dan 'mohon izin' as if it were a part of herself. There are many types of verbal communication in Jalasenastri. So much so that if we receive friends from other military or civil organizations they say that when they leave they will need a sack or even two sacks to take the expressions with them. What they mean is that they hear the term 'mohon izin' spoken many times and so quickly that it sounds like 'mojin monjin'.*

The phenomena above fits the observation of Blumer (as quoted by Basrowi and Sukidin, 2002) that there are three basic lines of thought with regard to symbolic interaction:

- a) An individual person or human will act in relation to a thing based on a significant meaning or importance.
- b) The significance originates from social interaction of the person with associates, and
- c) The significance is reacted to or changed through a process of interpretation.

**a. Mohon Izin (with your permission....)**

The phrase "mohon izin" is used as an expression to begin a conversation as a form expressing respect towards a superior or senior. The origins of using the phrase "mohon izin" within Jalasenastri occurred concurrently with the formation of the communication culture within The Indonesian Army's Navy so that basically most of the communication that has formed follows the pattern used by the husbands as Indonesian Marines but there are still some quite significant differences with the ptern of communication within Jalasenastri. The similarities appear in the same verbal communication towards superiors and seniors using *mohon izin*. A clear difference is seen in the nonverbal communication when Navy Marines meet with superiors and seniors for the first time in that they salute before saying "mohon izin" and this is different from the members of Jalasenastri who will firstly perform the nonverbal action of bowing and lowering their head as a sign of respect which is then followed by the voicing of the phrase "mohon izin ibu".

Other uses for the phrase "mohon izin" as a form for requesting permission can be found to have various phrasal forms in a variety of direct conversations or via social media such as the abbreviated form of "siap izin", or "izin ibu". The phrase "mohon izin" has been further abbreviated in texts on social media to be "Mhi". This is considered as vogue or acceptable for communication within Jalasenastri.

Although verbal communication involves the use of language it does not only see the language but also explores the ways it is used when interacting with other people. Language is only a collection of symbols that can be arranged in certain ways and with certain grammar. However it is important to remember that these symbols in themselves do not have any significant meaning. Words, like all other symbols, have significance when they are used.

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The culture of communication of Jalasenastris will be directly connected with the norms and etiquette of communication. The next challenge is how to enable the members of Jalasenastris to directly adapt and communicate during meetings or social activities wherein they will meet with members of different military branches whom they do not know, whose rank they do not know or to what intake their husbands belong and with whom they must greet and communicate with. In defining the pattern of verbal communication and before communicating they need to learn information from their fellow Jalasenastris members about who they will be communicating with, their current position and the educational intake group of the member's husband. Armed with this information a Jalasenastris member will be able to define whether the pattern of communication is with a senior, a junior or with someone of the same intake.

With communication symbols, changing the knowledge or the attitude of an individual is often not enough to change their behaviour. This is because norms are generally established by a process of reward and punishment. People adapt to the wishes of the group because of the human need for approval and social acceptance. If an individual leaves the norms they often lose social acceptance and can become isolated, slandered or even face other kinds of punishment (Heise & Manji, 2016)

The members of Jalasenastris must be active and interactive in communicating. They must especially not be shy to ask other members of Jalasenastris who have been active for a long period in order to understand more about the communication culture of Jalasenastris. Not all the communication regulations and etiquette are written down in a guidebook or handbook about Jalasenastris. For this Jalasenastris members have to be open-minded and to actively communicate with Jalasenastris members or their associates to look for information about with whom they will be communicating so that they are capable of following the communication etiquette within Jalasenastris.

So, what happens when a Jalasenastris member does not say the phrase 'mohon izin' to a senior and leader and what is the effect or punishment for the member. From the result of an investigation into this it seems that the most apparent effect for the member is that they will immediately receive a reprimand from a senior or leader and fellow members in the form of a reminder that the member is currently speaking with a senior or leader and that they should use the phrase "mohon izin".

### **b. Mohon Arahan/ May I receive your direction ..**

The sentence phrase "mohon arahan" is used as a sentence to request guidance and advice from a leader or senior. Those observed using it during a number of Jalasenastris activities at Cd in Korcab III were all junior members or new members and conversation was directed towards leaders and seniors in formal conversations.

- Cd (Junior) : Permission to speak Mrs Chairwoman, I would like to request direction for tomorrow's handing-over ceremony and whether Madam is willing to attend the kolintang practice.*
- Di (Leader) : Yes Mrs Cd I will be present tomorrow.*
- Cd (Junior) : Understood Madam*
- Di (Leader) : By the way Mrs Cd, Is Pak Boy the Kolintang Trainer able to train our members the following day ?*
- Cd (Junior) : My sincere apologies Madam but the trainer is unable to. Could Madam instruct me on how to proceed?*
- Di (Leader) : It does not matter Let us just wait for Pak Boy the following week.*
- Cd (Junior) : Understood Madam. Siap Ibu izin*  
(interview with the informant Cd)

In the above conversation the phrase "mohon arahan" is used by the Jalasenastris member to ask for instructions about what to do from a leader and whether or not the leader consents to be attend a ceremony and to ask for guidance on the instructions given. As well as this the phrase "mohon arahan" is often used by new members meeting the leader or senior for the first time and usually occurs when the new member introduces themselves to a leader or senior as is shown in the following example:

*With your permission Madam Chairman, allow us to introduce ourself. We are Ibu Gh wife of Navy Military Police Colonel Ar, furthermore we request guidance and we ask for Madam's guidance in performance of our duties as Organization Section Head.*  
(wawancara dengan informan Gh)

A person becomes motivated to act based on the significance of what they will be giving to others, the object and activity. The importance or significance is created in the language used by a person in communicating with others (interpersonal context) as well as in talking to self (intrapersonal context). Language

makes it possible for a person to develop feelings about his or her self and to interact with others within a community and for the community to be different from others.

**c. Mohon Bimbingan / May I request your guidance...**

The sentence phrase “mohon bimbingan” is a sentence with the meaning of requesting advice and instructions in the form of information and directions from a leader or senior. The phrase is only used in conversations from a member to a leader or senior in a formal situation. Its use is often found in the conversation of members with leaders or in conversations with seniors meeting for the first time or when they have just become members of a Jalasenastris Organizational Unit. The sentence “mohon bimbingan” also often appears alongside the sentence phrase “mohon arahan” as in the sentence spoken by a Jalasenastris member when making an introductory speech as a new member as follows:

*Ef (Junior) : “With your permission Madam Chairman, we would like to request Madam’s guidance and Madam’s direction as Madam Chairwoman in the performance of our responsibilities as Leader of The Econmy Section.” (interview with informant Ef)*

The above sentences are a statement of introduction as a new member . In the conversation which usually takes place we often meet the sentence phrase or expression “mohon bimbingan” which has the aim of requesting directions to guide a member who does not know and does not understand how to perform a responsibility. The aim being so that the member can perform the duties well and correctly.

**d. Mohon Waktu / Could you spare me a moment ....**

The next verbal communication between members with leaders in the Jalasenastris organization is related to the expression “mohon waktu” which has the meaning of requesting time from a leader or senior to communicate. The sentence “mohon waktu” is usually used by Jalasenastris members whose need is to present information to a leader or senior and can also be used as an expression to request time to allow the member to perform duties. The following is a conversation using “mohon waktu” with the aim of presenting information.

*Mn (Junior) : With your permission Madam, we would like to request time to be able to speak with Madam about the timetable of events for the social event tomorrow.*  
*Dk (Senior) : Go ahead Mrs Mn.*  
*Mn (Junior) With your permission, we would like to report that for the wellbeing of the orphan children there are two persons.*  
*Dk (Senior) : That is good Mrs Mn. In that case, also monitor so that the social visit tomorrow is followed up by visiting our member who is unwell and being treated at the Navy Hospital.*  
*Mn (Junior) : Ready Madam. May we first request time to monitor in order to quickly report back to madam.*  
(interview with informant Dk)

The expression “mohon waktu” offered to the leader as a request for an appointment is a way of communication. The following is an example of a conversation using “mohon waktu” aimed at requesting time so that a Jalasenastris member can perform her duties.

*Nz (leader) : Good day Mrs Gh, do we have a member who has the ability to sew clothing for participating in training at the Jalasenastris Head Office?*  
*Gh (Junior) : With your permission Madam we would like to request time to look for information first*  
(interview with informant Gh)

The above situation is part of a collective culture which is a strong part of Indonesian culture. Triandis (1977) defines collectivism as a culture which emphasizes that the individual is interdependent on other individuals, defines him/ her self as part of a group and prioritizes the importance for the group above personal targets. In brief, collectivism is a value where the people belonging to a group have a cohesive tie whereby the individual is obligated to maintain his / her loyalty to the group.

**e. Siap / Ready and willing ...**

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Verbal communication has a symbolic character; its meaning is built on usage. Words are given two types of meaning: denotative and connotative. To take it a step further words are also given value based on applied meaning. The expression “siap” is spoken by members of Jalasenastris in interaction which takes place during organizational activities. As part of conversation the word ‘siap’ became something which is peculiar to the Indonesia Army’s Navy Branch and then was also used by the wives of navy personnel as an answer indicating capability and willingness to receive instructions from a leader or senior and also as a broad-meaning answer in conversation signalling that they were taking notice and giving full attention whether to a leader, a senior or to a fellow member during a conversation. Besides this the word ‘siap’ has become an expression which is always used by all the members of Jalasenastris, including as a replacement for ‘yes’ and which is used when answering questions and instructions with addition of Ibu or Mbak depending on who is being addressed i.e. ‘siap Ibu’ and ‘siap Mbak’.

The word ‘siap’ is considered a word that is compulsory to know and use in communicating as a member of Jalasenastris. This can be assumed because throughout the research, from the beginning till the end, there was never an answer that was expressed by members of Jalasenastris without the word ‘siap’. The word ‘siap’ is not just a sign of readiness and willingness but it is also a sign of politeness within spoken interaction. The word is more than just polite speech procedure. Members who do not say the word and reply with *iya / ya* (meaning yes), especially to a leader or senior member of jalasenastris will receive a reprimand Below is a collection of the various uses of siap.

### (1) Siap Ibu

If there is a senior who calls to or greets a Jalasenastris member, a junior will answer with “siap Ibu” and “siap Mbak”. It is often used as an answer or statement meaning yes. Use of the phrase ‘siap Ibu’ is also a complete statement indicating taking notice and giving full attention to the leader and can be seen in the following conversation from a management meeting of CBS Puspomal.

- Nz (Leader) : Bu Ab, please inform the organizers that on Monday morning at 10 they are to be present for training in how to make ecoprint cloth.*
- Ab (Junior) : Mohon izin siap Ibu*
- Nz (ketua) : Bu Ab, have the materials been prepared properly ?*
- Ab (Junior) : Siap ibu We are completely prepared izin*  
(interview with informant Ab)

Use of the sentence phrase “siap” is the same as when it is used by the servicemen of the Indonesian Army’s Navy Branch except that the attentive stance is less rigid and intonation is not as loud as when the servicemen say the word ‘siap’. Even though there is a similarity in the expressions and calls in words the difference appears in the way they are spoken.

### (2) Siap Arahan

The sentence phrase “siap arahan” has become a part of the language variations within Jalasenastris. The word ‘Arahan’ means instruction or order from a senior and leader to a member. For this reason siap arahan is usually used when a member of Jalasenastris is communicating with a senior or leader as a form of answer if the leader or senior calls on a member to request assistance, such as in the following example.

- Dk (senior) : Good morning Bu Cn. Can you assist me with the shibori batik activity tomorrow?*
- Cd (junior) : Mohon izin siap arahan Ibu*  
(interview with informant Cd)

### (3) Siap salah / ready to accept your correction ...

The sentence phrase ‘siap salah’ is used as a statement where a Jalasenastris member makes a mistake in speaking, action or behaviour. For example:

- Di (Leader) : Good morning Bu Ef. Why is this schedule of activities for the replacement of executors incorrect. It should be that the first*

*speech be from the reorganizers.*  
Ef (Junior) : *Mohon izin Ibu siap salah. We apologize and request time for us to correct it.*  
(interview with informant Ef)

‘Siap salah’ is a reaction when a junior is speaking with a senior which shows regret and that corrections will be made. Hymes (1962) took the view that language is not a closed system of singular meanings but an open system with multiple meanings that can be influenced by extralinguistic factors. Language is not a system that has a monolithic character but a system that consists of many different variations and that, in reality, each variant or change in a language is not independent but connected within a system of social differences.

#### **f. Siap Monitor / ready to observe the situation ...**

The next verbal communication that the Jalasena members use contains the word monitor which means to observe. Use of the sentence phrase ‘siap monitor’ is used as a statement which means preparedness to keep under observation, keep an eye on or pay attention to. The word monitor is usually varied to become “siap monitor” and “kami monitor”. In usage monitor is often found in conversations between leading organizers and members when there is an event taking place or afterwards and also conversations during a variety of Jalasena activities. The phrase “monitor” usually indicates an instruction to monitor a situation, event or condition. The following is an example of a conversation which uses the sentence phrase ‘siap monitor’ at a kolintang practice event at CBS Puspomal.

Nz (Leader) : *Dik Dk help me by keeping an eye on the kolintang practice today ok. The problem is that I have to return to my office as there is a meeting at 1 o'clock today.*  
Dk (Junior) : *Mohon izin siap Ibu, akan kami monitor/we will monitor the situation.*  
Nz (Leader) : *Thank you Dik Dk.*  
Dk (Junior) : *Mohon izin siap, we also thank you Madam Leader.*  
(interview with informant Dk)

The sentence phrase ‘monitor’ is also often used by members of Jalasena in conversations in media communication and social media where it means pay attention to or check. The following is a message which uses the word monitor in this context.

Mn (Junior) : *Excuse me. I ask for your forgiveness. We have just checked our whatsapp (meaning we have only just paid attention to, noticed or read your message).*  
(interview with informant Mn)

In general the use of the word ‘monitor’ is often spoken by a leader or senior to a member or junior. As a support words for ‘monitor’ are the phrases ‘siap monitor’ and ‘kami monitor’ as in this conversation between a leader and a Jalasena member for the preparations for a chain of activities for the handing over of responsibilities at Korcab 3.

Nz (Leader) : *Ibu Dh, please check who the invited guests are that will be present tomorrow and report back to me quickly.*  
Gh (Junior) : *Ready Madam. We will check, allow me to take time to do so.*  
(interview with informant Ij)

The denotative and connotative meanings of the word, as with all symbols, can be given a number of meanings depending on how they are used and the situation where they are used. (Ogden & Richards, 1946). Polisemi is the term used to become aware that it is possible for there to be many meanings for the same word. If all symbols can have a number of meanings it means that every time someone speaks or listens to words then members of Jalasena must make sure which meaning is being presented.

Indicating which object or idea is meant by the words needs to be clear and this is a basic rule for communication. Conversation can only function when people can assume they are on the same wavelength in terms of words usage when discussing something. There has never been full agreement by individuals of any word at the same time and there is always a pile up of meanings. The polisemic character of words can cause the defining of meaning to become challenging. The connotative meaning then stems from the tone and implications associated with the word or object.



**g. Randu / Received and Understood**

The statement “Randu” is found in Jalasenastris conversations in the case of formal communication and nonformal communication and has the same meaning as the word “received and understood” to mean understand and get the idea. The following is an example of the use of ‘randu’ at a meeting of the executors at Korcab III.

- Di (Leader)* : *Bu Ab, please check again the materials and what is needed for the Shibori batik training tomorrow.*
- Ab (Junior)* : *Randu Ibu izin / Ready Madam.*  
(interview with informant Ab)

The application of the word “Randu” basically follows the communication pattern for soldiers whenever they are being given questions or instructions in relation to orders whereby the soldier will answer “randu”. In fact the word “Randu” originates from the conversations of soldiers in the Navy Branch of the Indonesian national Army. As stated by First Admiral DH:

*“The origins of the word ‘Randu’ is a word that is spoken in conversations by sailors in the Indonesian National Army whereby ‘randu’ is an abbreviation of ‘Received and understood.’ This word ‘randu’ then became used by all sailors in the Navy until today and then became used by the wives who followed the communication pattern of their husbands.”*  
(interview with informant DH)

**h . Aksi/ take action / put in motion**

Use of the word aksi meaning action is used as an instruction or given as a direction for the immediate performance of a duty from a leader or senior to a junior. The following contains the use of the word action in a conversation between a leader or senior with a junior at CBS Puspomal.

- Dk (Senior)* : *Mrs Gh, please quickly get into motion 10 members for the activity of donating blood at Mabesal.*
- Gh (Junior)* : *With your permission Madam, we will take action immediately.*  
(interview with informant Dk)

Verbal communication has a relational character. Therefore verbal communication affects relationships and relationships affect verbal communication. Every time a verbal communication is made a certain relationship condition is acknowledged by the other person, member or audience. Another way to think about this is when we are engaged in verbal communication the other person indirectly makes a relationship assumption. Verbal communication dedicated towards personal relations through both verbal and other symbolic activities are developed and maintained. They are symbolic creations and in speaking them they become reality. Relationships control verbal communication and the type of relationship influences the meaning that is given to words and the words that are actually used. Special relationships are also strengthened through meaning and intention that we give to the words of other people (Kirkpatrick, D, & Foley 2006)

The flexibility of identity in this case occurs at a certain level of effectiveness whereby a member of Jalasenastris modifies her communication skills after receiving new knowledge with regard to the wives of Indonesian National Army Navy servicemen. This flexibility of identity can be seen as a physical change in the way a member presents herself and in her verbal and nonverbal communication. As a subculture Jelasesnastris has norms that differentiate between what is exclusive (belief about what other people do) and what is suitable (what other people think about what others do) because both of these can be important in order to form a pattern of communication between seniors and juniors.

**CONCLUSION**

Based on the previous discussion we can draw the conclusion that Jalasenastris is a subculture with exclusive symbols both verbal and nonverbal. Use of these symbols in the culture of Jalasenastris can be appreciated as something normal for the maintenance of order. Verbal communication is used as a set of symbols to mark out a hierarchy in relationships. Verbal communication becomes the driving force of the order among members. The communication is formed as a form of respect, appreciation and as a polite way of speaking which indirectly gives a sense of pride to members when they are capable of mastering the existing communication pattern.

As an academic recommendation there needs to be further qualitative research with regard to nonverbal symbols in relation to these Indonesian national Army Navy wives as this will provide more comprehensive input with regard to verbal and nonverbal communication, specifically in the realm of the Indonesian national Army Naval Branch wives in order to assist the process of adaptation.

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