Social Repenetration and Digital Media Communication Experience in Reconciliation Marriages, A Case Study in Indonesia

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Abstract: *The reconciliation marriage is a unique phenomenon in Indonesia. Reconciliation is the process of remarrying previously divorced married couples. It is not easy to conduct a reconciliation marriage, because to initiate reconciliation, sometimes couples who have separated are still haunted by past trauma. Communication efforts are needed in the form of a reprenetration process that is rebuilding trust after everything is destroyed due to dishonesty and lack of open communication. This research is a case study, the informants were selected using purposive criteria based problems and interactive analysis by Miles and Huberman. The results of the study indicate the presence of the factors of religiousity, responsibilities and family ideals as the reasons for reconciled marriages. The role of conventional media creates a little comfort in the process of reconciliation marriage. The role of a third person as a liaison for goodness (*islah*) and digital media as a flexible medium, turns ou to be a good liaison mediums*

Keywords: Repenetration, reconciliation, online media, communication experience

1. Introduction

Reconciliation is re-implementing the marriage contract after being previously divorced. Mrs. Wulan, 46, and Mr. Bambang, 51, are actors for a reconciliation marriage couple. They got married in 1999. At that time, Mrs. Wulan was 23 years old and Mr. Bambang was 30 years old. They decided to divorced in 2010 due to the involvement of a third person in their marriage. Mr. Bambang is tempted by another woman. All communication efforts were made to maintain the harmonious relationship of that household. However, after two years, no agreement was found for household repairs. Mr. Bambang decided to choose another woman and finally went through a divorce. After three years have passed, Mr. Bambang asked to reconcile and rebuild the household that had been separated before. The reconciliation process was carried out and finally, in December 2013 the couple Mrs. Wulan and Mr. Bambang officially carried out a reconciliation marriage.

Reconciliation marriage is the remarriage of a husband and wife in a marriage bond after the occurrence of *talak raj'i* (between the first and second *talak*), and before the expiration of the *iddah* period (the period when the ex-wife waits after divorced by her husband) (Syarifuddin, 2007). The original statement regarding reconciliation, it is in the holy book of the Qur'an, the holy book of the Muslims, which says, "Women who have been divorced should refrain (wait) for three *quru's*. They are not allowed to hide what was created in their wombs if they believe in Allah and the Last Day. And husbands have the right to reconcile to her in the waiting period if they want *ishlah*. And women have rights that are balanced with their obligations to demand a *ma'ruf* way. However, husbands have one level of advantage over their wives. And Allah is Mighty and Wise" (Surah al-Baqarah: 228) Reconciliation is generally carried out by couples after they have divorced (*Talaq*).

A harmonious marriage is the dream of every couple. Married life is the first door for couples to adapt and understand each other. Differences in background, age, level of education become meaningless if acceptance of the family life cycle entry is well accepted and understood. This condition is an interesting basis for building a quality family.

The 2009 Law on Population Development and Family Development, article 1 states that population development and family development are planned efforts to realize the population to grow in balance and develop the quality of the balanced population growth and develop the quality of the population in all dimensions of the population. The article certainly encourages to emphasize the quality of marriage and the harmony that is built in it.

For young couples, reconciliation is not an easy matter. The decision to reconcile requires careful consideration so as not to experience divorce cases as happened before. In Indonesia, divorce cases are quite high. The high divorce cases are caused by several reasons which are generally moral reasons such as polygamy, moral crisis (drinking, frequent night outs, jealousy (cheating, unfaithfulness), leaving obligations, such as forced marriage due to pregnancy before marriage, economic reasons, irresponsible spouse, physical violence, constant disagreements, biological disabilities, etc (Muh Saidan, 2012). Social reasons are due to constant family problems such as an ill wife or husband. The reason for being ill can be the reason for the lack of open communication. The case studied by Siti Nur Hakimah about Kandyloma Akuminata disease that can cause divorce, is an indication of not being open to communication in the period leading up to marriage, so that they are no longer able to carry out their responsibilities as the head of the family or as the wife (Hakimah, 2021) while other reasons are because they have no children, living far apart, interfere with parents and in-laws as the factors of divorce.

The high divorce rate during the Covid-19 pandemic was influenced by various factors, but it can be said that the highest factor was caused by changes in economic conditions and family interference that triggered conflicts (Mauliddina, 2021). Economic factor is a cause of divorce (Aminuddin, 2013). In Maluku, Indonesia, the divorce rate for the indigenous population is relatively low, which is due to the strength of kinship, family solidarity and local wisdom. In addition, the wife views divorce as an economic pressure caused by irresponsible husband. Domestic violence is also a cause of divorce (Makmun, 2018).

A quality marriage should be achieved in every married couple, however this is in contrast to reports that the divorce rate in the last five years has increased, with details of two million married couples, as many as 15 to 20 percent were divorced. Meanwhile, the number of divorce cases verdicted by the Religious High Courts throughout Indonesia in 2014 reached 382, 231, increased by 131, 023 cases compared to 2010 when 251, 208 divorces took place. This fact is certainly a problem that must be resolved immediately. This means that the Directorate General of Islamic Community Guidance has an important task, especially finding solutions to reduce the rate of divorce which is certainly a problem for child development, as well as human quality in general.

Married life according to Santrock (1995) is the entry of individuals into five stages of the family life cycle, namely by preparing to leave home as independent individuals who are emotionally and financially responsible. Unfortunately, not all couples prepare for personal responsibility when getting married and having a family. Even in the research by Doss, Rhoades, Stenly, and Markman (2009) it was stated that couples with a marriage age of five years will experience various problems that arise. These problems require a marriage enrichment program as an effort to promote a balanced and developing commitment in the relationship. marriage, to develop and agree on this type of communication, listen and learn how to use conflict for growth not for avoidance.

The initial data obtained by the researcher through interviews in the marriage officiant section, so far, conflicts in marriage are mediated through counseling, as a step before deciding on divorce. However, such counseling is not always able to reconcile married couples. The main and technical tasks of implementing the duties of the officiant are based on article 6 point 3 of the Regulation of the Minister of State Apparatus Empowerment Number: PER/62/M. PAN/6/2005, the officiant has duties in five areas, namely: 1) reviewing the legal issues of *munakahat*, 2) developing methods advisory, counseling and implementation of marriage/reconciliation, 3) development of equipment and service standards, 4) compiling *munakahat* legal fatwas, 5) coordination of cross-sectoral activities in the field of marriage and reconciliation (Mudzakir, 2005). Task number 3 is not limited to the Sakinah Family Exemplary Village program which has been well-systematized so far, but there must be a new service model for marriage strengthening as an effort to provide understanding and skills for married couples in dealing with marital problems.

In Semarang city, in 2021 there were 3, 383 divorce cases. Of this number, the most are claims by wives against their husbands, which are 2, 588 cases. (Arifah, S. Maspeke, 2021). The number of *talak* divorces is 795 cases and divorce lawsuits (proposed by the wife) are 2, 588 cases. There are three major reasons for divorce, namely continuous quarrel (2, 393 cases), leaving one of the parties (379 cases) and due to economic factors (104 cases). The three biggest factors in divorce cases include economics, affairs, and irresponsibility. (Jatengdaily, 2021) While reconciliation cases in Indonesia in 2016 were only 6 cases, this fact shows that reconciliation is not an easy case. Divorce marks the collapse of the ideals of a Muslim family to become a *sakinah* family, that is a family full of grace and love. The concept of a sakinah family according to M. Quraish Shihab is in accordance with the teachings of Islam. First; choosing a life partner, is emphasized to choose a partner who relies on faith in God Almighty. Second; Households must be based on love, with love carrying out their respective obligations and roles. Third; build a calm household, in order to maintain harmony in the family. Fourth; build a good household, so that they can teach good things and can add and preserve what they already have (Makmun, et al, 2020). While the reason for the presence of a third person is one of the reasons (Rifani, 2016) and the reason for cheating (Fajri, 2017).

In the understanding of communication, divorce or the breakdown of communication relationships, it can occur because of betrayal, dishonesty, cheating, fraud, thus creating distrust. Distrust reduces the credibility of the communication partner. Source credibility is very important in communication. Credibility is able to create a positive perception so as to create effective communication. On the other hand, betrayal, dishonesty will reduce credibility, create distrust and create ineffective communication. In general, divorce can occur because there is no mutual understanding, different opinions. Whereas in the case of reconciliation, previously divorced married couples try to establish a relationship by starting from the beginning of a relationship. The cases of reconciliation in Indonesia have been carried out by a number of divorced couples.

Reconciliation marriage is not an easy matter, it requires communication approaches for couples who previously may have been hurt because of problems in the past. However, reconciliation efforts are good intentions in solving household problems. For this reason, this research tries to examine the process of re-penetration of communication, how the process of communication repenetration between married couples in reconciliation begins the process of reconciliation. How do good intentions begin. How communication experiences are narrated and studied in the study of communication science.

A previous research on this topic has been conducted by Tasya Khairina Isnaini, who examined the communication experiences of COVID 19 survivors in the living environment which concluded the importance of communication for survivors in conveying the news regarding their recovery. this research focuses on the study of communication experiences but has different concepts,

informants and uniqueness. (Isnaini, 2021) Research in marriage using a case study was carried out by Purnawasari with an analytical descriptive method. Meanwhile, research on reconciling marriages was carried out by Purnama Ida Sari Siregar by focusing on resolving reconciliation cases outside the court, which was a case study research in the filed of law. A similar research from a legal perspective on the position of husband's reconciliation during the iddah period was conducted (Abdullah, Ulfa, 2018) but this research was purely a case study from the perspective of communication.

The novelty of this research is the uniqueness of the reconciliation process and the communication through *silaturrahmi* (visiting people who have not been visited for a long time), but in this case the prospective partner uses conventional SMS media. The theory basis is the Social Penetration theory, but there are developments in the case by raising the Social Repenetration theory. How is social penetration and experience of conventional media communication in the reconciliation process.

2. Literature Survey

Louis Smith, Stake describes a case which is intended as a "bounded system", as a system that does not stand alone. Because, in essence it is difficult to understand a case without paying attention to other cases. There are other parts that work for the system in an integrated and patterned manner. Because it does not stand alone, a case can only be understood when the researcher also understands other cases. If there are several cases in an institution or organization, the Case Study researcher should select only one selected case on the basis of priority. But if there is more than one case that is equally interesting so that the research becomes a Multi-Case Study, then the researcher must equally understand all of them to then compare them with one another. (Mudjia 2017)

In a Case Study, it is not enough to ask only "what", but also "how" and "why". The question "what" is intended to obtain descriptive knowledge, "how" to obtain explanative knowledge, and "why" to obtain explorative knowledge (explorative knowledge). Yin emphasizes the use of "how" and "why" questions, because these two questions are considered very appropriate to gain in-depth knowledge of the currently studied phenomenon. (Yin, 1994: 21)

Based from the studied case, case studies can be divided into two groups, namely case studies in the form of deviations from normality and case studies towards positive developments. The first case study is curative in nature, and is called a retrospective case study, while the second is called a prospective case study. This type of case study is needed to find trends and directions for the development of a case. The follow-up is in the form of Action Research which also carried out by other competent parties. This study uses a prospective case study. (Endraswara, 2012, 78) Case study research data obtained with the emic system. Emic is the type or category of data in accordance to the research subject. (Endraswara, 2012: 34)

In a case study research, the researcher must be very good at sorting and choosing what kinds of cases are worthy of being chosen as research themes. The case quality weight should be the main consideration. Thus, not all issues or cases at the individual, group or institutional level can be used as case study material. Likewise, not every question can be turned into a research question. There are certain conditions, as explained earlier, in order for an event to qualify as a "case" for Case Study research. Likewise, there are certain conditions so that a question can be raised as a research question. (Stake in Denzin and Lincoln, eds.1994: 236)

Social penetration bases its understanding on the term communication theory, namely social penetration theory. The assumption of this theory is that: interpersonal relationships are living and dynamic things. This relationship is always evolving (DeVito, 2011: 250). To find out how an interpersonal relationship develops or vice versa, is damaged, can be investigated by studying a communication theory called Social Penetration Theory (SPT) by Irwin Altman & Dalmas Taylor (1973). The SPT is a theory that describes a pattern of relationship development, a process that Altman & Taylor identify as social penetration.

West & Turner (2011: 197-199) stated that SPT is built on the following assumptions:

1) Relationships develops from non-intimate to intimate. Communication relationships among people begin at a superficial stage and move on a continuum to more intimate stages. While not all relationships lie at extremes, they are neither intimate nor intimate. In fact, many of today's relationships emphasizes at some point between these two poles. Most of the time, we may want a moderate relationship closeness. For example, we may want our coworkers to be distant enough that we don't have to know what goes on at their house every night or how much money they have in the bank. However, we need to know enough personal information to judge whether they are able to complete their responsibilities in a team project.

2) In general, the relationship development is systematic and predictable. In particular, social penetration theorists argue that relationships develop in a systematic and predictable manner. Some people may have difficulty accepting this claim. Relationships – like the communication process – are dynamic and constantly changing, but even a dynamic relationship follows acceptable standards and patterns of development. While we may not know for sure about the direction of a relationship or certainly predict its future, the process of social penetration is fairly regular and predictable. Surely, a number of events and other variables (time, personality and so on) influence how relationships develop and what we predict in the process. As Altman & Taylor (1973) concludes, "people appear to have sensitive adjustment mechanisms that enable them to carefully program their interpersonal relationships".

3) Relationship development includes depression and dissolution. At first, these two things may sound

strange. So far we have discussed the meeting point of a relationship. Speaking of withdrawal and dissolution, Altman & Taylor noted the similarity of this process to a rewinded movie. Just as communication allows a relationship to move forward toward the intimacy stage, it can move the relationship back toward the non-intimacy stage. If communication is fraught with conflict, for example, and this conflict continues to be destructive and unresolvable, the relationship may take a step back and become more distant. Social penetration theorists think that withdrawal, like the penetration process, is often systematic. If a relationship is de-penetrated, this does not mean that the relationship will automatically disappear or end. Often, a relationship will experience a transgression, or a violation of the rules, practices, and expectations of the relationship. These transgressions may seem unresolvable and are often indeed unresolvable.

4) Self-disclosure, it is at the core of relationship development. Self-disclosure is generally defined as a process of disclosing information about oneself to others who have a purpose. Usually, the information contained in self-disclosure is significant information. According to Altman & Taylor (1973), non-intimate relationships move towards intimate relationships because of self-disclosure. This process allows people to get to know each other in a relationship. Self-disclosure helps to form present and future relationships between two people, and "making oneself open to others provides intrinsic satisfaction". Altman & Taylor (1973) believe that people's relationships vary widely in their social penetration. From husband and wife, to supervisor-employee, golfing partner, doctor-patient, to theorists concluding that relationships "involve different degrees of change in intimacy or levels of social penetration. " They also state that relationships follow a trajectory, or path to closeness. Furthermore, they say that relationships are orderly and predictable in their development. Because relationships are something important and "already in the hearts of our humanity" (Rogers and Escudero, 2004: 3)

The stages of the penetration process are as follows: 1. Orientation Stage: Slow reveal. The earliest stage of interaction, referred to as the orientation stage, occurs at the public level; very little about ourselves is open to others. The communication that occurs is impersonal. The individuals involved only convey information of a very general nature. (Tine Agustin Wulandari, 2013, 107) At this stage, only a small part of us is revealed to others. Sayings or comments said by people are usually pleasantries that only show surface information or whatever is visible to the individual. At this stage too, people usually act in socially acceptable ways and are careful not to interfere with societal expectations. In short, people try to smile and behave politely.

It is assumed that people have a tendency to be reluctant to give evaluations or provide criticism during the orientation stage because it will be judged as inappropriate and will interfere with future relationships. Even if there is an evaluation or criticism, it will be done in a subtle way. Both parties are actively trying to avoid getting involved in the conflict so that they have the opportunity to explore each other in the future. If at this stage those involved feel that they have been sufficiently rewarded from the initial interaction, they will move on to the next stage. (Taylor and Altman (1987) in Morissan 2010: 191)

2. The Exploratory Affective Exchange Stage: Self Emergence The exploratory affective exchange stage is an expansion of the public area of the self and occurs when aspects of an individual's personality begin to emerge. What was private begins to become public. If at the orientation stage, people are careful in conveying information about themselves, then at this stage people expand their public domain. This stage occurs when people begin to reveal their personality to others. What was previously a private area, is now a public domain. People begin to use a more personal choice of words or expressions. Communication also takes place a little more spontaneously because individuals feel more relaxed with the other person, they are also less careful about revealing something they might regret later. Behaviors in the form of touch and emotional expression (eg changes in facial expressions) also increase at this stage. This stage is the stage that determines whether a relationship will continue or not. In this case, Taylor & Altman (in Morissan, 2010: 192) say that many relationships do not continue after this stage.

3. The Exploratory Exchange Stage: Commitment and Convenience The affective exchange stage includes more "free and relaxed" interactions in which communication is often spontaneous and individuals make quick decisions, often with little attention to detail overall relationship. This stage is marked by the emergence of close friendships or relationships between individuals that are more intimate. At this stage, critical and evaluative feelings emerge at a deeper level. This third stage will not be entered, unless the parties in the previous stage have received a fairly significant reward compared to the costs incurred. Thus, greater commitment and a more comfortable feeling towards the other party also characterize this stage.

In addition, nonverbal messages conveyed will be easier to understand. For example, a smile means "I understand", a nod means "I agree" and so on. Words, expressions or behaviors that are more personal and even unique are more widely used at this stage. However, this stage is also marked by the existence of mutual criticism, differences of opinion and even hostility between individuals, but according to Altman & Taylor, they have not been able to threaten the continuity of the relationship that has been fostered. At this stage, there are no barriers to getting closer to each other, however, many people are still trying to protect themselves from feeling too weak or vulnerable by not revealing too sensitive personal information.4. Stable Exchange Stage: Total Honesty and Intimacy The stable exchange stage is associated with the open expression of thoughts, feelings and behaviors which results in the emergence of high spontaneity & uniqueness of the relationship. Few interpersonal relationships reach this stage. Individuals exhibit very intimate and synchronous behavior which means that each individual's behavior is often repeated, and the repetitive behavior can be anticipated or predicted by the other party quite accurately. Proponents of the SPT believe misinterpretation of the meaning of communication is rare at this stage.

This is because each party has sufficient experience in clarifying each other's various doubts about the meaning conveyed. At this stage, individuals have built their personal communication system which, according to Altman & Taylor, will result in efficient communication. That is, at this stage, the meaning can be interpreted clearly and without doubt.

The findings of the use of digital media stated that the internet or digital media is often considered and studied as a static phenomenon related to a collection of connections and devices. Internet access as a dynamic phenomenon by conceptualizing it as an infrastructure. Conceptualizing Internet access as an infrastructure helps paint a more complete picture of the complexities surrounding Internet access, includes its dynamics and the ways people experience, maintain, and develop it, and guide future research investigations into its material dimensions and the underlying social processes. (Groselj, 2021)

3. Methods

In qualitative research there are five research approaches, namely: narrative, phenomenology, grounded theory, ethnography, and case studies (Creswell, 2007). This research is a case study research. Case study is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, either at the level of individual, group of people, institutions, or organizations to gain in-depth knowledge about the event. Usually, the selected events, hereinafter referred to as cases, are real-life events, which are currently ongoing, not past events that has passed (Mudjia, 2017). This research examines what has been done in the past, but until now, the process of repenetration communication of post-marriage reconciliation is still ongoing.

A case is an event, it can be very simple or complex. Therefore, the researcher chose only one that was truly specific. The event itself is classified as "unique". "Unique" means that it occurs only at a specific site or locus. To determine the "uniqueness" of a case or event, Stake made signs for the consideration for researchers which include: 1. the nature or the case, 2. the background of the occurrence of the case, 3. the physical setting of the case, 4. the surrounding context, covering economic, political, legal and artistic factors, 5. other cases that can explain the case, 6. informants who control the case under study in a more technical way. (Mudjia, 2017)

The analysis of this research was conducted by descriptive qualitative verification, data analysis with interactive analysis by Miles and Huberman. The informants are a husband and wife who have been married together. There were three informants in the case of this study, but the researcher only took 1 informant who was most able to answer the research objectives. This research is a case study research because it only observes one unique case from a selection of cases of referring marriages. The informants of this study are a couple which the man works as media practitioners, namely radio broadcasters and the wive is a religious activist, community activist and housewive who

have a home industry. This couple is active as digital media user which is still booming in 2010-2013. The interview technique was carried out by in-depth interviews with a survey system. The researchers interacted for 2 months to obtain accurate data. This study will reveal the experiences of married couples involving the environment such as intermediary marriage reconciliation and the use of media in assisting the process. Data quality was achieved by triangulation of research sources and triangulation of methods.

4. Result / Discusstion

This part describes the process of social penetration with an etape of social penetration theory described in detail in accordance to the research objectives.

Divorce Process
The beginning of the divorce of Mr. Bambang (pseudonym) and Mrs. Wulan (pseudonym) was the presence of a third person. Mr. Bambang was in a relationship with his new girlfriend, Mrs. Retno (pseudonym). Mrs. Wulan already suspected that her husband had a relationship with another woman because his attitude and behavior were different. Like when spoken to, he can't focus, he often caught daydreaming and when he communicate, he seem to have something in mind. Mrs Wulan got the information about the affair from someone else. The woman is a teacher at a public junior high school in Semarang. Since then, the communication between Mr. Bambang and Mrs. Wulan has not been harmonious. Several attempts were made by Mrs. Wulan to save her family, such as visiting Mrs. Retno, asking for clarification, asking for her understanding so as not to disturb her family, and asking for help from a third party to reconcile and find a way out. However, it seems that Mr. Bambang has fallen in love with Mrs. Retno and finally left his family, that is his wife and his two little children.

Women's Feeling
The divorce case disappointed Bu Wulan and their children. Feeling unappreciated, betrayed, disrespected and abandoned. Bu Wulan also had to support the family's economy by applying for work and activities to support their needs. As a Muslim, Bu Wulan is a religious activist in her environment. Living in a religiously strong area makes Mrs. Wulan strong, closer to Allah SWT and focused on the future of her two sons. Strong faith made Mrs. Wulan resilient, she asked for only two, that is to focus on her two sons and to worship Allah SWT.

Reconciliation Initiaitive
Mr. Bambang and Mrs. Wulan's divorce life has been 6 years, they are no longer in touch neither communicating, they are busy carrying out their own activities. In Indonesia at that time in 2006 the use of online media was not yet booming so that for divorced couples it was not easy to communicate. In 2012 Mrs. Wulan heard from a friend that Mr. Bambang had separated from Mrs. Retno, but Mrs. Wulan tried not to care. By that time the children had grown up. The older children can ride motorbikes and pick up Mrs. Wulan from work, and the younger children are independent in school and playing by his own. During the separation, Mrs. Wulan's feelings have been sincerely let things be, and

always pray for the ease of making money. During the divorce period, two men at different times asked for marriage, but Mrs. Wulan refused the proposal on the grounds that she was still traumatized by her previous marriage and wanted her attention only to her children. The principle is that if Mr. Bambang is her soul mate and her destiny is to become the father of her children, she will definitely come back. But if fate wants this separation forever, then it is considered not his soul mate. So, actually, Mrs. Wulan still has hope when Mr. Bambang will come home and remember his wife and children first. Mrs. Wulan seemed to have faith that at that time, Mr. Bambang was being tempted and that he was being tested. According to Mrs. Wulan's story, she believed that it was impossible for Mr. Bambang to do such a cruel thing, there must be other factors such as witchcraft. But unexpectedly Mr. Bambang conveyed his good intention to reconcile through Mrs. Wulan's family.

Reconciliation Process
The reconciliation process started with Mr. Bambang contacting Mrs. Wulan through the WhatsApp social media application on his smartphone. The first statement is the content of the intention to stay in touch, asking how the sons are doing, the point is to re-establish communication that has not happened for a long time. Initially, the communication was carried out mechanically, without any familial communication relationship at all. After asking several times about the news and conditions of the children at different times, Mr. Bambang began to open communication with emotional closeness. Talks with personal backgrounds and delivery are carried out personally and interactively in digital media. After smooth communication, and open up a little, then Mr. Bambang began to convey his intention to remarry Mrs. Wulan, that is a reconciliation marriage.

Islah Efforts (goodness liaison)
In facilitating the process of reconciliation, the couple is assisted in communicating by the family. The family gave it to Mrs. Wulan to make decision. However, the family provides considerations by advising the good and bad possibilities not to regret it a second time. *Islah* efforts (improvement) were also assisted by local leaders. Mrs. Wulan's parents are religious leaders in the community so that the nuances of religious life are felt in the practice of life in the family and local community. Such as mutual deliberation, congregational worship, and traditional rituals that mingle with Islamic worship are deeply imbued in the community.

Children's Attitiude
In principle, children do not know for sure their parents relationship, all they know is that their parents have separated. So far, there has been no communication, but recently the children have reestablished the communication with their father. Indeed, the eldest son know more about the relationship but the children are generally happy because their father is back. The children really miss having their father take them to school and to other activities.

Reconciliation Marriage Process
After establishing the communication, with a long efforts, and with good intentions to reunite the separated family,

Mrs. Wulan finally accepted her ex-husband, Mr. Bambang to be her partner again. It was not easy for Mrs. Wulan to decide to reconcile, she has always been closer to Allah SWT for guidance. If accepting her husband again will bring happiness to the children and bring benefit to the family, then she sincerely accepts to reconcile. The principle is for a Muslim, a wife will go to heaven if she is devoted to her husband, and if her children are happy when her husband returns then she will be happy too. There is a sincerity factor to accept her husband's mistakes in the past, she tries to get up and rebuild trust after previously being betrayed.

Post-Reconciliation Marriage
In the first and second year after the reconciliation, the family life of Mr. Bambang and Mrs. Wulam was not yet harmonious. Quarrels often occur. Bu Wulan became more sensitive, often misunderstands communication and gets emotional quickly. The debate topic is often revealing the past, expressing pain and heartache from getting left when the wife's love and affection is at its peak. There's always a quarrelling topic but the points are misunderstandings and digging up the past again. However, time went on and the peak was during the 2020-2021 COVID pandemic, last year the whole family was sick, Mr. Bambang was also sick until now, realizing Mrs. Wulan to be grateful for being given a long life. Mrs Wulan felt that after the disease she was more patient. Meanwhile, Mr. Bambang is already gave up hope because of the disease in his body. Mr. Bambang suffers from kidney problems and high blood sugar and tries to be patient when Bu Wulan gets angry. Pak Bambang realizes that the illness he is currently experiencing is a punishment for him because in the past he has neglected his wife and children. Mr. Bambang has become softer in communicating within the family.

The stages of the social penetration flow that the researcher described in a descriptive verificative way showed that the process of social penetration was expressed in Language

5. Discustions

Digital media or online media have the characteristics of interactivity and demassification, high speed, asynchronous, democratic and eliminate stratification boundaries. Social media as a digital media facility has several characteristics that make it easier for two individuals to communicate flexibly. First, digital media has interactivity so that through the media, two people communicate as if they were meeting face to face. Individuals are able to communicate face to face like in the real world. Both digital media are demassification, this media is able to be a communication liaison to many people (mass) and can also be very personal. Third, digital media is asynchronous, meaning that communication can be designed and scheduled to communicate through social media. In this research is video calling. Two individuals communicate with this method. Fourth digital media with extraordinary speed characteristics are able to carry out direct conversations without obstacles so that the two individuals do not hesitate to communicate. Not ashamed and not prestiged will be misunderstood. Five, digital media are democratic media capable of erasing the rigid boundaries between two people who once hated to communicate smoothly again. Through digital facilities, two

individuals can communicate with personal content and context. Even so personal that only two people know. In this case, individuals can communicate more democratically because they do not meet face-to-face. Especially face to face with someone who has hurt. In the case of reconciliation marriage in this research, the role of digital media is very helpful. Bu Wulan is freer to express her opinion in a straightforward manner without hesitation. When she doesn't like it she say she doesn't like it and when she agree it's easier to say she agree. The communication situation became very different. Maybe if they meet face to face it can be awkward and uncomfortable to be honest.

The repenetration process means repeating in a more intimate relationship starting all over again from the beginning. The process of social penetration that once happened and was carried out intentionally experienced setbacks and fractured relationships due to distrust, dishonesty and betrayal. The emergence of the process of social depenetration from intimate relationships as husband and wife and strong family ties loosened and eventually separated.

There are several factors supporting the repetition process in this reconciliation marriage. The first is the religious factor, Mrs. Wulan who was born and grew up in a Muslim family and community and is an activist of religious activities, her principles and thoughts are heavily influenced by religious values. The principle of relying on Allah SWT, that life is a test, Allah SWT will not give a test heavier than one's ability, the principle of relying on the almighty creator is the values that support the decision to reconcile marriage. The two individual characteristics of Wulan who are forgiving and not vindictive, willing to accept and forgive her former husband are the noble traits of Mrs. Wulan. The third is Wulan's life orientation to think about the future of her children, to think about her family's ideals beyond the pain of being betrayed. Fourth, is the orientation to enter heaven by carrying out her nature as a wife who serves her husband. Fifth, build a family full of love and happiness as she had always dreamed of when she was young.

Peace of mind, faith, happiness, worshipping Allah, the future of the children, those are the most important considerations for Mrs. Wulan to get married. Mutual introspection, mutual forgiveness, mutual openness are psychological readiness that has been prepared and expressed when starting the reconciliation process for this former couple. In science communication is a social exchange that brings understanding, and trust will leads to mutual understanding.

In this case the researcher include the use of digital media as inspirational media; including its role in the elicitation of meaning and self-transcendence, the informant's response to inspirational narratives, the inspirational media potentials was used for non-manipulative purposes. Frischlich's thematic research described the organizing framework by Thrash and Elliot (2003) for studying inspiration. Media content capable of applying transcendence through emotion and arousal responses, and a motivational drive to act on the ideas derived from the content. This thematic issue thus highlights a unique perspective for understanding the power

of media as a source of inspiration—whether for social benefit or detriment. (Lena Frischlich, et al, 2021)

6. Conclusion

The individual environment, family environment and community environment are the factors that determine divorced couples to have a reconciliation marriage. Strong self-values, strong determination, advice from the family and community environment increasingly create stability for women to rebuild families. The religious approach of family and community values that integrates between customs and religion gives more good advice as a life line that must be lived. Psychology is the most important obstacle for a woman as the party who is greatly disadvantaged in a divorce is tested for her generosity to accept her husband's mistakes. The role of digital media is to help assisting the communication process that had stopped, creating distance and awkwardness in communicating.

7. Future Scope

This study has limitations, that are the limited scope of analysis from the perspective of communication science only and includes only one theory of social penetration as a supporting theory that strengthens the analysis and sharpens conclusions. For future research, It needs a study on several different perspectives so that the analysis is stronger.

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