

LOVE LANGUAGE COMMUNICATION IN MAINTAINING RELATIONSHIP HARMONY (STUDY ON MARRIED COUPLES IN KEBUN BUNGA VILLAGE)

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Abstract

The language of love is the right choice for expressing love through communication because with special communication, partners will better understand and understand the intentions of their partner and this can minimize disputes. This research aimed to determine the form of love language communication among husband and wife couples in Kebun Bunga Village and to determine the obstacles that occur between husband and wife in expressing their love language. This research uses qualitative methods and is a type of field research. The results obtained in this research are that husband and wife couples in Kebun Bunga Village have various forms of expression, the dominant love language is quality time. The obstacle faced by married couples in Kebun Bunga Village is the difficulty of expressing love language in the form of words of affirmation, which is caused by psychological factors such as shyness.

Keywords: Communication, Love Language, Partner

Abstrak

Bahasa cinta adalah pilihan yang tepat dalam mengekspresikan cinta melalui komunikasi karena dengan komunikasi yang spesial pasangan akan lebih memahami maupun mengerti maksud dari pasangannya dan itu dapat meminimalisir perselisihan. Tujuan dari penelitian ini dilakukan untuk mengetahui bentuk komunikasi love language pada pasangan suami istri di Kelurahan Kebun Bunga dan untuk mengetahui hambatan yang terjadi pada suami istri dalam mengekspresikan love language nya. Penelitian ini menggunakan metode kualitatif dan merupakan jenis penelitian field research atau penelitian lapangan. Hasil yang didapatkan pada penelitian ini adalah pasangan suami istri di Kelurahan Kebun Bunga memiliki berbagai macam bentuk cara pengungkapan, love language yang dominan dilakukan adalah quality time. Hambatan yang dimiliki oleh pasangan suami istri di Kelurahan Kebun Bunga adalah sulitnya mengungkapkan love language dengan bentuk ungkapan word of affirmation yang disebabkan salah satunya oleh faktor psikologis seperti pemalu.

Kata kunci: Komunikasi, Bahasa Cinta, Pasangan

INTRODUCTION

Marriage occurs when two people, one adult man and one adult woman, declare that they are ready to live together until the end of life with a valid bond and promise. According to the Islamic view, marriage is a strong agreement (*mitsaqan ghalizha*) between two people that leads them to a life of love, mutual understanding, and commitment to take

care of each other. The purpose of marriage is to preserve offspring and build a loving, peaceful and harmonious household. Harmony in domestic relationships is one of the keys to happiness in human life. In marriage, the relationship between husband and wife is not only based on legal bonds, but also involves emotional, mental, spiritual, and social aspects.

In essence, the meaning of harmony in the household is a situation where each married couple has a feeling of comfort, security and peace in their marriage. In maintaining harmony in the ruma, the Islamic ladder teaches the importance of mutual respect, respect, and maintaining the feelings of the couple. In the Qur'an, Allah SWT says in Surah Ar-Rum verse 21:

مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Which means: *"And among the signs of His power is that He has created for you wives of your own kind, so that you may be inclined and at peace with him, and He has made among you love and affection. (QS. Ar-Rum: 21).*

The verse emphasizes the importance of mawaddah (love) and rahmah (affection) in a husband and wife relationship. However, the challenges faced in maintaining marital harmony are not simple. Differences in character, background, and perspective are often the cause of tension or even conflict in a married relationship. In fact, according to the results of Indonesia's 2024 statistics report, every year there are 400 thousand divorced Indonesian couples, which makes Indonesia one of the countries with the highest divorce cases in the Asia Pacific and Indonesia's statistics report also highlights the divorce rate in Indonesia over the past year with a figure of 463,654 divorce cases. Many things trigger divorce, ranging from disputes, infidelity, domestic violence and others. Persistent dispute is the biggest cause of divorce. Therefore, it is important and indispensable to have the right approach in maintaining and improving the harmony of the relationship. This approach can be done by communicating well.

According to Nyoman and Hilda in their research, the lack of communication between husband and wife is the cause of strained husband and wife relationships. The following is an example of a married couple who lack communication, for example, the husband shows his love by giving gifts but the love language expected by the wife is with compliments because they do not understand the love language that each relationship has, it becomes tenuous because the wife feels less loved because of the lack of communication. Communication is one of the ways that humans convey a message to others, with effective communication between humans can be the main key to establishing good relationships between individuals. In communicating, each individual involves the conveyance of information, ideas, and also emotions, communication has several types such as verbal communication, and nonverbal communication. Verbal communication is communication that is carried out using words both verbally and in writing, while nonverbal communication is communication carried out by individuals using body

language, facial expressions, eye contact, gestures, and voice intonation to support or replace verbal communication.

Every individual human being is inseparable from communication in carrying out daily life. Both in the work, friendship, and household environment which aims to maintain the relationship of each individual. Communication in maintaining relationships can be done by communicating using love language. Because with the language of love, individuals can express what and how they have the form of love they have for their partner. When living life after marriage or domestic life, a husband and wife will be faced with various kinds of problems, with that communication is very necessary to maintain the relationship in the household so that it remains harmonious.

Good communication in relationships or home life is communication that has a meaning of love in it. And each individual in a married couple certainly has their own type of communication or love language and is different. Each individual has a unique way to express their love with the concept of *love language* can help couples understand each other's preferences in conveying and receiving love so that it can improve the quality of communication. The concept of *love language* In marriage, the ability of couples to understand and use the right love language is the key to maintaining good communication.

Each married couple has different love language communication preferences, and when couples fail to understand each other's love language, this can cause feelings of being unappreciated, unloved, or misunderstood, the cause of disputes or quarrels is differences of opinions, feelings, and views. When each individual remains confident and maintains their own opinions, feelings, and views without seeing and listening to the opinions of the husband or wife, this is what makes disagreements arise, which can ultimately affect the harmony of the relationship. Conversely, when love language is well understood and applied, it can strengthen the emotional bond between husband and wife, reduce the potential for conflict, and create a closer, more harmonious relationship.

Therefore, things that can be done to avoid disputes caused by differences, it is good to communicate all the things that want to be done or planned to be communicated in advance and meaningful communication that can be done by putting love language in it. Love language or the concept of *love language*. This concept was first introduced by Dr. Gary Chapman in his book entitled "*The Five Love Languages*". Chapman stated that each individual has a unique way of expressing and receiving love, he formulated five main forms of love language, namely: *words of affirmation*, *acts of service*, *receiving gifts*, *quality time*, and *physical touch* (physical touch). According to Chapman, When couples understand each other's love language, they will be better able to communicate effectively, so the relationship will become more harmonious.

However, there is a development regarding the theory from Gary Chapman, based on the results of Truity's research in 2022 Truity which surveyed more than 500,000 people and found that there are seven forms of *love language* that are the best and most often used in couples, the seven *love languages* are *activity* (activity) is a love language that is applied

by doing activities and mutual interests, *appreciation* is the language of love by giving compliments or supportive words, *emotional* is the language of love by being emotionally connected to the partner, *financial* is feeling loved if the partner spends money or gives gifts, *intellectual* is the language of love that is done by respecting intelligence, opinions and deliberation, *Physical* (physical) is the language of love by touching the partner's body, *practical* (practice) feeling loved when the partner does his or her job and offers help.

Love language is the right choice in expressing love through communication because with special communication, couples will better understand and understand the intentions of their partner and it can minimize disputes. Based on the report recorded by Kebun Bunga Village, there are 41,107 people, and in Kebun Bunga Village there are 74 RTs and 14 RWs. Based on the results of interviews in Kebun Bunga Village, precisely in Lorong Sukajaya RT 72 RW 14, there were few divorces or disputes in the household. And residents of RT 72 in the last three years have not had data related to complaints about their domestic problems at the Religious Affairs Office. Residents of RT 72 almost have a harmonious and peaceful family, which is one of the causes of this harmony because of good communication between couples. Communication is like clothes, it is very necessary and necessary to maintain the household.

Communication is an important part of human life as a social being. Etymologically, the term communication comes from the English word *communication* which means a process of conveying or exchanging meaning. In terminology, communication is understood as an event when an individual relays a message to another individual who is able to understand the meaning of the message. Humans will never be separated from communication activities because from birth to the end of life, everyone always interacts, exchanges information, and conveys certain intentions. According to Palapah and Atang Syamsudin, communication is knowledge about the statements of social beings using meaningful symbols. Joseph A. Devito added that communication is an act that involves one or more people sending and receiving messages in a given context. Meanwhile, Brent D. Ruben explained communication as a process carried out by social beings in the scope of society, relationships, groups, and organizations to convey or receive messages. From these various views, it can be concluded that communication is the process of exchanging information or knowledge carried out by two or more people, either directly or through various media.

Communication certainly has a goal to be achieved. Sugharti (2021) stated that communication aims to convey information effectively, both formally and informally and influence others as seen in the context of buying and selling communication, building and maintaining relationships through continuous interactions, and supporting the decision-making process by exchanging ideas and reaching agreements. In practice, communication is divided into two main forms, namely verbal and nonverbal communication. Verbal communication is done through spoken or written words, for example a student asking a question directly to the teacher in class. In contrast, nonverbal

communication uses symbols or body language such as facial expressions, hand gestures, eye contact, or voice intonation to convey meaningful messages. These two forms of communication complement each other and are inseparable from daily human activities.

In its implementation, communication has principles that need to be considered so that the message is conveyed properly. Didik Hariyanto (2021) explained that communication has a content and relationship dimension, which means that messages are not just information but also reflect relationships between individuals. Communication also occurs in the context of space and time, so the meaning of messages can differ depending on physical, social, and psychological conditions. In addition, communication is systemic, which means that the success of communication is influenced by the similarity of backgrounds and understandings between individuals, resulting in more effective communication.

In addition to communication, one of the important concepts in building harmonious interaction in relationships is *love language*. This concept was introduced by Gary Chapman as a form of expression of affection that is done verbally or nonverbally by a partner. Love language reflects the way of viewing, treating, and acting that couples want in a relationship. If this love language is understood and applied, then the harmony of the relationship will be more maintained because each individual feels that his or her emotional needs are met. In its development, Truity added that the love language that originally consisted of five forms has now grown to seven.

The first form is *words of affirmation*, which is an expression of love through words of praise, appreciation, encouragement, and gentle words. The second form is *acts of service* or the practice of helping couples in daily activities, such as washing dishes or preparing food. Furthermore, *receiving gifts* is a language of love that is manifested through giving gifts as a symbol of care. *Quality time* emphasizes the importance of spending time together to do activities without distractions, such as watching movies or shopping together. Another form is *physical touch*, which shows love through physical touch such as holding hands or hugging a partner. In addition, there is emotional love language, which is the ability to connect with your partner's feelings, feel their sadness and happiness. The last form is the language of intellectual love, which is shown by respecting the intelligence and opinions of the couple, so that every view is valued and differences can be minimized.

The application of love language provides many benefits for couples. According to Gary Chapman, love language helps couples understand the best way to express love so that both feel valued and loved. This understanding also makes the relationship more maintained because emotional needs are met and interactions become more meaningful. Ultimately, love language plays an important role in building a harmonious relationship full of appreciation. Relationship harmony itself is understood as a state when a couple or family member can maintain emotional balance, effective communication, and mutual understanding so as to create a sense of peace, security, and comfort. John M. Gottman

explains that harmony relies heavily on the couple's ability to build positive emotional relationships and conflict resolution skills. Some important aspects in creating harmony are effective communication, healthy conflict management, and clarity of roles and responsibilities in the household. Couples who are able to listen to each other and resolve problems wisely tend to have stronger bonds.

To build harmony, R. Aziz and R. Mengusti outlined three important stages. The first stage is to build an understanding between husband and wife regarding their respective visions, missions, and responsibilities in the household. This understanding helps couples understand the boundaries of roles and obligations so that inequality does not occur. The second stage is to foster an attitude of mutual understanding and tolerance. Considering that each individual has different backgrounds, dispositions, and habits, tolerance is the key to covering up the couple's shortcomings and complementing each other. The third stage is to act reasonably without exaggerating, for example in terms of jealousy. By placing jealousy proportionally, couples can still maintain each other's honor without creating restraint. If these three steps are implemented, harmony in the relationship will be easier to realize because the couple is able to build understanding, tolerance, and a balanced attitude.

METHOD

This research uses a qualitative type of research. Where in this research it is oriented to the formulation of social problems that are researched comprehensively, thoroughly and deeply. According to Lexy J. Moleong, qualitative research methods are research that intends to understand the phenomena of what the research subject experiences, such as behavior, perception, motivation, action, etc., holistically and by way of description in the form of words and language, in a special natural context and by utilizing various scientific methods. The type of research used in this study is *field research*. In which the researcher conducts observation and interviews directly in the field to obtain research data. According to Dedy Mulyana, *field research* is a type of research that studies phenomena in its natural environment. Therefore, the researcher uses *the type of Field Research* research, in order to be able to find data in the field in detail and detail by observing phenomena and problems.

RESULTS AND DISCUSSION

A. General Picture of Research Location

1. History of Kebun Flower Village, Sukarami District

Before the formation of Jalan Kebun Bunga, in 1978 the community called Kebun Bunga as Jalan KM 9 Village 1 Musi Banyuasin Regency. With the expansion of Palembang City, Village 1, which is now known as Kebun Bunga Village, entered the Palembang City Area, South Sumatra Province. In 1989, the beginning of the flower garden road was formed, there was a plantation of nightshade flowers and oranges planted by Osan a farmer who is of Chinese descent and assisted by the community around the plantation covering an area of approximately 10 hectares. With the existence of these plantations, that's where people call and know this area as flower gardens.

2. Geographical Location of Kebun Bunga Village

Kebun Bunga Village is one of the villages located in Sukarama District, Palembang City, South Sumatra Province. Kebun Bunga Village is located at the coordinates of 254'21,600'S South and 10443'15,600'East EBujur with an area of 750 hectares. This village is one of the settlement areas with natural conditions and lowland surface shapes. Kebun Bunga Village is one of 7 (seven) villages in the Sukarami District, Palembang City, with the following regional boundaries:

- North: Talang Keramat Village
- South: Karya Baru Village
- East: Sukajaya Village and Sukarami Village
- West: Sukodadi Village and Talang Jambe Village

Kebun Bunga Village, Sukarami District is an urban residential area adjacent to Sultan Mahmud Badarudin Airport and adjacent to the Kebun Bunga public cemetery.

3. Village Organizational Structure

Kebun Bunga Village has an organizational structure led by the Kebun Bunga Village Head, namely Shela Anggraini, S.IP, M.SI assisted by position groups, secretaries and also kasi (head of inspectors, head of community development and also kasi trantib).

4. Demographic Situation of Kebun Bunga Village Residents

Based on data from Kebun Bunga Village in 2024, the population of Kebun Bunga Village is 44,173 people and the density is 54.81 people/m² consisting of 21,095 males and 23,078 females. With a predominantly Muslim population of 63% and diverse livelihoods.

5. Religious Situation of Kebun Bunga Village

The residents of Kebun Bunga Village have diverse religious backgrounds, the majority of whom embrace Islam and the minority embrace Buddhism. The following is the composition of the population by religion as stated in the following table:

Table 1. The number of residents of Kebun Bunga Village, Sukaraami District based on the religion followed

NO.	RELIGION	SUM
1	Islam	57%
2	Christian	19%
3	Catholic	9%
4	Buddhist	8%
5	Hindu	7%

Source: Profile of Kebun Bunga Village

6. Population Conditions Based on Livelihood

In general, the majority of residents in Kebun Bunga Village work as self-employed with a total of 14,877. In addition, there are also residents who work as civil servants, farmers,

laborers, and retirees. Thus, the diversity of livelihoods in Kebun Bunga Village can be seen in the following table:

Table 2. Total Livelihood of Kebun Bunga Village, Sukarami District

NO	LIVELIHOOD	SUM
1	PNS	14.487 orang
2	Self employed	7.268 orang
3	Now	6.402 orang
4	Laborer	5.465 orang
5	Pensioner	10.161 orang

Source: Profile of Kebun Bunga Village

7. Facilities and Infrastructure of Kebun Bunga Village

Kebun Bunga Village has various facilities and infrastructure that support community activities in various aspects of life. In the religious field, there are houses of worship that are the center of spiritual and social activities for the residents. In addition, this village is also equipped with educational facilities, ranging from primary to secondary levels, which provide access to learning for children and adolescents. The existence of these schools is supported by a conducive environment, thus supporting the academic development and character of students. With these facilities and infrastructure, Kebun Bunga Village seeks to create a prosperous, religious, and educated society. The following is a table of facilities and infrastructure in Kebun Bunga Village

Table 3. House of Worship in Kebun Bunga Village

NO	HOUSE OF WORSHIP	SUM
1	Masjid	27
2	Mosque	12
3	Temple	1

Table 4. Educational Facilities in Kebun Bunga Village

NO	EDUCATIONAL FACILITIES	SUM
1	TK	9
2	SD	8
3	SLTP	3
4	High School	4

Table 5. Health Facilities in Kebun Bunga Village

NO	HEALTH FACILITIES	SUM
1	Phc	1
2	Posyandu News	7
3	Posyandu Elderly	3

Source: Flower Garden Output Profile

1. Description of Research Subjects

The research was conducted by researchers from November 14 to December 14, 2024 on Jalan Sukajaya RT 72 RW 14 Kebun Bunga Village, Sukarami District, Palembang. The subjects in this study are subjects with the required criteria, in this study the researcher took 4 research subjects. Researchers also collected data in the field using observations and interviews.

Table 6. Research Schedule (Interview)

YES	DATE	SOURCES	INFORMATION
1.	22 November 2024	Januar Indra Saputra (husband) Oktapiani puspa (wife)	First Responders
2.	27 November 2024	Irwansyah (husband) Maryati (wife)	Second Respondent
3.	08 December 2024	Mr. Ridho Putra Sufa (Husband) Soraya Lhaberta A.S (wife)	Third Respondent
4.	14 December 2024	Raka Dirgantara (husband) Miftahul Jannah (wife)	Fourth Respondent

Interview source

Based on table 1, the researcher concluded that four subjects were intended for this study. The subjects are four married couples who live on Jalan Sukajay RT 72 RW 14 Kebun Bunga Village who have a harmonious domestic relationship.

2. An Overview of Harmony in Married Couples in Kebun Bunga Village

The picture of harmony in a married couple living on Jalan Sukajaya, Kebun Bunga Village, was obtained through an in-depth observation and interview approach. This process aims to comprehensively understand the various aspects that affect the harmony of relationships in their household. Observation is carried out by observing daily interaction patterns, including the way couples communicate, solve problems, and support each other in various situations. This deepening includes an exploration of each other's roles and responsibilities, strategies for managing conflicts, and efforts to maintain emotional closeness. The main focus of the interview was also directed at identifying forms of love language applied in the household, such as words of appreciation, acts of service, gift-giving, spending time together, or physical touch. The results of the observations that have been carried out have been found that married couples in Kebun Bunga Village, especially on Jalan Sukajaya RT 72 RW 14, married couples in the neighborhood can be said to be harmonious. The married couple builds and maintains harmony in their relationship through the application of appropriate forms of love language in each respondent's relationship

3. Overview of the Form of *Love Language* in Married Couples in Kebun Bunga Village

Love *language* communication in married couples living on Jalan Sukajaya, Kebun Bunga Village, shows various ways of forming love and affection. One form of *love language* that looks dominant is *quality time*. This activity is manifested in various precious moments with couples and families, such as returning home to gather with extended family, celebrating special days together, to doing recreational activities such as traveling with your partner. *Quality time* is the main choice because this moment of togetherness is able to strengthen emotional relationships and provide a deep sense of intimacy. By spending time together, couples feel more valued and loved, so the relationship becomes more harmonious. In addition to *quality time*, *act of service* is also a *love language* that is chosen by many couples in this area. This is reflected in the husband's efforts to help his wife with household chores, such as washing dishes, sweeping, or even just taking care of children. Not only that, the wife also shows a form of attention through actions such as massaging her husband when he is tired of work and making his favorite food. *This act of service* not only shows love in the form of real actions, but also helps couples feel supported in their daily lives. Willingness to help each other creates a strong sense of mutual belonging.

Another *love language* that is seen is *receiving gifts*, although it is not the main choice for all couples. This form is manifested in the act of giving gifts at certain moments, such as the wife's birthday. Although simple, this gift giving has a deep meaning, as it shows that couples remember and appreciate each other. A gift, even if small, can be a symbol of genuine love and concern. Respecting opinions and Emotional Reinforcement is also an important concern in *love language*. One example is when the husband helps his wife through difficult times, such as when experiencing *the baby blues*. By providing emotional support, such as calming your wife, listening to her complaints, and providing soothing words, couples can create a sense of security and comfort in the relationship. This approach is important for maintaining emotional balance and building trust in the marital relationship. In addition, *physical touch* is also part of the way couples express love. Physical touch such as hugs and warm kisses are not only a symbol of affection, but also have a positive impact on emotional relationships. This touch creates a deeper intimacy and strengthens the relationship both physically and emotionally.

However, among the various *love languages* that exist, *words of affirmation* or words of praise are not the main choice for couples on Jalan Sukajaya. This shows that they place more emphasis on real action and togetherness than verbal speech. That said, every couple has a unique way of expressing their love, and no form of *love language* is better than the other. It all depends on the needs and preferences of each couple. Overall, *quality time* and *act of service* are the two love languages that are most chosen by couples. This reflects how important quality time and concrete actions are in maintaining household harmony. Meanwhile, although other *love languages* such as *receiving gifts*, *physical touch*, and emotional reinforcement are also applied, they are more complementary in relationships. The combination of these various forms of communication reflects the

efforts of the couple in Kebun Bunga Village to create a harmonious, mutually supportive, and loving relationship.

4. An Overview of Obstacles in Married Couples in Kebun Bunga Dalam Village Revealing Love Language

The main obstacle or obstacle faced is the difficulty in expressing love through words, especially in *love language words of affirmation*. This study shows that the four couples in this study experienced the same obstacles. Husbands, in particular, feel hindered by limitations in choosing or conveying positive and supportive *verbal expressions* to their spouses. This can be influenced by a variety of factors, such as a culture that doesn't encourage *verbal* expression, psychological factors where couples become shy or shy to express love through words, lack of communication skills, or past experiences that shape their interaction patterns. These barriers often cause couples to feel underappreciated or not loved enough, even though the love itself remains. Actually simple words like "thank you," "I'm proud of you," or "I love you" have great power to strengthen relationships. However, when these words are rarely spoken, the relationship can lose an important emotional dimension. To overcome this obstacle, more open communication efforts between couples are needed.

5. Interview Results

The following are the results of the interviews of the four couples which were held on November 22-December 14, 2024 at Jalan Sukajaya RT 72 RW 24 Kel.

a. Aspects of effective Communication

Table 7. Interview Results Aspects of Effective Communication and Conflict Management

NO.	RESPOND	INTERVIEW RESULTS
1.	First responders: Januar and Okta	"Before going to bed, we tell stories, usually about daily activities, sometimes also about children. If there is a problem, it will be told immediately."
2.	Second respondent: Irwansyah and Maryati	"Get used to communicating in the morning, breakfast time before going to work, stories about what plans or activities will be done today"
3.	Third respondent: Ridho and Soraya	"Always maintain communication through casual discussions, ask each other today how they feel, or <i>pillow talk</i> and will not sleep if there is a problem or something that has not been agreed upon, it will be resolved right away"
4.	Fourth Respondent: Raka and Miftah	"Because of one workplace, so when you come home from work, you always share stories on the motorbike, and always tell all

the activities that are done that day so that nothing is covered up and makes mistakes"

Interview source

Based on the interview table on the aspect of effective communication, the four respondents said that the respondents of each couple always communicated through various different ways, some communicated with stories of daily activities, discussed, chatted on the motorbike after work, *pillow talk* Every day as a form of expression of feelings to prevent misunderstandings or conflicts and maintain harmony in relationships.

b. Aspects of Role and Responsibility Division

Table 8. Aspects of Role and Responsibility Division

NO	RESPOND	INTERVIEW RESULTS
1.	First Responders: Januar and Okta	"My husband always helps with housework, sometimes before going to work he takes the time to help me clean the house he always carries out his responsibilities"
2.	Second Respondent: Irwansyah and Maryati	"There is no special division, we already know each other's responsibilities and also continue to help each other"
3.	Ridho and Soraya	"For roles, they complement each other. Likewise, responsibility has understood each other"
4.	Raka and Mifta	"The role and responsibility should be carried out by a husband and wife. But keep an eye on each other if there are difficulties"

Interview source

Based on the table that describes the aspects of division of roles and responsibilities, it can be concluded that all couples (respondents) have a good understanding of their respective responsibilities as husband or wife. Where each partner (respondent) not only understands the role that must be carried out, but also shows a high commitment to supporting and helping each other.

This collaboration is carried out to ensure that each responsibility can be carried out optimally so that harmonious cooperation is created in the household.

c. Word of Affirmation

Table 9. Word of Affirmation

No.	Respond	Interview Results
1.	First Respondents: Januar and Okta	"My husband is not the type of person who can compliment or express his love in words"

2.	Second Respondents: Irwansyah and Maryati	"It's rare to compliment each other or express feelings for each other, romantically not through words but actions"
3.	Third Respondent: Ridho and Soraya	"Not very praised but no action, and also I can't be seduced by his words"
4.	Fourth Respondent:	"In our opinion, words without Action are just nonsense"

Interview source

Based on the results of interviews regarding the aspect of supportive words (*words of affirmation*), it was concluded that the four couples did not show a form of *love language* that focused on *words of affirmation*. This can be seen from the lack of use of words of appreciation, praise, or verbal expressions of affection in their relationship. These couples tend to prioritize the expression of love through actions, or other *forms of non-verbal* communication. The absence of *words of affirmation* as the primary love language suggests that each couple has a unique way of expressing and receiving love, depending on each other's emotional preferences.

d. Aspects of Direct Acts to Express Affection (*Act of Service*)

Table 10. Aspects of Direct Acts to Express Affection (*Act of Service*)

NO.	RESPOND	INTERVIEW RESULTS
1.	First Respondents: Januar and Okta	"Every morning my wife always makes me have breakfast before going to work, it makes me feel very loved and cared for"
2.	Second Respondent: Irwansyah and Maryati	"My husband helped me take care of the children such as taking him to school, and helped clean the house"
3.	Third Respondent: Ridho and Soraya	"When my wife makes me my favorite food, massages me when I'm tired of work without having to be asked"
4.	Fourth Respondent: Raka and Miftah	"When I got home from work, I was both tired but my husband always cleaned up the room to make sure I could rest in peace."

Interview source

Based on the results of the interviews, all respondents indicated that direct acts *of service* were the main expression of love in their households. His husband's first partner feels loved when his wife, making breakfast every morning, reflects care and affection. The second husband appreciated his wife's help, in childcare and housework, which created a sense of cooperation in the family. The husband's third partner feels the love of the wife through actions such as cooking her favorite meals and massaging after work, which shows care without being asked. The fourth couple, even though they are tired of working,

their husbands still make sure the room is tidy for the comfort of his wife, so that an atmosphere of mutual care is created. It can be concluded that sincere and attentive acts of service are the main indicators in maintaining household harmony. This shows that couples who help and support each other through tangible actions can strengthen emotional relationships and create mutual respect in life together.

Aspects of giving meaningful gifts as an expression of love show variations in how each couple interprets and practices this love language. The first couple, Januar and Okta, reflect that gift-giving is not a priority because the wife prefers to ask or buy what she wants herself. In contrast, the second couple, Irwansyah and Maryati, consider gift-giving as symbolic, where it is usually done only at special moments such as birthdays or anniversaries. Meanwhile, Ridho and Soraya's relationship demonstrates a more proactive approach, where the husband surprises his wife with cakes, rings, or bracelets, especially during meaningful moments like birthdays. This illustrates his attentiveness to emotional needs. On the other hand, Raka and Miftah's relationship shows that the wife has to request a gift before the husband provides it, reflecting a lack of initiative. These differences highlight that the frequency, form, and meaning of gift-giving vary across couples, shaped by their relationship dynamics.

The aspect of spending quality time together also reveals distinctive patterns among the couples. Januar and Okta dedicate holidays to outings or family gatherings, emphasizing the importance of togetherness. Irwansyah and Maryati consistently spend weekends returning to their hometown to visit family, which not only strengthens their marital bond but also maintains extended family connections. Ridho and Soraya often spend Sundays walking around or hanging out together, enjoying simple activities such as drinking coffee, which helps keep their relationship close. Meanwhile, Raka and Miftah, due to their busy work schedules, have limited time for one another but maximize small moments after work, like eating snacks or dinner together. These variations reflect how each couple balances time constraints with the need for intimacy, where both planned quality time and small daily moments play a role in maintaining harmony.

Expressions of love through physical touch also vary across couples, often influenced by the length of their marriage. Januar and Okta display affection through routines such as kissing hands, hugging, or kissing before work. Similarly, Ridho and Soraya use physical touch such as hugs or kisses during times of sadness to provide comfort. Raka and Miftah also maintain physical intimacy by hugging or kissing before bed. These couples, who are relatively younger in their marriage, actively use physical touch as a symbol of warmth and closeness. However, Irwansyah and Maryati, who have been married longer, admit they no longer feel comfortable showing affection through physical touch, citing feelings of awkwardness. This indicates that marital age and relationship dynamics may influence the frequency and comfort in expressing physical affection.

When it comes to emotional connection, the differences become more evident. Januar and Okta show strong emotional support, as the husband shared responsibility in caring for

the baby when his wife experienced baby blues, reflecting attentiveness and empathy. Ridho and Soraya also illustrate strong emotional ties, where the husband provides encouragement to his wife in the face of external pressures regarding not having children yet. Conversely, Irwansyah and Maryati show weaker emotional connection, as the husband appears less sensitive to his wife's feelings. Raka and Miftah demonstrate a form of indirect support, where the husband does not verbally ask about his wife's emotions but helps to create a calming environment when she feels upset. These findings suggest that emotional connection is highly dependent on a partner's sensitivity and willingness to provide either verbal or non-verbal support.

Respect for intelligence and opinions also plays a key role in marital communication. Januar and Okta exhibit an active communication pattern, where opinions are not only heard but also directly responded to, signaling attentiveness and engagement. Irwansyah and Maryati explain that opinions are always heard, but not always followed, reflecting a balance between listening and decision-making autonomy. Ridho and Soraya demonstrate mutual respect, as both actively listen and value each other's opinions equally, showing reciprocal appreciation. Meanwhile, Raka and Miftah describe a selective pattern, where the wife follows her husband's opinions if they are considered beneficial or appropriate, indicating a filtering process in decision-making. These variations highlight that mutual respect, responsiveness, and selective evaluation shape the communication dynamics within each relationship. Overall, the findings across these aspects gifts, quality time, physical touch, emotional connection, and respect for opinions reveal that each couple develops unique patterns influenced by factors such as marital age, sensitivity, communication styles, and division of roles. These love languages reflect how couples navigate the balance between individual needs and shared expectations in building harmony within their relationship

CONCLUSION

After explaining the results of the research conducted by the researcher, the researcher then concluded that the results of the study showed that married couples in Kebun Bunga Village had various forms of *love language* communication. Every couple has different *love language* preferences, both in terms of how they express love and how they want it to be received. These differences reflect the uniqueness of each couple and the dynamics of the relationship that is built. Based on the seven existing love languages, namely (*word of affirmation, act of service, receiving gifts, quality time, physical touch, emotional, intellectual*) that is most dominating or often done by married couples in Kebun Bunga Village is *love language* quality time which is expressed in various forms such as gathering with family, alone with your partner, going home every holiday, Celebrate a special day with your partner. Meanwhile, *the love language* that is rarely or difficult for married couples in Kebun Bunga Village to do is *the word of affirmation*. The obstacle experienced by couples in Kebun Bunga Village is expressing love by using words verbally and is dominated by *nonverbal forms* of love such as *quality time* due to various factors, namely psychological factors, psychological factors, namely one of the couples

has a feeling of shyness to express love for their partner through words. Another factor is the lack of references to words that are known by the couple to be able to express sweet words to their partner.

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