



Emotional Intelligence As The Foundation For Open Communication Between Parents And Children In The Village of Karangampel

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Abstract

Background. This research is motivated by the urgency of emotional intelligence as a basis for open communication within the family, especially in coastal communities in Karangampel Village, Indramayu Regency, which tend to adhere to traditional parenting patterns.

Aims. This study aimed to identify how the dimensions of parental emotional intelligence (self-awareness, empathy, social skills) affect the child's willingness to communicate openly.

Methods. The study used a qualitative case study design, involving three family units (parents and adolescents aged 14–18 years) selected through purposive sampling. Data collection was conducted through in-depth interviews, participatory observations, and documentation, and the data were analyzed using the interactive analysis model of Miles, Huberman, & Saldaña.

Result. The results of the study show that parental self-awareness is manifested in taking post-conflict pauses, but without explicit communication, children interpret it as avoidance; empathy through past reflection helps parents understand the child's behavior as a normal part of development; As well as social skills in the form of physical touch and soft tone encourage children's courage to open up.

Conclusion. This study concludes that parents' emotional intelligence plays an important role in opening communication, with practical implications for strengthening PUSPAGA services in coastal areas.

Keywords: Emotional Intelligence, Communication Openness, Self-Disclosure, Johari Window, Karangampel Village.



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INTRODUCTION

Communication is important in how individuals relate to one another because it enables them to talk, share information, and understand one another. Families' communication styles affect children's character, feelings and mental health. The ability to communicate effectively is vital for building positive and balanced relationships between people (Rakhmat, 2019). Good

listening skills and open talk will help a youngster learn how others communicate their feelings, spot clues in interactions, and build confidence in sharing their own thoughts and emotions.

Openness in communication is considered a key indicator of the quality of family interactions. This openness reflects a sense of trust, acceptance, and the willingness of family members to share information honestly without fear of speaking up (Segrin & Flora, 2018). Improving the quality of open communication cannot be fully achieved without emotional intelligence. In practice, openness in communication is manifested through self-disclosure between parents and children, the effectiveness of which is largely determined by the parents' emotional intelligence.

Emotional intelligence is the ability of an individual to detect, manage, and express their own emotions and respond to the emotions of others. This results in effective communication in the end (Goleman, 1995). Emotional intelligence is the ability to maintain good control of your emotions. Parents' emotional intelligence plays an important role in healthy, open family communication, which, in turn, can promote children's psychological well-being. The relationship between empathy in family communication and children's emotional intelligence is complex and has been highlighted in several studies (Neila & Genta, 2021). The relationship is non-linear with complicated reciprocal interactions. Children's emotional displays align with empathetic family communication. Children's emotional intelligence shapes their response to parental communication patterns. There are indications of a gap between the idealized norms of the family as a postmodern unit, emphasizing openness and empathy, and the reality of its daily practice. This is often difficult to reconcile with real-world challenges, especially if parents' emotional intelligence has not fully developed to exert a sufficiently tangible influence on their children.

Previous studies have investigated the associations of parental and child emotional intelligence with family communication. The majority of existing studies share a similar focus: modern urban families who are generally well educated and have access to information on effective parenting practices. This situation creates a research gap stemming from geographical and sociocultural differences. There is a research gap regarding the influence of parental emotional intelligence on children's openness to communication in coastal regions, where socio-cultural realities are highly constrained.

In particular, no further research has examined this issue among the community of Karangampel Village, Karangampel Subdistrict, Indramayu Regency. The community in this village is still often influenced by a highly traditional child-rearing system and cultural values

that differ significantly from those in urban areas, which may affect how parents express their emotions and foster openness. This explanation emphasizes the need to publish research using a contextual approach, which remains highly significant.

This research has both theoretical and practical significance. This work advances theoretical understanding of communication psychology by integrating Goleman's (1995) concept of Emotional Intelligence into interpersonal communication theory in a local context. This is particularly crucial for offering a profound examination of the mechanisms of family contact, grounded in empathy and emotional awareness rooted in the region's culture at its many levels. In practice, these findings can help parents, educators, and family counselors in the appropriate geographic area to build more transparent, understanding, and helpful ways of family contact. In addition, this research aligns with the goal of Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (2024), in which improving family emotional intelligence through PUSPAGA services is one of the initiatives to improve family mental health.

This research aims to determine how the emotional intelligence of parents is the basis of open communication between parents and children in the coastal area of Karangampel Village, Karangampel Subdistrict, Indramayu Regency based on the review of the background and urgency as described above. The study is expected to provide deeper insight into emotional intelligence as a basis for the development of harmonious family connections.

LITERATURE REVIEW

This literature review discusses fundamental concepts related to dynamic family interactions and parents' emotional states, with an emphasis on self-disclosure as a mechanism linking parents' emotional intelligence to children's openness to communication.

The development of a child's emotional intelligence is greatly influenced by the parents' role as facilitators. A parenting approach that emphasizes early education an emotional intelligence provides an important framework for parents to enhance their child's ability to recognize and manage emotions (Wijayanto, 2020). Parents with high emotional intelligence can manage conflicts, demonstrate empathy, and provide emotional support, thereby fostering a harmonious family environment in which self-disclosure can develop naturally, as children feel safe without fear of being judged.

The results of the study revealed a substantial correlation between family communication, parenting styles, and the emotional intelligence of children aged 5-18 years. Transparent communication patterns positively affect children's abilities to understand,

express, and manage their emotions (Neila & Genta, 2021), and compassionate communication in the digital era serves as a protective shield for adolescents' mental health against social pressure and emotional stress (Billa & Imawan, 2024). The best way to create a sense of security through transparent communication is self-disclosure, aided by parents' emotional intelligence.

Open, helpful, and compassionate communication builds adolescents' self-confidence and emotional stability. A harmonious home environment has a great influence on the development of a child's character and adaptive abilities (Nurfalah et al., 2020). Reciprocal self-disclosure between parents and children has been found to make youngsters feel more loved because conversations become more meaningful, introspective and emotionally rich (Brummelman et al., 2024). Parents with high emotional intelligence may participate in appropriate self-disclosure—they know when to disclose their feelings, how to accept mistakes, and how to create a safe space for their children. In contrast, limited parental self-disclosure increases the child's "hidden area".

The Johari Window theory (Luft & Ingham, 1961). which explains interpersonal connections through self-disclosure and feedback, is also used to assess communicative openness. Johari Window contains the open area, blind area, hidden area, and unknown area. The more open the space, the more open, efficient, and harmonious the conversation (Damayanti & Sugandi, 2024). In this concept, self-disclosure by parents and children contributes to the expansion of the open area. Meanwhile, parents' emotional intelligence is an affective capacity that enables self-disclosure in a safe, mutually respectful environment.

There is a research vacuum in the limited investigation of the influence of parents' emotional intelligence on dialogue in a sociocultural setting, particularly the manifestation of self-disclosure in coastal areas with conventional hierarchical values. Norm violations occur not only in the physical realm but also in the digital realm. The propagation of disinformation and degradation of ethics on social media among pupils of PGRI Karangampel Junior High School (Permana et al., 2023). It is hypothesized that low levels of self-disclosure within families exacerbate this scenario, as youngsters lack a secure environment to discuss their digital experiences with their parents. The PIK-R program in Dukuh Tengah Village, Karangampel Subdistrict, is a response to the dangers of early marriage, free sex, and drug abuse in this area among teenagers (Al-Isro, 2023). This deviant behavior phenomenon is associated with low mental resilience, which is usually related to inadequate emotional relationships between parents and children, especially among the offspring of migrant workers

(Lestari et al., 2021). Parenting approaches here tend to stress the cerebral and disregard the emotional, leading to a lack of self-disclosure on both sides. The purpose of this study, therefore, is to determine the role of parental emotional intelligence as the primary determinant of children's openness to communication, with self-disclosure as the primary technique.

An Overview of Communication Psychology

Communication psychology is a branch of research that helps in understanding the different psychological processes that have an impact on people. These processes encompass ways of perceiving, handling emotions, motivating, and constructing personal meaning (Rakhmat, 2019). The field underscores that relationships between people are not just exchanges between two parties. The success of communication lies in an individual's ability to understand a message not only cognitively but also emotionally, enabling him/her to empathize. Communication psychology is typically used in family settings. This branch of psychology studies the role of psychological characteristics, such as motivation, emotional needs, and emotion regulation, in communication among family members, especially between parents and children.

In communication psychology research, open communication between parents and children fosters emotional bonding, which promotes the child's sense of psychological security. This bond develops through the parents' ability to detect the child's emotions and expressions and to accept them without judgment, as well as through a non-defensive atmosphere during discussions within that interactive environment (Billa & Imawan, 2024). Thus, parents and children, but rather a manifestation of emotional intelligence and mental capacity.

One of the main sources providing a solid theoretical basis for understanding the role of emotional intelligence in social life, particularly in interpersonal relationships and family communication, is the book "Emotional Intelligence" by Goleman (1995). The analysis of the primary source is based on the fact that self-awareness, understanding others' feelings, and the ability to work with others are important characteristics in creating successful relationships (Goleman, 1995). This study aims to provide a comprehensive understanding of emotional intelligence and communication dynamics within the family context in Karangampel Village by integrating these two sources and applying the results of previous studies within a theoretical framework aligned with Goleman's concept.

The Johari Window Theory (Luft & Ingham, 1955)

The theoretical perspective employed in this study is mostly based on the framework offered by Luft & Ingham (1961). The Johari Window model, an important model in the Proceedings of the Western Training Laboratory in Group Development, highlights the importance of self-disclosure and feedback in developing self-awareness and improving the quality of interpersonal relationships, including communication in the family context. This framework says that the more open the area of interaction between two individuals, the more successful, transparent, and harmonious the communication will be.

The focus of this study is limited to the four primary quadrants of the Johari Window: open area, blind region, concealed area, and unknown area. The quadrants are identified according to the paradigm of Luft & Ingham (1961), which is considered highly relevant to fostering good relationships between parents and children. The Johari Window theory is selected as the main basis because open communication is the main variable in this study. Johari Window theory explains that open communication is a function of expanding the open area through self-disclosure and feedback.

The dimensions discussed include:

1. Open Area

This dimension is about the knowledge one has about oneself and the knowledge that others have about one. In a family environment, the “open area” represents the extent to which parents and children are aware of each other’s feelings, thoughts and experiences. The larger the open space, the more open and effective communication will be between them, since no crucial information is purposely kept.

2. Blind Spot

This dimension includes features of the self that are known to others but not known to oneself. For parents, blind spots might occur in actions or ways of communicating they do unintentionally, such as a raised tone of voice or a tense facial expression, that kids do, in fact, pick up on. Feedback from children can help minimize these blind spots and increase parents’ awareness of how their behavior impacts children’s openness in communication.

3. Hidden Area

This dimension concerns the knowledge a person intentionally withholds from the other person, such as feelings of dread, blunders, or personal experiences. In this study, children’s “hidden area” refers to children’s unwillingness to admit faults or express their thoughts

for fear of being reprimanded or condemned. The smaller the hidden area, the higher the probability of the youngster's voluntary disclosure.

4. Unknown Area

This dimension involves those elements of the self that are unknown to the self or to others, such as hidden potential, unrecognized prior trauma, or preferred modes of communication that have not yet been uncovered. In parent-child relations, the “unknown area” may be a child’s temperament or communication styles that are unique to them and have never been tested. The unknown area can be expanded into an open area by mutual exploration, for example, when parents try a new mode of communication that fits the child’s features.

The Theory of Emotional Intelligence (*Daniel Goleman, 1995*)

The theory of emotional intelligence is a widely supported framework popularized by Daniel Goleman (1995) that provides an affective basis for explaining why and how parents can establish a secure environment for their children’s self-disclosure. Goleman describes emotional intelligence as the ability of an individual to detect, manage, and express one’s own emotions, and to respond effectively to the emotions of others. Unlike IQ, which is relatively stable, emotional intelligence is fluid and can be enhanced with experience and social learning. In terms of parenting, high-emotional-intelligence parents can identify their own feelings before interacting with their children (self-awareness), understand their children’s perspectives and emotions (empathy), and manage disagreements with positive affection in daily interactions (social skills). In this study, these three dimensions of emotional intelligence serve as a “bridge” connecting parental self-awareness with the expansion of the open area in the Johari Window. Without adequate emotional intelligence, parents tend to react impulsively to their child’s emotions, which actually widens the hidden and blind areas in their relationship. Therefore, integrating the Johari Window with Goleman’s concept of emotional intelligence provides a comprehensive framework for analyzing open communication within the family. The Johari Window explains the process of self-disclosure in structural terms, while emotional intelligence explains the affective capacity that enables it to function effectively.

The association between family communication, self-disclosure, and emotional intelligence has been the subject of several studies. First, Brummelman et al. (2024) conducted an evidence-based trial with 218 parent-child pairs (children aged 8–13 years) and randomly assigned them to have talks that either focused on questions that fostered self-disclosure or on

small talk. Results showed that reciprocal self-disclosure helped children feel more loved during the conversation, with language elements that were more emotionally charged (anger, anxiety, melancholy), more sociable, more thoughtful, and more meaningful than small talk. Second, Sabato et al. (2025) found that in long-distance interpersonal communication between parents and children who participated in nightlife-related activities, a lack of empathetic communication and self-disclosure left children feeling misunderstood and thus seeking alternative social spaces perceived as more accepting. The results of the present study confirm the assumption that self-disclosure is an important predictor of the quality of the parent-child relationship and that a lack of self-disclosure may lead children to engage in risky behaviors. Third, Fadilla & Nurudin (2024) investigated self-disclosure in the communication between migrant students and their parents in an authoritarian family environment. The results of the study showed that adolescents with authoritarian parenting were less likely to share their personal thoughts and emotional problems since they tend to have fewer opportunities for open communication. This resulted in more formal, one-way contact between parent and child, limited by fear of judgment and rejection. These three studies suggest that self-disclosure and emotional intelligence are important elements in the quality of family communication; however, none have specifically explored the context of coastal communities with traditional parenting cultures, such as Karangampel Village.

Although the studies mentioned above have made significant contributions, several gaps remain the focus of this study. First, most studies on self-disclosure within families have been conducted in urban settings or communities with broad access to information about modern parenting practices. No research has specifically examined how self-disclosure between parents and children occurs in coastal areas with very limited socio-cultural realities, such as in Indramayu Regency. Second, research integrating the Johari Window as the main theory and Goleman's (1995) emotional intelligence as a supporting theory remains very limited. Yet, this integration is crucial because emotional intelligence explains parents' affective capacity to expand the open area, while the Johari Window explains the structure of self-disclosure itself. Third, no research has examined parent-child communication dynamics in Karangampel Village, where traditional parenting practices and local cultural values may influence how parents express emotions and foster openness. Therefore, this study aims to address this gap by conducting an in-depth analysis of the role of emotional intelligence as the foundation for open communication between parents and children in the local context of Karangampel Village.

Conceptual Framework

This research is based on the theoretical review above and uses a conceptual framework that combines the Johari Window Theory as the main theory and Goleman's Emotional Intelligence Theory as the supporting theory. Operationally, open communication between parents and children is measured by the increase in the Open Area in the Johari Window, which is achieved through two main mechanisms: (1) self-disclosure by parents and children, and (2) constructive feedback. This process of expanding the Open Area is facilitated by parents' emotional intelligence, which encompasses three dimensions: Self-Awareness—the ability of parents to recognize their own emotions before communicating with their children, Empathy, which is the ability to understand the child's perspective and feelings, and Social Skills, which is the ability to manage conflicts, provide positive expressions, and establish two-way communication that is mutually respectful. This study employs a descriptive qualitative approach to explore in depth how these three dimensions of parental emotional intelligence contribute to expanding the open area within the Johari Window, which in turn fosters open communication among children in Karangampel Village. In this context, the study seeks to explore in detail the psychological and communicative mechanisms that influence the parent-child relationship in coastal communities.

METHOD

The present study used a qualitative technique and a case study design. The qualitative technique was used to obtain an in-depth understanding of the meanings, perceptions, and dynamics of communication within the natural environments of families in Karangampel Village, rather than to test hypotheses or make statistical generalizations. Qualitative research is an approach that seeks to comprehend phenomena from the subject's perspective as a whole through description in words and language (Moleong, 2005). The case study permits an in-depth examination of a particular social unit (the family) and therefore provides a thorough understanding of the role of parental emotional intelligence in fostering open communication with children. The nature of this study is descriptive, that is, the phenomena are described as they are without alteration or interference.

The informants were determined by purposive sampling (Sugiyono, 2013). This study's objects are three family units dwelling in Karangampel Village. The family unit consists of a married couple with adolescent children aged 10–18 years. The selection of these three family

units was considered sufficient to provide insights into the theme of communication behaviors within families, while still respecting the concept of data saturation. The use of parent-child pairs as a single unit of analysis and a single data source was intended to give comprehensive data from two different perspectives (Rasak, 2018).

Primary and secondary data are two sources from which the data for this study were collected. Primary data were gathered directly through in-depth interviews with informants using a semi-structured approach. This method enabled informants to fully articulate their personal opinions and ideas. Participant observation was also used to collect data on the dynamics of interaction, emotional expression, and communication patterns in real-world field settings. As a complement, secondary data were also collected from reviewing academic publications and previous study reports on the topic (Billa & Imawan, 2024; Lelo & Liutani, 2023; Neila & Genta, 2021). The data also help to support the conclusions in the area and provide a full theoretical background.

This study employs an interactive analysis model (Miles et al., 2014). This analysis employs an interactive analytical model comprising three interrelated phases: data reduction, data presentation, and conclusion drawing and verification. The first phase, data reduction, involves processing information gathered from interactions between the researcher and informants. This information is then screened to identify relevant units. The second phase, data presentation, involves presenting and describing the data through descriptive narratives. Finally, drawing conclusions and verifying the data involve interpreting the data in light of the findings presented.

The validity of the data is ensured through triangulation of sources and methods, including comparing findings from interviews, observations, and documentation to validate the consistency and dependability of the information (Moleong, 2005). The research is expected to provide in-depth, comprehensive information on emotional intelligence as the primary basis for open communication between parents and children in Karangampel Village.

DISCUSSION

Based on the results of a study conducted with parents and children in Karangampel Village, this research confirms that parents' emotional intelligence serves as the foundation for open communication between parents and children. Using the Johari Window Theory (Luft & Ingham, 1961) as the primary framework, field findings were analyzed based on four quadrants: the open area, the blind area, the hidden area, and the unknown area. The three

dimensions of emotional intelligence (self-awareness, empathy, and social skills) serve as affective capacities that expand the open area in family communication.

Self-Awareness Shapes and Supports Effective Open Communication (A Review of the Open Area and Hidden Area)

Self-awareness is the most basic skill of the individual to identify feelings as they develop and to use these sensations as a basis for decision-making (Goleman, 1995). Parents' self-awareness helps to increase the open quadrant (those things that parents and children know about each other) and shrink the blind quadrant (those things that parents don't know but the child knows) of the Johari Window. On the other hand, limited self-awareness can increase the blind spot, i.e., information that the child consciously hides due to the fear of the reaction of the parents.

Based on field findings, the dimension of self-awareness among parents in Karangampel Village is manifested through the measured management of emotional reactions following a conflict. All parents stated that they try to encourage their children to talk again once the conflict has subsided. Informant 1 (mother) said, "Yes, of course, I'll talk to them again once things have calmed down." Informant 2 (mother) described herself as "open-hearted, a cool mom." This reflects parents' efforts to recognize the influence of their negative emotions, which theoretically should expand the open area.

However, findings from the children's perspective reveal a significant gap. Informant 1 (child) stated that they had to wait anywhere from a few hours to several days; Informant 2 (child) felt that their problem was "just forgotten like that"; and Informant 3 (child) said their parents "changed the subject and treated the issue as if it had already passed." An observation at Informant 1's home showed that after their mother finished scolding them, no further conversation took place for approximately two hours. As a result, the open area did not expand; instead, the child widened the hidden area by hiding their feelings because they learned that conflicts did not need to be fully resolved—it was enough to simply avoid them.

According to the Johari Window (Luft & Ingham, 1961), the open area will not grow unless the matter is consciously re-addressed. This metacognitive communication turns the supposedly appropriate "cooling-off period" (Goleman, 1995) into a negative emotional experience of avoidance for the youngster. This finding contrasts with the work of Brummelman et al. (2024), who found that reciprocal self-disclosure made youngsters feel more loved. The discrepancy is most likely affected by the hierarchical cultural norms in the

coastal village of Karangampel, where the parents do not have a habit of discussing their parenting practices clearly to their children.

In conclusion, in this dimension, sufficient self-awareness enables parents in Karangampel to manage their internal reactions; however, expanding the “open area” is most effective when this self-awareness is accompanied by explicit communication with the child about emotional pauses. Thus, the child’s “hidden area” does not expand, and the child no longer relies on passive behavior for protection.

Empathy in Fostering Open Communication (A Review of the Blind Area and Open Area)

Empathy is an emotional response to the recognition of someone else's feelings (Rismi et al., 2022). In the context of the model of the Johari Window, parental empathy is involved in decreasing the blind spot – things that the parent does not know about himself/herself but that the child can see. When parents adopt the child’s perspective (perspective-taking), they become more aware that activities they see as “rule-breaking” are developmentally typical.

Based on field findings, the dimension of empathy in parent-child relationships in Karangampel is reflected in the ability to reflect on past experiences. All three parents admitted that they often imagine their children’s feelings before forbidding or reprimanding them. Informant 1 (mother) gave an example: “I do remember that I went through the same thing when I was my child’s age... I was once their age; I was once young, so I really just wanted to play.” Informant 2 (mother) said, “We were once young too; we were that age once; we went through that emotional growth phase as well. We’ve felt that emotional instability too.” Observations showed that when a child exhibits behavior that falls short of expectations, parents often take a deep breath before reprimanding them, as if trying to control their own emotions.

This reflective ability helps reduce parents’ blind spots. By reflecting on the past, parents become more aware that their anger may be excessive. From the perspective of the Johari Window, the smaller the blind spot, the greater the likelihood of transparent communication, because parents no longer act based on unconscious assumptions.

However, even though parents can recall past experiences, in practice they still tend to impose restrictions without engaging in meaningful negotiation. In other words, cognitive empathy has not yet fully translated into concrete actions that expand the “open area.” Previous research by Sastrawinata (2011) reinforces this finding by explaining that empathy involves a

deep effort to understand others' feelings, yet concrete follow-up is necessary so that empathy does not remain merely at the cognitive level.

Overall, empathy in family communication in Karangampel has successfully reduced parents' blind spots through reflection on the past. However, to expand the open area, cognitive empathy must be followed by concrete communication actions, such as negotiating fair rules and explicitly explaining parents' feelings to their children.

Social Skills as a Driver of Children's Willingness to Open Up (A Review of the "Unknown Area" and "Open Area" Theories)

Social skills are the ability to handle emotions effectively when engaging with people (Goleman, 1995). Within the framework of the Johari Window, parents' social skills facilitate the expansion of the "unknown area" (aspects of the self unknown to the individual and to others) into the "open area" through mutual exploration and reduce the "hidden area" in children.

Based on field observations, the social skills of parents in Karangampel are evident in their ability to create a safe and comfortable atmosphere. Informant 3 (mother) stated that she "often pats" her child on the shoulder when they are sad, while Informant 2 (mother) often gives hugs, and Informant 1 (mother) less often. The children's responses to smiles and positive touch are very evident. Informant 1 (child) said that a smile makes them "happier to talk and feel more relaxed," while Informant 2 (child) felt that his mother's positive response made him "more enthusiastic and comfortable to talk." These results are in line with Monica & Putranto (2025), who stated that positive expressions can foster family harmony.

Regarding tone of voice, Informants 1 and 2 (children) agreed that a gentle tone helps them accept advice. However, Informant 3 (child) gave a counter-normative response: he listens better when parents speak loudly because "I like not listening to what they say." Observations confirmed that when parents spoke softly, Informants 1 and 2 responded with eye contact and nods, while Informant 3 remained focused on his activity until the tone of voice was raised.

This response suggests that the "unknown area" in the Johari Window may contain varying communication preferences for each child, potentially influenced by temperament (such as a tendency toward sensation-seeking) or previous parenting styles. Parents need to explore this together to transform the unknown area into an open area by trying communication

approaches that align with the child's characteristics. In this way, the child will no longer hide their feelings in the hidden area but will feel safe to engage in self-disclosure.

In conclusion, social skills in family interactions in Karangampel serve as a bridge to expand the "open area" and explore the "unknown area." Parents' success in aligning their words and actions with their children's emotional needs ultimately fosters a transparent and inclusive communication pattern, in which the children's "hidden area" narrows and the "open area" expands.

CONCLUSION

The results of this study show that self-awareness is the primary anchor for parents in Karangampel Village when dealing with emotional discomfort before talking to their children. "Parents who can hit pause at the peak of conflict decrease the likelihood of harmful communication. But if the aim of the pause is not made clear, youngsters see it as avoidance, and the "hidden area" of the Johari Window grows. Empathy is also important as a bridge through viewpoint-taking. When parents look back on their own past, they do not regard their children's mistakes as a threat but as part of the growing process, which reduces their blind spot. This adjustment in viewpoint, from criticism to acceptance, helps children feel welcome rather than rejected.

Social skills serve as a driving force, translating self-awareness and empathy into everyday interactions. Physical touch and a gentle tone of voice foster more balanced relationships, although children's communication preferences vary (some are more responsive to a firm tone), so the "unknown area" needs to be explored through a personalized approach. When the three dimensions of emotional intelligence work harmoniously and are integrated with the expansion of the "open area" in the Johari Window, children gain the courage to be honest and open. Ultimately, open communication within agrarian families in coastal regions is not merely a technical speaking skill but rather the extent to which parents can manage their emotions as a tangible form of support for their children. The safe space created by the synchronization of self-control, reflective empathy, and nonverbal expressions of affection is key to ensuring that communication is no longer haunted by fear or defensiveness.

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