

## **An Analysis of Sexual Communication and an Examination of Sexual Communication Within the Javanese Society**

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### **ABSTRAK**

Married couples' communication skills have a significant impact on sexual satisfaction and relationships. It is inconceivable if a husband and wife do not have communication skills, silence each other without communication, and then live together in one household for an extended period. Of course, it was very torturous. The purpose of this study is to understand and reconstruct the dialectical process of couple relationships that have developed into intimate relationships in sexual communication. Couples have adjustment mechanisms in building relationships in sexual communication. The critical theory that guides this research is the Relational Dialectic Theory of Baxter and Montgomery. This research uses experimental techniques to determine the extent, degree, problem, or behavior of a particular phenomenon, the initial idea (or hunch) about the phenomenon is generated, and to examine whether a broader study of this phenomenon can be conducted. This phenomenological research is accompanied by Interpretive Phenomenological Analysis (AFI) with a qualitative approach. The results of this study highlight the importance of communication in conveying sexual expression to partners. Furthermore, it shows that sexual expression is a common phenomenon, and that couples' struggles in developing intense relationships can result in marital satisfaction. Finally, strategies to improve marriage are explored. Communication implications are clearly described, such as producing recommendations for couples towards marital satisfaction.

**Keywords:** couple communication; family communication; relational dialectical theory

### **INTRODUCTION**

Communication interaction between husband and wife plays an essential role in shaping sexual satisfaction and maintaining the quality of marital relationships. The inability of couples to build effective communication often triggers tension, misunderstandings, and prolonged conflicts that have the potential to damage domestic harmony. Both couples who have been married for a long time and those who are just building a life together often face obstacles in creating an open and comfortable communication space. Phenomena such as mutual silence,

disputes, and the use of hurtful speech are common dynamics in married life. Although it is often seen as trivial, low communication quality is one of the main determinants of various domestic problems, even leading to divorce. In a study conducted by Prochaska et al. (1992), it was asserted that ineffective communication is a significant factor in the cause of dissatisfaction in marriage. However, this factor is rarely explicitly disclosed in divorce documents.

One of the dimensions of communication that is often overlooked in marital relationships is sexual communication. This aspect is a fundamental element in a healthy husband and wife relationship, because it is closely related to fulfilling basic human needs, including social, psychological, and biological dimensions. Sexuality in the context of marriage is not solely interpreted as physical activity. Still, it includes the process of self-expression, mutual adjustment, and the fulfillment of the couple's emotional needs. Several studies have shown a significant correlation between the quality of sexual communication and the level of relationship satisfaction and happiness in the household (Mackey et al., 2000; Sadeghi & Samani, 2011). However, in Indonesia, the topic of sexual communication in the context of marital relations is still considered a sensitive issue that is rarely studied empirically. Departing from this gap, this study aims to investigate how the practice of sexual communication is carried out by married couples in Indonesia and the extent to which these dynamics contribute to harmony and satisfaction in marital relationships.

## LITERATURE REVIEW

A fundamental aspect in the dynamics of marital relationships lies in the quality of sexual relations between couples. This dimension plays a crucial role in influencing the overall level of marital satisfaction. Research conducted by Sadeghi and Samani (2011) indicates a positive correlation between the low frequency of sexual intercourse and the increase in marital conflict. Failure of sexual communication is not only related to the individual's sexual identity but also touches the realm of emotional intimacy of the partner. Gender perspectives also influence the construction of sexual meaning, where women tend to interpret sex and love as two interconnected things, while men often separate the two as distinct entities (Blow & Hartnett, 2005). This confirms that sexuality goes beyond the biological dimension alone, it also includes how individuals feel and convey their sexual feelings to their partner.

Sexual communication can manifest through various forms of nonverbal expression, such as touch, hugs, and more subtle symbols, including gestures, dress codes, and vocabulary choices. All these elements contribute to the creation of a safe and healthy sexuality experience. Healthy sexuality is positioned as a vital component in the psychological fulfillment of individuals (Dosch et al., 2016) and increased satisfaction of partner relationships (Byers, 2005). In the context of building relationship harmony, fluctuations in sexual satisfaction, both in positive and negative aspects, are significant to be considered (Byers, 2005). Research by Mackey et al. (2000) also emphasized the importance of physical and emotional openness between couples in communicating love and conflict to improve the quality of relationships. However, efforts to balance openness and privacy are still minimally implemented, even in small details in daily life.

Sexual relationships are a medium of communication between husband and wife. However, they are often colored by negative emotional dynamics, such as anger, domination, rejection, or abandonment, which obscure the essence of sexuality as an expression of love and affection. Therefore, the expression of sexual desire in a husband and wife relationship ideally serves to strengthen emotional intimacy and provide psychological fulfillment and mutual

enjoyment. Research by Jones et al. (2018) found that sexual communication significantly affects sexual satisfaction, including the frequency of intercourse and the quality of orgasms. This study highlights the need to further explore the fundamental differences between general and sexual communication from a qualitative perspective. Meanwhile, the research of Jones et al. (2018) underscores the complexity of measuring sexual satisfaction, which depends not only on frequency or intensity, but also on how couples maintain sexual arousal throughout their relationship. The study recommends developing techniques to nurture sexual arousal and encourage couples to spend time together as a form of strengthening intimacy.

The inequality between the high prevalence of sexual dissatisfaction in marriage and the limited research on sexual communication among husband and wife indicates the urgency of this study. Sexual dissatisfaction has the potential to be a driving factor for divorce, so understanding how sexual communication is carried out in marital relationships is essential to study, especially in Indonesia. This phenomenon has not been widely revealed in empirical data, while the role of sexual communication as a key pillar in marital relationships is often overlooked. Amid an Indonesian culture that upholds the institution of marriage, understanding of sexual expression and communication is still limited. Therefore, the development of sexual communication techniques between couples is believed to be a strategic first step to build productive dialogue, as well as expand understanding of the dynamics of sexual communication in the context of marital relationships.

The Relational Dialectical Theory (RDT) formulated by Baxter & Braithwaite (2010) views the marital relationship as a dynamic negotiation arena between conflicting needs, such as the urge to be open versus maintaining privacy, or the desire for stability versus the need for change. In the realm of sexual communication, married couples are often faced with a dilemma between expressing their sexual preferences honestly and maintaining personal boundaries, especially in a culture that considers sexuality a taboo thing to talk about. This RDT approach is used to understand how couples in Indonesia navigate these tensions in their sexual communication. Sexual communication is not seen solely as an exchange of information, but rather as a process of negotiation of meaning involving self-identity and power relations, ultimately affecting the quality of satisfaction and harmony in marriage.

## METHODOLOGY

This study uses a qualitative approach with a case study design to explore in depth the experiences of married couples in building sexual communication in marriage. Data analysis was carried out through Interpretative Phenomenological Analysis (IPA), which aims to explore individuals' subjective meaning and interpretation of their sexual communication experiences in social and personal contexts (Merleau-Ponty, 1966; J. A. Smith et al., 2009). Informants were selected using the purposive sampling technique, namely married couples who have been married for at least five years, totaling five couples (10 participants), with the final number determined based on the principle of data saturation (Denzin & Lincoln, 2000).

Data collection was carried out through semi-structured ethnography-based in-depth interviews (Sporer & Toller, 2017), which lasted 60–90 minutes in the Greater Jakarta area, according to the location agreement that maintains the informant's privacy. The interview is focused on the couple's perceptions, experiences, and sexual communication strategies. The validity of the data is maintained through triangulation between participants and member checking to ensure the accuracy of interpretation. The data was analyzed through transcription, coding, theme identification, and interpretation of subjective meaning based on the informant's perspective.

## DISCUSSION

The first couple's description is Wife 1 (PI1) who is 40 years old and has a diploma from one of the well-known universities in Jakarta. She has been working as a housewife since getting married 15 years ago. PI1 is of Javanese blood, and the first couple has been blessed with three children. The first child is 14 years old and male, the second child, who was born four years old, is female and is currently ten years old, and the second child, who was born, is nine years old and male. Initially, they lived in their parents' house, but because the first child was four months old, they moved to their own house in the Jatinegara area, Jakarta, Indonesia. However, the couple's ID card remains domiciled in North Jakarta.

The image of the second couple is a friend who becomes love. That is the description of the second pair who became the research informant. They finally decide to marry a best friend. Initially, they met at church activities that they often attended. After eight years of making up stories, they are ready to get married by first getting engaged. They have decided to live in an apartment in the East Jakarta area. My husband (PS2) is a private employee with a reasonably successful career and currently has two children, a boy and a girl. The wife (PS2) also worked as a private employee after several years of being a housewife to care for their children.

Despite being friends and adventurous with their respective boyfriends for a long time, this third couple describes them reuniting as lovers and finally getting married. They have been courting for two years. Currently, they live in East Jakarta. My husband (PS3) currently works as a self-employed person and my wife (PI3) as a teacher at a private school in Jakarta. At the age of marriage, which turned 1.5 years, they were blessed with a baby of the male sex. Two years later, their second child (girl) was born.

The fourth couple said that they had only known and dated for eight months and immediately decided to get married. The age difference between them is six years, and until now they have not been trusted by God to have children and have been married for six years, was introduced by a friend using a BlackBerry PIN (a cellphone brand that was widely used by Indonesians in mid-2010). After getting acquainted, they only know they live in the same neighborhood despite being different. My husband (PS4) is a driver at a media company in Jakarta, and his wife (PI4) is a housewife.

This part will overview the respondents' personal history and elaborate on their familial connections.

TABLE 1. The biographical information of the respondents

Description	Age	Occupation	Living Area
PS1	40	Employee	Jakarta, Indonesia
PI1	40	Housewives	Jakarta, Indonesia
PS2	38	Employee	Jakarta, Indonesia
PI2	34	Employee	Jakarta, Indonesia
PS3	40	Employee	Jakarta, Indonesia
PI3	35	Housewives	Jakarta, Indonesia
PS4	38	Employee	Bogor, Indonesia
PI4	36	Employee	Bogor, Indonesia
PS5	37	Self employed	Bekasi, Indonesia
PI5	35	Self employed	Bekasi, Indonesia

From the table above, we can see that the demographic characteristics of the five married couples (PS) analyzed reflect the typical diversity of families in urban and suburban areas of Greater Jakarta. The average age of a husband reaches 38.6 years, while the average age of a wife is 36 years, with a relatively small age gap between couples. In terms of profession, most of the husbands are employees (four individuals), while the other is entrepreneurial. Meanwhile, the role of wives is more varied, consisting of two homemakers, two employees, and one self-employed. Based on the area of residence, most couples settled in Jakarta (three couples), with the other two couples domiciled in Bogor and Bekasi, which represent the suburban area. This diversity in work and location can potentially affect the dynamics of husband and wife relationships, including communication patterns, gender role sharing, and decision-making in the family. These findings provide a significant basis for examining the influence of socio-economic and environmental factors on the interaction and structure of family relationships in metropolitan areas.

The discussion of this research uses theoretical assumptions from Leslie Baxter and Barbara Montgomerys and is combined with *Serat Centhini*, the 19th century Javanese Book. According to West & Turner (2018), relationships in the relational dialectics theory are not linear, so they cannot be seen from one direction alone. This is because people in a relationship will experience the pull of each other's desires, often leading to conflict. This is also the case in the family system; For example, when a family receives a new family member (a son-in-law), new contradictions arise, resulting in tensions in family relationships. This is because the theory of relational dialectics contains four elements, namely totality (unity), contradiction, motion (change over time), and praxis (human capacity as a decision-maker who is always influenced by values and norms) (West & Turner, 2018). The theory above makes the researcher interested in using motion variables to select informants. It follows the theory of dialectics, which states that the voltage that arises will vary over time.

Various efforts have been made to discuss, translate and adapt the *Centhini* text. Sumidi Adisasmita gave a brief but comprehensive discussion in *Pustaka Centhini Selayang Pandang* (Wahyudi, 2015) and *Overview of the Contents of the Centhini Library* (Nurnaningsih, 2010). Sumidi Adisasmita Indonesian: elaborating on *Centhini* in the first book, covering topics such as the results of acculturation of Javanese culture, historical writing, form, thickness, number of texts, versions, and summaries of the contents of volumes I - XII. The second book was written in Javanese and was a translation of Darusuprpta. This second book provides a comprehensive overview of *Centhini* literature from volumes I to XII, including the number of stanzas, the content of the story, and the order of the summary of the stories. Meanwhile, Inandiak has written a book titled *Centhini: Unknown Lovers* (Nurnaningsih, 2010). In addition, Sunardian Wirodono published a book entitled *Centhini 40 Nights Peeking at the Bride, A Long Novel* in 2009 (Nurnaningsih, 2010). In addition to *Centhini*'s text, there is also *Serat Nitimani*, which raises the moral degradation of society through an in-depth study of sex education. This education was carried out in *Serat Nitimani*. Because of the need to understand how to study sexual ethics and the criteria for ideal Javanese wives in *Serat Nitimani* (Insani, 2018).

*Serat Centhini* is a collection of 722 songs (Javanese songs) that discuss sex and sexuality, among other things. This fiber has become famous, even among the world's experts. Sex and sexuality are sometimes essential and interesting aspects of life to discuss and study (Fimela, 2014).

Through interviews with the selected respondents, it has been determined that the study contains several recurring themes. This includes effective communication, the notions of non-

linear existence, relationship change, and contradiction crisis. The motifs are explicated in the subsequent subsection as follows:

### **Non-linear life**

There is no linear relationship. There must be ups and downs, back and forth, separate. Relationships do not have a linear component. On the other hand, relationships consist of oscillations between conflicting desires. Four pairs of study respondents argued in this example that their partner's thoughts were not always in sync. They are always contradictory, even if the intensity varies occasionally. However, the four realize that differences are inevitable because avoiding them is the most critical aspect of their relationship. Since it is impossible for two individuals to always think in the same way, they are indifferent to the existing contradictions.

Sexual relationships between husband and wife often change, especially if both are already busy taking care of children. Postpartum mothers with significant depression and anxiety are a public health problem that receives little attention with many barriers to accessing treatment. Dennis et al. (2020), including the quality of the couple's relationship, namely communication. According to PS3, as long as their wives are pregnant and while breastfeeding, they do not have sexual intercourse, "yes I withheld it because I had been waiting for a long time for the presence of a child to be detained" (PS3, interview, January 23, 2021).

Reflecting on the couple to keep sex between married couples attractive, couples have sex a constant thing in the relationship, making it essential even if it is not the primary goal of early marriage. PS2 says:

"Sex is important. Hmmm the main one? The need is yes, getting married because sex is not the main thing, not the main thing. It is essential, but it is not the main thing. We build families, build healthy relationships, talk to each other, educate children, strengthen each other, and that is important, but that is not all of it"

(PS2, January 25, 2021, interview).

Although various problems can lead to a cold war between couples, sex should not be separated from the life of husband and wife. Sometimes, sex is needed to warm up the atmosphere in the household. The role and communication techniques of couples can make the atmosphere more fluid. Imagine that their partner is the one who has been chosen to live together for the rest of their lives and that the couple is also the parent of the children. As stated by PI1:

"From the beginning of the courtship there was nothing to cover up, I already knew all his bad traits, the important thing is that I can survive and want to marry him, he is a responsible person, he never skipped the queue to pick me up for work, unless he is sick there is a family need that cannot be left behind, if he can be gone he will choose me, meaning he can take care of me"

(PI1, interview January 24, 2021).

They try to see their partner as unique, not just as a wife/husband or mother/father. Couples will have more freedom to create sexual fantasies or develop intimacy in this way. After getting married, they still have a private area. To keep your partner warm during sex,

especially those with children, create a personal space. Such as requiring a double room that is free of children. According to PI1:

“Early marriage, yes (in the same room as the child), when I have children, I separate the bed, I am with the child, she (the husband) is alone. I had another child, he was grown up, until that moment in our marriage and from then until now we slept again. Different beds, different rooms. I am in the room. She is in the living room (laughs), but if you need sex you can call (laughs)”

(PI1, interview January 24, 2021).

According to PS4, "since the beginning of our marriage, we did live in our in-laws' house and our room upstairs, so it is safe, Mom (laughs)" (PS4, interview, April 10, 2021).

This intimate space allows couples to maintain sexual arousal by exploring intimacy, wearing nice clothes. Maintaining a pleasant appearance in bed or while relaxing at home can foster sexual desire in a partner. If the partner does not use his seductive appearance to provoke his partner, he will lose interest when he initiates sexual intercourse. Mutual trust and transparency for couples to keep their sexual desires burning, openness, and mutual trust are essential. Also, communicate sexual fantasies to your partner. Couples also find ways to avoid anything that gets in the way of sex. This openness will keep couples interested in their sex life. Husband (PS2) says as follows:

“I discuss whether I have a relationship and want him at the top. If he is tired, it turns out. However, he said that, he prefers the bottom to the top, yes I like to resign himself to him, the person at the bottom is good at doing what I have to do above (laughs), you bastard, when it comes to sex, we open up what we like, for example, ow I like to be licked first, lick, say if you want to enter, if it is natural and you want to enter say it is okay, yes, the important thing is that we build communication”

(PS2, interview, January 25, 2021).

Serat Centhini discusses sexuality as a Javanese practice and manners as well as sexual manners (ethics), which shows that sexuality is a means to achieve satisfaction and a form of love (Fimela, 2014). Written in the book *Serat Centhini 7* (Wahyudi, 2015), Sheikh Amongraga enjoyed his first sexual intercourse with Tamangraras. These two writings show that sexuality in *Serat Centhini* functions as a vehicle for ethical and emotional education, where sexual experiences are part of a life journey that brings together physical, emotional, and spiritual aspects in harmony according to the values of Javanese society.

### **Relationship changes**

When a person is in a relationship with another person, there will be many changes since the relationship began. Starting with how to communicate, the nature of the information exchanged, and how to deal with problems. According to PS2, "Because we talked about what he liked, I also found out what he liked, if at first he was shy to come back here, we both knew each other" (PS2, interview, January 25, 2021).

Amongraga and Tambangraras did not have a marital relationship until after they married on the 40th night. They spent the night learning various skills, with Amongraga as the teacher and Tambangraras as a good listener. In the 90th song, they remain calm, even though

they see each other's bodies the night before because they were left open and innocent (Wahyudi, 2015).

Although the life of a relationship is not always linear, the process/change in a relationship refers to quantitative and qualitative movements over time and contractions. All four couples agreed that their relationship had changed. At the beginning of their relationship, they feel very romantic and idealistic, like a couple in love, and feel like the world is theirs. However, as their relationship develops, their problems eventually reduce their closeness, even if it is not because of them. As PI2 says, "we have quarreled, but it is not about sex, it is usually a problem outside of ourselves (PI2, January 26, 2021).

Sexual intercourse serves as a means of worship and a means to express feelings of love, the process of procreation, and sex (Wahyudi, 2015). The most important thing is that they maintain a healthy relationship. Affection also keeps their relationship going, even when it is full of difficulties.

### **Contradiction Crises**

There is no good relationship without differences. What is different is how each couple responds to these differences. Contradiction is a fundamental fact in life because the contradiction or tension between two objects that contradict each other never disappears or disappears. Everyone manages those tensions and conflicts differently, but these two interconnected aspects of life have always been there. A life that is interconnected through a dialectical construction. In this case, the role of communication is to mediate the tension. According to the three research participants, the contradictions or tensions they experience in a romantic relationship always manifest internally and externally. These contradictions often concern trivial matters such as where to shop, where to visit, or the fundamental issue of justice in everyone's life. As for the solution they use to overcome the tension, the first responder resolves the contradiction by communicating what is eating away at his heart so that his partner can better understand and be able to understand it; The second respondent solves the contradiction by reflecting on their own mistakes to solve the problem as quickly as possible. They will decide their negotiation methods according to the partners' wishes.

In Serat Centhini, sexual issues are a central theme that is expressed verbally and openly. In Serat Centhini II (*Pupuh Asmaradana*) it is clearly explained about the act of love related to the sensitive genital placement regarding sex games (Fimela, 2014). Serat Centhini IV (*Pupuh Balabak*) explains clearly how *Pratingkahing cumbana* (kissing) derived from the Javanese language is a style of relationship and a characteristic of women, and how to arouse their passion for love (Fimela, 2014). In Serat Centhini, it is also revealed that if the stereotype of Javanese women who are innocent and passive in sexual matters is not always true, they also have the same freedom in expressing their sexual experiences. This can be seen in Centhini V Fiber (*Dhandhanggula*) (Fimela, 2014). In the back room of the bride's house, on the night before the wedding day between *Shekh Amongraga* and *Suluk Tembangraras*, the two women talked about various experiences, experiences: marrying a man many times, the experience of the first night, and various other sexual problems that made them laugh and giggle.

### **Communication to manage and negotiate contradictions in a relationship**

Since differences in relationships are inevitable, good communication between the two cannot be overcome. Significant differences can often be resolved if communicated well, while slight differences can be fatal if ignored. Communication is essential for managing and resolving



relationship conflicts. Communication practices govern three fundamental dialectics: autonomy and engagement, openness and protection, and something new and predictable. Each of the three respondents had a unique pattern of communication practices. The first respondent argued that although each member of the couple has an autonomous right to determine their attitude according to their wishes, if it does not damage their relationship, such as cheating, their relationship becomes intertwined, implying that the relationship has limited their relationship with others.

In terms of openness and privacy, the two are not always open because sometimes they hide the truth for the sake of the integrity of their relationship. Privacy is also strictly guarded, with members refraining from interfering in each other's private affairs. Couples can also surprise each other to revive their relationship. Their reaction to receiving the surprise was indeed happy and flowery, making their relationship closer than ever. In addition, the second respondent always gives his partner the right of autonomy to act according to their characteristics in matters that do not harm the relationship. However, they must maintain the attachment that they have always created. The second respondent has some of the same characteristics as the first respondent regarding openness and privacy.

Regarding the surprise experienced by the couple, the second respondent stated that it had never happened in their relationship. Meanwhile, the third respondent had a strong dependence on others, thus reducing their autonomy. Surprises from a partner are also rare in their relationship, although they can create a more intimate atmosphere. From this explanation, it can be concluded that this theory states that there will be differences and conflicts in a relationship, and communication is a means to overcome these differences and is a tool to maintain the continuity of the relationship.

Centhini fiber is one of the most famous works ever in Java. Serat is composed of three poets in the early 19th century or around 1815. It is a Javanese poem about the romantic life of Amongraga and Tambangraras. A total of 722 songs in this book contain many references to sex and sexuality between two human children. As a result, Centhini Fiber is more erotic than the Indian Kamasutra Book.

This book of more than 4,000 pages does not escape the discussion of the favorable position of the couple. Of course, this aims to exploit certain parts of the body to achieve mutual pleasure. The following are the sex styles and pre-intercourse tricks described in Serat Centhini: It describes how Amongraga massaged the soles of Tambangraras' feet in Tembang 81. When it comes to sex, massage is part of warming up before sex. While men are naturally more active, female partners are also obligated to do so to increase intimacy. Couples should take a shower before starting a relationship. In addition, vital organs must be cleaned to facilitate intimacy during the next sexual intercourse. Both partners can enhance the sensation by applying fragrance to the body. According to Tembang 22, a male and female pair sit facing each other. The woman lowers her head, as if giving a massage to the neck, while the man steps forward to hug her, then slowly lays his partner on the bed.

It turns out that the trick of wearing minimal clothes has been used to stimulate couples since ancient times. Wearing mini clothes will highlight a woman's natural beauty, especially if the clothes are gradually taken off one by one. Serat Centhini describes how the charm of women seduces their partners by sitting at the edge of the bed. A woman's sighs in bed are not considered unclean. Soft voices will amplify the man's fantasies, allowing him to penetrate further. At that time, the rhythm must be maintained and there should be no action that causes the couple to lose passion (Aditya, 2019).

## CONCLUSION

This study explores the dynamics of relational dialectics in interpersonal communication between husband and wife, focusing on how couples manage the tensions inherent in their relationships. Based on the Relational Dialectical Theory developed by Baxter, interpersonal relationships are seen as spaces colored by inevitable contradictions. This relationship does not grow linearly but is dynamic and continues to change as individuals interact with different backgrounds and needs. Tensions that arise internally (between partners) and externally (related to the social environment) become fundamental elements that demand management through adaptive communication strategies.

The results of this study revealed that married couples who were the subjects of the study used two main mechanisms to manage these tensions, namely diachronic separation (segmentation) and synchronous interaction. Diachronic separation appears when a couple chooses to separate the problems that cause stress and resolve them at different times, so that the relationship dynamics are maintained without the accumulation of conflict. Meanwhile, synchronous interactions are manifested through more relaxed approaches, such as humor or light-hearted discussions, to relieve tension directly in interactive situations. Applying these two strategies has proven effective in supporting healthy interpersonal relationships, while ensuring the realization of common goals in home life.

These findings significantly contribute to developing family communication policies and practices, particularly in designing interventions based on understanding relational dialectics. This approach can be integrated into family counseling programs and premarital communication training, to strengthen family resilience through constructive conflict management.

However, this study has limitations in terms of participant representation which is limited to the group of couples in urban and suburban areas of Greater Jakarta. Hence, the generalization of the results of this study requires caution. In addition, the study's limited focus on communication strategies without considering the influence of external factors, such as socioeconomic conditions or broader cultural background, is another limitation that needs to be considered.

Thus, follow-up studies are recommended to expand the reach of participants, covering the diversity of different cultural backgrounds and socioeconomic conditions. In addition, examining the role of digital communication technology in mediating the dynamics of couple relationships in the contemporary era can be a relevant research agenda, considering the significant transformation in interpersonal communication patterns that occur amid current technological developments.

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