

# Intercultural Communication Marriage Interethnic Javanese - Acehese at Al-Muslim University Bireuen

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## ABSTRACT

This study “Intercultural Communication Marriage Interethnic Javanese - Acehese at Almuslim University Bireuen”. Researching; How intercultural communication in Javanese and Acehese interethnic marriages at the Almuslim University? How is the integration of both cultures in the household of a married couple interethnic Javanese-Acehnese at the Almuslim University? With research purposes; Analyze how intercultural communication in inter-ethnic marriages Javanese and Acehese at the Almuslim University. Analyzing how the integration of the two cultures in the household of a married couple interethnic Javanese-Acehnese at the Al-Muslim University. The main data sources in qualitative research are words and actions, the rest is data and other documents. Qualitative data is data or information most especially excavated and collected and examined for the purposes of this research. Extracting information from various data sources. Dramaturgical theory of Erving Goffman, how good a person's role in front of the stage or backstage. Cultural component is the most dominant beliefs, values and norms. Then gave birth to the integration of cultural interest, because each party realizes that they give and receive. The most attractive thing turns out they hand over all the issues into the path of

religion which is a large umbrella to shade the culture itself.

**Key Word:** *Communication, Intercultural, Inter-ethnic marriage, Java and Aceh, Al-Muslim University.*

## INTRODUCTION

Interethnic marriages occur a lot in Indonesia, especially in the scope of Al-Muslim University Bireuen, marriages between different ethnicities are one of the results of the social relations that occur in a society consisting of various ethnicities, also cannot be separated from the interaction between one ethnic group, with other ethnicities. Such incidents in social interaction sometimes invite positive meanings, but some are negative. Marriages between Javanese and Acehese ethnics often occur at Al-Muslim University Bireuen, indeed the conditions here consist of various ethnicities though the dominant one is Acehese.

Interethnic marriages occur not only because of mutual love but also because of tolerance and respect for each other. Inter-ethnic marriages are very complicated in building a household because of differences

in culture, language, habits that make it difficult for couples of each ethnicity. So that the adjustment process will change habits like that.

Starting from cultural differences, cultural clashes, patterns of thought, differences in habits, how they have a common vision and mission of communication strategies and how a married couple applies effective and warm communication in their household and there are still many questions and differences that need to be considered carefully, mature in undergoing this inter-ethnic marriage and this must be very well considered by husband and wife who are married with cultural differences.

When a man and a woman are married with different ethnicities, between ethnic Javanese and Acehese, of course, each of them brings their own cultural values, attitudes, and styles of adjustment into the marriage. Each has different backgrounds and experiences, of course there are differences in the arrangement of values and goals to be achieved, therefore adjustments need to be made so that the needs and expectations of each partner can be met. Inter-ethnic interactions in the context of communication often face problems or obstacles in the use of language.

There are several couples who have had difficulty maintaining their respective languages, from different cultures, namely Java and Aceh. It often happens that the two pairs also adjust by choosing to speak Indonesian or follow one of the dominant languages in which the pair is located.

Even children who are born tend to choose the language of the Acehese ethnicity as the dominant ethnicity in their neighborhood, even though they actually have to know Javanese, as one of the languages of their parents, but because the use of language that doesn't exist in their environment makes them not understand.

The possibility of dealing with the various problems behind ethnic differences that occur in a fusion of two cultures in an interethnic marriage bond is a very

interesting thing that happens to couples who marry different ethnicities. Marriages between ethnic Javanese and Acehese occur in the scope of Al-Muslim University which last relatively long and have become commonplace.

According to Samovar and Porter, intercultural communication occurs when the message communicator is a member of a culture and the message recipient (communicant) is a member of another culture. In this situation we are faced with the problems that exist in a situation where a message is encoded in one culture and must also be encoded in another culture. (L A Samovar, Richard E. Porter, 1993:19-22). Intercultural communication exists in various aspects of community life. The formal and informal environment is also a place of cultural exchange. Every individual has cultural values that they already have from an early age, because culture itself can be learned, shared or passed down from one generation to the next.

Intercultural communication occurs when the message producer is a member of one culture and the recipient of the message is a member of another culture. In such circumstances, we are immediately confronted with the problems that exist in a situation where a message is encoded in one culture and must be encoded in another (Deddy Mulyana, 2012:20).

## **LITERATURE REVIEW**

### **Dramaturgy Theory**

When examining sociology, we may be familiar with dramaturgy theory. Dramaturgy is a theory which suggests that theater and drama have the same meaning as social interactions in human life. Where in this theory a person has different characteristics between in front of the stage and backstage, meaning what someone does in front of the community, friends or family (audience) sometimes he disagrees with parents, potential husbands, friends or relatives and feels less pleasing but in a different role appearance. This interethnic marriage is very interesting because the

perpetrator must be able to play a role in two different ethnicities. The Javanese ethnic actor must be able to play a perfect role in front of the Acehnese ethnicity as their partner, and vice versa, the Acehnese ethnic actor must be able to balance the role played by his partner. So that the researcher used Erving Goffman's Dramaturgy (1922-1982) as a theory in dissecting "Intercultural Communication Marriage Interethnic Javanese - Acehnese at Al-Muslim University Bireuen".

The history of Dramaturgy begins in 1945 Kenneth Duva Burke (1897-1993) an American literature theorist and philosopher introduced the concept of dramatics as a method for understanding the social function of language and drama as symbolic stages of words and social life. The aim of Dramaticism is to provide a logical explanation for understanding the motives for human action, or why humans do what they do. Dramaticism presents language as a model of symbolic action rather than a model of knowledge. Burke's view is that life is not like drama, but life itself is drama (J. John Macionis, 2006:95-96).

Dramaturgy theory explains that human identity is unstable and each of these identities is an independent part of psychology. Human identity may change depending on interactions with other people. This is where dramaturgy comes in, how do we master these interactions. In dramaturgy, social interaction is defined as a theater performance. Humans are actors who try to incorporate personal characteristics and goals into others through their "own drama performances" (Paul B Horton, Cheter L Hunt, 1984:89-90).

## **MATERIAL AND METHOD**

As is usually the case with scientific research that uses methods or scientific methods in accordance with commonly used scientific writing criteria, this research also uses qualitative writing criteria. Departing from this pattern, in this study, several research tools were used as follows:

## **Research Sites**

The research was conducted at the Al-Muslim University Campus, Jalan Almuslim Matangglumpangdua Bireuen with the consideration that the civitas academica is a community that has ethnic diversity. With regard to Javanese and Acehnese ethnicity, this area has an unpleasant history, when there was a period of conflict because Javanese ethnicity was considered synonymous with the power of the Central Government, which at that time was highly disliked.

According to Arif Ramdan; "*Hate against the Javanese flourished when the GAM movement reached its peak, when GAM began to gain sympathy from the people.*" Ramdan, Arif 2009:19)

We can understand that hatred of the Javanese is not a measure of the hatred of the Acehnese as a whole, as evidenced by the large number of people who build inter-ethnic households.

## **Types of Research**

This type of research is basic research which aims to seek understanding of a problem. Using dramaturgical theory as well as interpretive approaches and phenomenological traditions.

## **Interpretive Approach**

Burrell and Morgan said that there are three contemporary approaches to the study of intercultural communication, namely 1) the social science approach, 2) the interpretive approach, and 3) the critical approach. This approach is based on different fundamental assumptions about human nature, human behavior and the nature of knowledge.

Research on family perceptions of inter-ethnic marriage in the context of intercultural communication is more appropriate to study with an interpretive approach. This interpretive approach is an approach that seeks to explain a process of understanding that occurs. The aim of the interpretive approach is to understand and describe human behavior. Social researchers try to see communication that is influenced

by culture, interpreters see that culture is formed and maintained through communication, according to Carbaugh. (Martin, Judith N., & Thomas K. Nakayama, 2004:53)

### **Phenomenological Tradition**

In line with the interpretive approach, this research can be linked to the phenomenological tradition as a way to understand communication theory. According to Craig, (Littlejohn, Stephen, 2002:13) phenomenology is a tradition that focuses on one's experience, including his experience with other people. Communication in this case is seen as a form of sharing personal experiences with others through dialogue.

Phenomenology sees objects and events from the perspective of a person as a perceiver. (Rahardjo, Turnomo 2005:44) Edmund Husserl (Littlejohn, Stephen, 2002:185) stated that there is no conceptual scheme beyond the actuality of direct experience that is capable of uncovering the truth, rather than the experience that the individual is aware of as a path to discover reality. A phenomenon is the appearance of an object, event or condition in one's perception.

According to Merleau-Ponty (Littlejohn, Stephen, 2002:185), humans give meaning to things that exist in this world, but no one experiences anything outside this world. So, things and events are a relationship or give and take or dialogue that influences each other.

### **Data Source**

According to Lofland (Moleong, Lexy J, 2007:157), the main data sources in qualitative research are words and actions, the rest is document data and others. Qualitative data is data or information that is most specifically explored and collected and studied for the purposes of this research. Extracting information from various data sources. The types of data sources that will be used by researchers include:

1) Primary information sources, namely informants or resource persons, consist of husbands and wives of Javanese-Acehnese inter-ethnic marriage families on the Almuslim University campus.

2) Secondary information sources, namely daily communication activities of inter-ethnic marriage families.

3) Tertiary information sources, namely archives that can describe the values or culture shared by both ethnicities.

### **Research Respondents**

According to Sugiyono (Sugiyono, 2012:221), determining the sample or respondent in qualitative research serves to obtain maximum information, therefore it is better if the person used as the sample or respondent meets the following criteria:

1. They are a Javanese-Aceh or Aceh-Javanese interethnic marriage couple.
2. From this marriage, they already have offspring so that it can be seen the interaction of intercultural communication from the person concerned to their children.
3. They have enough time to be interviewed.
4. They do not tend to convey information that only pleases researchers.

In this study, the researchers determined respondents using a purposive sampling technique, meaning that they selected informants who really knew and understood the condition of their families. The informants selected in this study came from fairly good to very modest academic strata.

### **Research Instruments**

Because this research is a qualitative research, and based on the type of data that will be used in research, the techniques for collecting data are as follows:

#### **1. Indepth Interviewing**

Interviews are open and flexible in an informal and intimate setting. The questions asked were not rigid and too structured, so that they could be re-interviewed with the same source if necessary. In this way, it is hoped that sources can provide honest and open answers. (S. NasutioN, 1992:69-81)

The purpose of the interviews was confirmed by Guba and Lincoln, among others, to construct, reconstruct, project and verify research objects (Moleong, Lexy J, 2007:186). This is done by adjusting the schedule and condition of each research respondent. So that the time needed to conduct interviews cannot be short and concise.

Families that were used as research respondents had unequal variations, including the status of positions at the University. From an ethnic point of view, some husbands are ethnic Javanese - Acehnese, some couples are ethnically Acehnese - Javanese.

## **2. Direct Observation**

In this case the researcher will make passive direct observations. That is, the researcher will not be emotionally involved with the object under study. Detailed observations of intercultural communication activities between families of inter-ethnic marriages are still being carried out so that the accuracy of the data is maintained. Observations are made not only to record an incident or events, but also everything or as many things as possible that are suspected to be related (Nasution, S, 1992:58). Immediately after making observations, the next researcher will make notes containing the activities that have been observed, in full referred to as field notes. Bogdan and Biklen define field notes as written records of what is heard, seen, experienced and thought in the context of collecting data and reflecting on data in qualitative research (Moleong, Lexy. J, 2007:209).

Passive direct observation, carried out in a way that makes the family comfortable to carry out daily activities. Even though researchers do not make observations every hour, important points can be observed.

## **Documents**

Collecting data obtained from the community regarding the history and values understood by the community regarding the two ethnicities. Documents consist of

personal writings such as diaries, letters or official documents (Nasution, S, 1992:85). According to Guba and Lincoln, documents are used in research as data sources because they can be accounted for (Moleong, Lexy. J, 2007:217).

## **Data Analysis Technique**

In carrying out data collection, the authors use two data collection techniques commonly used in writing scientific papers, namely as follows:

### **1. Library Research**

Library research is the method used in collecting data by reading books that have something to do with the material being discussed.

### **2. Field Research**

Field research is the method used in collecting data by conducting direct research in the field. Activities in collecting data required certain techniques in accordance with the required data.

Interview techniques were used to obtain oral data using semi-structured interviews, meaning interviews with questions that had been prepared but open to further questions and the results of the interview were not analyzed separately. In processing and analyzing the data, the writer used a qualitative descriptive analysis technique with a descriptive analytical presentation form.

Analysis is performed on the data based on inductive logic. The analysis will move from something specific or specific, namely what is obtained in the field, towards a general finding, which will emerge through data analysis based on the theory used. Before understanding how qualitative data analysis techniques are, it is first necessary to know the meaning of the data analysis. The following is the definition of data analysis, which through understanding this definition, we can draw a conception or a data analysis technique.

Technical analysis is defined as a process that formally details efforts to find themes



and formulate hypotheses (ideas) as suggested by Odan as an effort to provide assistance on these themes and hypotheses (Moleong, Lexy J, 2007:103).

Qualitative research in analyzing data is carried out simultaneously during activities in the field, namely simultaneously with data collection. Some of the analysis techniques carried out are:

1. Data reduction, which is a selection process, focusing on simplifying, abstracting, and transforming the initial data that emerges from written records in the

field. This data reduction takes place continuously during qualitative research in the field.

2. Presentation of research data by developing a description of structured information to draw conclusions and presented in the form of narrative text.

3. Drawing conclusions. The writer draws conclusions from the data that has been previously concluded.

4. Verification, namely checking and adjusting existing data with previous data in the field.

## RESPONDENT NAME LIST

No	Respondent	Number of children	Profession
1	1.Sujiman A. Musa (Javanese) 2.Cut Siti Hajar (Acehnese)	6	Lecturer Govt. Employee
2	1.Masniar, (Acehnese) 2.Djoko Syafrianto (Javanese)	1	Al-Muslim Staf Govt. Employee
3	1.Rini Mandasari (Javanese) 2.Musafir (Acehnese)	1	Al-Muslim Staf Entrepreneur
4	1.Iswadi (Javanse) 2.Lizayana (Acehnese)	1	Lecturer Housewife
5	1.Dian Ekawati (Javanese) 2.Rajamuddin (Aceh)	3	Al-Muslim Staf Entrepreneur
6	1.Irwansyah (Javanese) 2.Narulita (Acehnese)	4	Al-Muslim Housewife

## RESULT AND DISCUSSION

### Intercultural Communication in Interethnic Marriages

Marriage or wedding according to Arabic fiqh literature is called by two words, namely *nikāh* and *zawāj*. These two words are used in the daily life of Arabs and are widely available in the Qur'an and the Hadith of the Prophet, with the meaning of marriage and marriage. The differences that exist need to be adjusted to form a new cultural system for a family. The process of intercultural marriage often results in different views in addressing something due to differences in cultural backgrounds.

Marriage is classified as a form of intimate relationship, which is known as a couple relationship. Marriage is considered the culmination of the best close relationship. However, there is no single ideal type of marriage (Rudolph F. Verderber, dan Kathleen S. Verderber, 1998:382).

Meanwhile, Anna Fitzpatrick said that marriage can be characterized by how couples use their space, time and energy and increase the expression of feelings, use power and share the philosophy of marriage (Littlejohn, 2002:253).

### Javanese And Acehnese Ethnic Social And Cultural Values

What is meant by Javanese culture here is the culture adhered to by the Javanese people who live within the scope of the Al-Muslim University Bireuen. Whereas what is meant by Aceh culture here is the culture adhered to by the people of Aceh who indeed inhabit the Aceh area, but we take the location at the Al-Muslim University Bireuen.

To discuss the cultural value system between Javanese and Acehnese cultures, a study framework that was developed by Kluckhohn in Koentjaraningrat

(Koentjoroningrat, 1984:435) and Soelaeman's Culture of Mentality and Development in Basic Culture: An Introduction (Soelaeman, 2001:42), which universally shares the cultural values of all nations in the world into five categories based on the five most important universal problems in the life of human groups, namely (1) problems of the nature of life; (2) problems regarding the nature of human work and effort; (3) problems regarding the relationship between humans and nature; (4) problems of human perception of time; and (5) problems regarding the relationship between humans and each other.

These five problems are often referred to as cultural value orientation. The Javanese cultural value orientation system by Koentjaraningrat (Koentjoroningrat, 1984:443) is said as follows:

### **1. The essence of life**

Javanese people basically consider life as a series of miserable events, which must be carried out with courage and submission. They accept their condition as fate. But the living people are always trying to fix it.

### **2. The essence of work**

The small people usually say that they work so that they can eat, so there is an expression of *ngaya*, just *ngangsa* in life. Meanwhile, students and *priyayi* view the problem of the final goal and the influence of human effort in connection with reward, something that they will get in the afterlife.

### **3. The Relationship Between Humans and Nature**

Towards nature, they choose to try to live in harmony with nature, and are even obliged to beautify the beauty of the world. They link this concept of harmony with mystical ideas about the unity of nature with God, or with religious-magical concepts of natural forces.

### **4. Perception of Time**

In Javanese society, in general, their plans, decisions and behavior orientation are

shown in the perception of the present time. Meanwhile, the life of the *priyayi*, apart from the perception of the present time, also has the perception of the past, with regard to the nostalgia of heirlooms, their penchant for investigating sides, the history of heroism, the works of ancient poets, and so on.

### **5. Relationships Between Humans and Others**

The Javanese manners and customs of manners towards each other are very collaterally oriented. That they live not alone in the world, they live to help each other, to help each other. They develop an attitude of tolerance (*tepa salira*), and conform with each other. They also intensify solidarity between members of a group of relatives.

Humans were made by Allah SWT to have advantages and perfection with reason (mind). The Acehese cultural value orientation system as expressed by Umar, (2002:128-132) is a life requirement (*syarat hudéep*) can be seen as follows:

#### **1. Must Worship (*Beuna Ibadat*)**

The meaning is that we must worship, because as a creature of Allah who is made so perfect by being distinguished from other creatures, so that as His creature, he must thank Allah swt. As an implementation, it must follow the orders of Allah and His Messenger and stay away from all His prohibitions. This means carrying out the law that was sent down by Allah swt through Muhammad's Messenger, referring to the Al-Qur'an and the Sunnah of His Messenger. Doing prayers, fasting, zakat, and being able to carry out the pilgrimage if you have the ability. Doing what Allah approves and encourages by His Messenger, such as supporting the poor, poor, giving and giving alms, according to the Aceh proverb.

*Peubuet surôh peujioh teugah  
dilarang Allah bék takeureuja*

Do what is told to stay away from prohibitions

what Allah forbids do not do

## **2. Must be Healthy (*Beuna Sihat*)**

This life must be healthy, meaning that in this life humans must maintain a healthy body. If you have a healthy body, surely your life activities can run smoothly, so you can perform worship to Allah swt properly and perfectly. If the body is not healthy, all activities cannot be carried out properly.

## **3. Must Have Income (*Beuna Hareukat*)**

In this life, income is needed, meaning that to meet the needs of life in this world, humans need income. To earn income, humans must try and work so that the results can meet the needs of completing clothing, food and shelter needs. So that in a family you can fulfill a living for the family, so that it is expected to be able to foster a *sakinah*, *mawaddah* and *rahmah* family.

## **4. Must be in the Community (*Beuna Masyarakat*)**

Living this life must be in a society, meaning that in this life humans cannot live alone, because in this life humans are interdependent with one another. The more improved and better the social relationship, the better the relationship that is created so as to produce a quality relationship to be proud of. Whatever relationship is created, it must prioritize mutual attachment to one another so as to foster the expected relationship. If someone is good in society, the community will be close, but on the other hand, if someone is far from the community, then he will be shunned.

## **5. Must be Knowledgeable (*Beuna Ileumée*)**

This means that in living life in this world, you must have religious knowledge and science, both in the fields of science and technology. So that life is more directed and good so that people are not easily deceived. This knowledge will be able to regulate the order of life in a better world, so that it can also meet the spiritual and physical needs of humans so that they can carry out the

commands and prohibitions of Allah Almighty and His Messenger. Maintain the habitual mineral, namely the relationship to the Creator, as well as the *hablun minannas* of relations with fellow humans and the environment.

## **6. Must Have Custom (*Beuna Adat*)**

The meaning is that life in this world must have rules and regulations, because humans are creatures of Allah who have civilization and knowledge, far different from other creatures. This means that the existing customary provisions must be obeyed by the community, because an uncivilized person can become barbaric. Because the provisions that exist in society as norms of goodness are not considered a tool in complementing life. People who have customs can be reflected in their daily interactions that always uphold and interact with existing customs. The most important is the customs that must be adhered to; 1) *adat tullah*, namely the rules and provisions based on the Kitabullah, and this custom cannot be changed, 2) *adat court* means custom which is decided by the People's Court or the government, c) *adat tunah* is a custom that grows and develops in accordance with the custom of *tullah* and the court, but if not in accordance with the custom of *tullah* and the court is deemed not to be made customary (not recognized).

## **7. Must Have Rest Time (*Beuna Istrahat*)**

Having the understanding that in carrying out human life there must be rest. By arranging the time between worship, work and rest, because Allah Almighty has given the time of day and night. If you work continuously without rest, it will cause a person's health condition to decline. Rest time can be used as a means of friendship and communication between family members. So that there is a good balance of life, we can stay in touch with our neighbors and the community.

We compare the two Javanese and Acehnese cultural value systems described



above, the following conclusions are obtained:

#### Essence in Living Life

The two cultures have different views when the Javanese think that life is full of misery and suffering, although they are optimistic that this situation can be improved with hard work and effort. Meanwhile, the Acehnese think that life must be worshipful and full of optimism so that they want it to be culturally healthy so that it is easy to live and work.

#### The essence of work and work ethic

There are great differences regarding work ethics between the two cultural systems. In Javanese culture there is almost no strong motivation to work hard. Working in this cultural perspective just to be able to live, they prefer to leave this life to wait for their life in the afterlife. Whereas in Aceh culture, life is so dynamic in that life must have income. For this reason, humans must try and work, to be able to meet the needs of clothing, food and shelter. So that in a family you can meet your needs, and create a happy family, the world hereafter.

#### The Relationship Between Humans and Nature

Javanese culture which requires harmony with nature, which is an integral part of the macro cosmos and religio-magi world. Meanwhile, Aceh culture harmonizes the *hablun minallah*, namely the relationship to the Creator and the *hablun minannas* the relationship to humans and the environment. This means that these two cultures want a life in harmony between humans and nature and the environment.

#### Perception of Time

These two cultures respect present and past orientations because Javanese culture is thick with thoughts of heirlooms and legacies while Aceh tries to maintain the traditional *resam* of the past. However, cultural cultures are optimistic about their efforts and desire to improve the quality of life in the future. This means that the future

is a priority that must be achieved by referring to the provisions of Allah *Subhanahu Wa Ta'ala* and His Messenger.

#### Relationships Humans and Others

Both of these cultures have high concern and solidarity in fostering kinship both within the family as well as in their communities and environment. However, in Acehnese culture it is more prominent because in living this life one has to be in a community, meaning that in this life humans cannot live alone, because in this life humans depend on one another. Meanwhile, in Javanese culture, the relationship between individuals, families and communities is quite balanced. This can be seen in the Javanese culture which tends to conform to society, as well as the development of an attitude of solidarity among members of a community group.

#### Frame Work of Mind

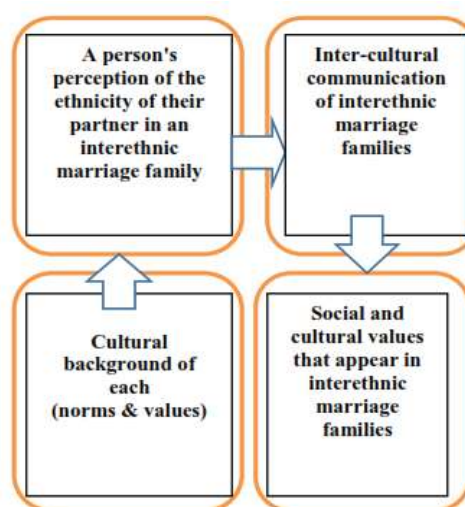


Figure of Framework

That a person's cultural background will have an influence on his perception of the culture of his partner in the inter-ethnic marriage family. This background includes norms and values that will become a meaning that is understood to form an assessment of other people, in the case of the interethnic marriage of the other person is his partner.

Along with the journey of family life, these perceptions can have an influence on intercultural communication that occurs in inter-ethnic marriages. Communication within an interethnic marriage family is a complex process to reach an agreement in order to find solutions to the different cultural backgrounds of married couples. The role of communication in intercultural families is very important, especially in an effort to reduce uncertainty and misunderstanding that often occurs.

According to Kalvero Oberg, when a person enters a foreign culture, all or nearly all of these clues disappear. He is like a fish out of water. Even if you are broad-minded and in good faith, you will lose your grip, and then you will experience frustration and anxiety (Deddy Mulyana, Jalaluddin Rakhmat, 2003:174).

In an effort to both avoid conflict and overcome problems that arise, the two cultures must make adjustments. This adjustment can produce a variety of solutions, whether adhering to one culture that is considered appropriate to be practiced in everyday life, or creating a new culture as a formation of the culture of each individual (third culture), or even continuing to apply the respective cultural values according to the context of the incident. The choice of solution can be observed in the daily behavior of inter-ethnic marriages.

### **Characteristics of Intercultural Communication**

The characteristics of intercultural communication are dynamic in the sense that this communication activity takes place from generation to generation undergoing changes in message patterns and channels. This is all due to the mutual influence between the communicator and the communicant. Also influenced by the development of science and technology, thus affecting each ethnicity involved in the intercultural communication (Lusi Andriani Lubis, 2012:44)

The characteristics of intercultural communication include:

There are two or more cultures involved in communication.

There is a common path or goal that ultimately creates that communication.

Intercultural communication results in advantages and disadvantages between two or more cultures involved.

Intercultural communication is established either individually as a member of the community or in groups or nowadays it can be done through the media.

Not all intercultural communication produces the intended feedback, this depends on the interpretation and acceptance of a culture that is involved, whether or not it is influenced.

When two cultures merge because of the influence of communication, it will produce a new culture, and this is called acculturation.

### **Intercultural Communication in Interethnic Marriage Families**

Talking about intercultural communication cannot be separated from its essence, namely communication itself. Communication has a series of elements that can form a communication activity as a process. Basically, these elements are communicators and communicants, or what are known as actors of communication, messages, media or channels, and effects.

The real form of the involvement of these elements in intercultural communication can be seen in this study. Communication actors refer to the individual's ability to carry out communication activities as sender and recipient of messages. For the case in the theme of this research, communication actors have different cultural backgrounds. Meanwhile, actors of intercultural communication always have a relationship with beliefs, values, norms, habits and interests.

In this study, the actors of communication can be described by the roles played by the actors of inter-ethnic marriages and the characteristics of the respondents who have been assessed by their partners. Respondent 1, according to the husband's statement that

the wife is not too demanding, the attitude is what it is. According to the husband, it is not like what people describe about Acehnese women who are materialistic, in fact they are patient and in a frank manner, they do not make small talk. Meanwhile, according to the wife, the husband works hard, is loyal to his job, is serious about something he is engaged in, is patient even though he is a little closed. It is very different, as described by people, that Javanese ethnicity in general always asks for help from others, it turns out that this trait does not exist, the type that can be relied on as the head of the household and can be the foundation of children and their families. Here it can be seen that the roles played by husband or wife on the front stage provide an interesting treat.

In respondent 6, the wife stated that her husband, who is Javanese, tends to be somewhat closed, a little emotional, maybe because of work pressure, but it is decreasing day by day. His wife always invites him to social activities so that the atmosphere changes to a more relaxed direction. Husbands are hardworking types and spend so much time at work, not too many demands on their wives and children. Give more examples and examples in attitude. Meanwhile, the wife of Acehnese ethnicity is the opposite of her husband, the patient is not selfish, has a very high social spirit, always participates in various social activities, is easy to get along with anyone, is simple. For respondent 6, the role played by the husband is slightly different and initially less attractive to the wife.

To illustrate the message that is characterized by culture in intercultural communication that is manifested in this research, among others, regarding the issue of selecting traditions in wedding ceremonies, which can be seen as follows: According to respondent 2, the wife revealed that the implementation was in an Islamic way and used Acehnese traditional clothes instead of Javanese traditional clothes, before we went on a pilgrimage to the graves of our parents, apparently, we

agreed to do it, it turned out that both Acehnese and Javanese were the same. Before carrying out the wedding ceremony, the recitation was held at the wife's house.

Meanwhile, respondent 3, whose wife is of Javanese ethnicity, stated that at the time of the marriage she used Javanese traditions, because she believed that her husband's family in Aceh did not reject the origin of being not against religion.

Another message that is also related to culture can be seen from what the respondents expressed, especially regarding issues regarding the traditions of each culture. In respondent 5, the husband said that he still followed the Acehnese tradition because he was of ethnicity and the wife did not object, let alone his family. Meanwhile, the wife explained that there was no Javanese tradition that had been practiced before, because life was so mingled all this time, close to the environment. Mutual respect does not differentiate that he is from Javanese ethnicity or his husband is from Acehnese. The problem of habit and culture does not become an obstacle for both of them to navigate the household dish. Already know each other's habits from the two cultures they have. There is no barrier for them over the cultural differences of the two different ethnicities.

Meanwhile, to see whether the media or channels are used in intercultural communication, a marriage relationship, which is included as a peak level of assimilation and an intimate relationship, is manifested in the conditions described by the respondent 6.

The husband described that whatever input his wife gave to find a way out of the problem, why should it not be accepted (husband). If indeed my wife provides good input so that she can get out of the problem, why isn't that input accepted. It doesn't matter who has thought first, the important thing is that every issue can be discussed between the two parties. All that is done for the sake of household integrity. His wife also gave a very good response, he was of the opinion that both of them would look at

the problem from different angles, so that it was easy to find a solution, anyone could provide a solution no matter who was first.

In the last element, namely effect, the occurrence of intercultural communication in marriage has an impact on the individuals who are the perpetrators of the marriage. Among other things, the effect that occurs is the emergence of an understanding of the culture owned by the partner and a relatively high tolerance.

Respondent 5's husband gave an explanation that what Javanese culture is like is no longer visible. If you talk about something that is a bit heavy, you can really see it, although there are still my friends who call Ms. Meanwhile, the wife responds that from her husband's side that what remains is the Acehnese language that has adapted to the language and her husband always works outside the city, it does not appear that Javanese culture is real, and Acehnese culture is actually true.

Respondent 3's wife gave a response that because her husband's family is in Aceh, so that her husband interacts more with his family. Her husband does not mind living in his wife's neighborhood, while the husband always works outside the city, sometimes in Malaysia, when he returns, sometimes three months, sometimes more. According to him now more often in Aceh, it seems that he plans to open a business in Aceh. His desire to always be close to his wife and children. My husband commented that life in Aceh and Malaysia is different if everything is taken there in a short time. Relationships with others are not as close as those in Aceh.

In intercultural communication, it is culture that will have a big influence in every aspect of human experience when carrying out communication activities. Because someone will communicate in ways as is done by their culture. A person will also receive messages that have been filtered by their cultural context. The context will influence what is received and how to receive it.

A mixed marriage family, culture becomes a unique blend, especially when each party

tries to solve problems in the household. As a starting point, before the marriage, each party stated that the family and the environment in which they grew up had provided an understanding of other ethnicities. At least someone has got provision from the beginning when they will enter the wider world and interact with various people.

There are various variations to describe a form of interethnic marriage experienced by a family and an interethnic marriage couple. Among other things that can be found in this research are;

Consensus, namely an agreement between the two parties, husband and wife, who are involved in inter-ethnic marriages. All forms of agreements that have been decided to create an ideal marriage in their eyes.

Similarities and misunderstandings, which include differences that can lead to misunderstandings leading to conflict. Differences in cultural backgrounds do not cover up the similarity of views held by each individual.

Adjustment, in the case of inter-ethnic marriages, cannot be denied that ways must be taken to make adjustments between the two cultures that are not the same. Even though in reality every marriage that is not included in the category of interethnic marriage also requires adjustments between two different persons.

Contradiction, namely the presence or absence of consistency between consensus and daily reality or consistency in efforts to create adaptive situations carried out by both parties. The four points of the analysis can be categorized as a form of the concept of intercultural communication.

If there is a consensus in a marriage, it shows that the marriage is really well prepared by every couple. Because consensus is an initial agreement before marriage is officially stated in a legal or religious bond. The consensus, as expressed by Dugan Romano in his research (1988), includes agreement and agreement in intercultural marriage, so that there are no hidden values.

Looking at this aspect of consensus analysis, not all couples who were research respondents admitted that they had made an agreement with their respective partners before formalizing the marriage. The process of a consensus can be fast, but it is possible to go through a long process.

The majority of respondents stated that religion is the absolute foundation of their household life. Even if there are different cultures, the religion followed by the family must still be one. This is the consensus acknowledged by all these respondents that can strengthen their intention to maintain the relationship until marriage. As stated by respondent 1, their husbands both agreed that religion is the strongest basis compared to cultural traditions each of them. Even if each family performs cultural customs, it is only a tradition. According to him, the real meaning is in the practice of religion that is believed. So they agreed to make religion a foothold in carrying out marriages and fostering families.

Respondent 2 also added that according to the wife, from a religious perspective, what her prospective husband carried out was because when they met they were both active in the same campus and in the same class, because they considered the prospective husband to be obedient. So it doesn't take into account that Javanese people are such and such.

Respondents are aware of the difficulties that arise in seeing different cultural backgrounds. For that they choose to find a strong foothold in their domestic life on religion. The process of agreeing with religion as the main basis can happen quickly, especially if both parties have had the same religion for a long time, as happened to respondent 1, respondent 2 and respondent 4. Even the initial meeting was recognized as starting from activities in their work or college environment, religious activity.

Respondent 1, the wife said that previously they both did not know, her husband was a friend of her relative and also a friend of her brother because they were introduced and

felt they were compatible, they got closer. The husband commented that initially there was an office activity at the provincial level, the future wife at that time joined the event with her siblings and siblings, after the introduction was happy to continue visiting the house. Finally, Allah brought us together until now.

As experienced by respondent 2, the husband revealed that they had been friends for a long time and happened to be in the same class when they went to college and at campus and religious activities, perhaps because they finally got closer to each other. From the expressions of the two respondents, it can be seen that cultural differences are no longer important compared to religious similarities, which for them means deeper. Because religion is considered so important as a guide in living life. A little different from what was experienced by respondent 4 who met when the husband was divorced from his first wife. But religion remains as a force to continue relations despite ethnic differences. Respondent 4, according to the husband in choosing a mate that is important personality, especially religion makes the bond so strong and steady. So that in living life there is no doubt. Meanwhile, the consensus made by other respondents was not based on religion, but on the consequences that would occur in the marriage according to the companion they had chosen themselves. As experienced by respondent 5 and respondent 6.

Respondent 5, the wife gave a statement that they work in the same environment, an environment that makes them close to all the shortcomings and strengths of each one already knows. So that accepting the husband is because it has become his choice. While my husband gave my response, I chose him as his wife because he knew exactly that it was good, meaning that he could give love and attention to himself and the children and that was enough.

Respondent 6, his wife commented that the environment is what it is and I chose him to be my husband because I like it without



coercion, especially since my father's brother married his cousin. He accepted him as he was because he really liked him. Meanwhile, the husband gave a response that he was sure that his wife was a good person and most importantly, according to him, kindness was enough to go through the household.

From what was expressed by respondent 5 and respondent 6, it appears that marriage does not require careful preparation regarding all forms of problems that will be faced when entering domestic life. All calculations only come to the condition of each one of them judging that their partner is the person they think is the best. The basis on which they made judgments about their partners was very unclear.

Especially respondent 6 who ignored judgments from parents about their partners and the future of their families that would be faced later. According to the husband, he must be brave or desperate, so just live the marriage without having to think about what you don't need to think about with so much analysis and consideration. The most important thing is to be able to carry out the marriage even though there are obstacles that do not really have to be considered. My wife responded that she convinced her parents that she was the man I chose as husband. No need to think too complicated, the important thing is how to get married. Even though his parents regretted being married to someone who did not have a good job. But due to the couple's persistence, the marriage was carried out without significant obstacles.

This raises a condition that might backfire for the couple later. This is like Dodd's concept, one of the backgrounds that can influence adaptation efforts in interethnic marriage is the Romeo and Juliet effect. This concept refers to interethnic marriage couples who are attracted to each other, even though their respective families do not give their blessing. Unfortunately, over time, couples will encounter various problems, such as not being accepted by the community, criticism from those closest to

them, parents intervening. This will reduce individual confidence in their partner.

It is different from the agreement made by the respondent 3. This couple considered the right consensus to be implemented was that they should carry out their respective cultures in the family. The wife testified that after exchanging ideas, they agreed that both parties could carry out their respective cultures or traditions provided that there was no coercion.

The agreement made by respondent 3 is not without risk. For example, a partner is inconsistent because he has a tendency to dominate his partner for some reason. This includes responding to cultural differences experienced by respondents 3. Agreement to carry out each other's culture means also an agreement to be able to respect each other in diversity.

One more thing that became a consensus for respondent 1 and respondent 2, namely regarding the point of view in seeing the disagreement of family members about the relationship between different cultures. What the two respondents have in common is the agreement with their respective spouses not to oppose family members who disagree.

Respondent 1, the wife explained that they do not want to force the will of both, if they want to be united, try to do their best so that they don't have to oppose their respective families. Respondent 2, they have never opposed what the family policy is, so seeing such a good relationship finally the husband's family accepted the wife's light well. Meanwhile husbands do not argue and justify that they agree not to do anything extreme and not do bold things without considering the family's opinion, so when they decide to get married, the extended family is willing to give their blessing.

This shows that they respect their family's opinion, and they choose to take persuasive steps to reduce tensions due to family conflicts that do not approve of cross-cultural marriages.

### **Integration of Both Cultures in Interethnic Marriage Couples' Households**

The last concept is social value and cultural value in the integration of the two cultures of inter-ethnic marriage partners. The main points of analysis in this concept include: 1) the value of children, namely agreement in the process of educating and raising children; 2) the nature of the spouse, after undergoing marriage, the couple is increasingly able to see their partner's personal traits and characteristics regardless of the ethnicity that each party carries; 3) the role of the extended family, it cannot be denied, that a family will be related to each other, there is even an understanding that a marriage does not only involve two individuals but the whole extended family will also contribute; 4) religion, one of the things that is absolute in marriage apart from ethnic differences is the persistence in practicing religion that is owned by the average individual and inculcated in line with his / her life; 5) domination, this is related to the role of each individual in a marriage; 6) conflict resolution, related to inter-ethnic marriages in dealing with every domestic problem; and 7) length of marriage, related to the ways of conforming to one another.

### **Child Value**

A person is expected to respect and accept other people for who they are. And each individual can without imposing his personalities, learn to communicate with others by observing the unwritten patterns of other people's traditions. It can be assumed, that each person is inherently unique. Closer observation of humans also reveals diversity. This was experienced by respondents to describe the nature of their partners, especially after the marriage had occurred. The depiction of a Javanese male figure who acts as a husband is seen differently by his Acehnese ethnic partner. Respondent 1, the wife explained that her husband, who is Javanese, is a hard worker, very loyal to the work he is engaged in,

patient even though he is a little closed, even though he has many friends. But it is very different, as many people say about Javanese people who prefer to ask other people for help, it turns out that their husbands are not.

Respondent 6, the wife gave a statement that it can be seen that her husband is not the type who doesn't like to talk, but in fact is quiet even though he is hardworking, but a bit emotional too. From the narrative of the two couples above, it can be seen that the husband is judged differently. Respondent 1 emphasized that the Javanese character of her husband does not show similarities to the traits that have been labeled Javanese ethnicity, especially Javanese men. Meanwhile, in respondent 6, the wife admitted that her husband, who is Javanese, has a tendency to have the same traits as those obtained from his environment. Conversely, when the husband assesses his wife as having Acehnese ethnicity, there is one similarity in the characteristics of the wife and there is also a contradictory nature. Respondent 1, the husband gave an explanation that his wife was not demanding, as expressed by many people that Acehnese women are materialistic but in reality they are not, according to the husband and his wife, who is patient and really likes him because the wife is always straightforward and what it is.

Respondent 6, the husband stated that if his wife is less opinionated and complains about the material, she depends on other people to make decisions, especially her family is very open and has many friends.

The aforementioned statement shows how the husband, respondent 1, judges that his wife has a different character from what has been understood about the material-oriented nature of Acehnese ethnicity. His wife is described as a woman who is not demanding and patient. In contrast, respondent 6 described that his wife complained more about the material and tended to depend on his family.

Next is a description of the characteristics of a Javanese husband and an Acehnese wife.

Respondent 2, the wife stated that her husband was very tenacious in recruiting him, it could be because of his education or he was a Javanese. So much attention to family, willing to guide his wife, always support, easy to get along with anyone regardless of ethnicity and not glorify material.

Respondent 4, the wife explained that her husband is resilient at work, immaterial, even though he is a simple Javanese. In fact, he is generous, because of that he has many friends from various circles and he really admires them because he really loves his children.

The wife of respondent 6, stated that her husband tends to be somewhat closed, a little emotional, maybe because of work pressure. But now it is a bit less, he added, by inviting him to take part in social activities so that he is a bit relaxed, because the hard-working type husband has more time at work, the person who is not too demanding from his wife and children but rather provides an example.

From the explanation of the three respondents regarding the nature of the Javanese ethnic husband, it shows that the husband has the main characteristic of being a hard worker. This confirms the understanding of Javanese ethnicity with a very high work ethic. And the three respondents both have jobs. In contrast to the husband of respondent 5 who was judged by his wife to have no enthusiasm for hard work, not including men of Acehnese ethnicity who have the motivation to try as hard as possible to meet household needs. According to the wife, this was triggered by the environmental conditions where people live among people who have less work morale. According to his wife, her husband is indeed a patient person, more compliant, prefers to be silent than to speak directly. But it is very difficult to force himself to work hard to find a business or a good job, unlike the Acehnese in general, it may be due to the village environment where he lives like this.

Respondent 3 has differences in assessing husbands who are Acehnese, their wives reveal that husbands who are introverted, quiet, are more likely to yield than to argue. The person is very conscientious, because he used to be independent from childhood. When I asked to open a business, it was very difficult to be too afraid of the risks at hand. His willingness really thinks through the details of the plan so that when there is a problem it is easy to solve. This is surprising because in general Acehnese are good at trading and are more likely to own their own businesses. But it seems that husbands are more likely to be employees or workers, who are full of work routines and expect a salary that is equivalent.

As it turned out, as an Acehnese, her husband was more comfortable being an employee of a company, or in other words working for someone else. This is considered as an unusual thing. Moreover, husbands do not have sensitivity in the world of business and entrepreneurship.

## **CONCLUSION**

### **Intercultural Communication Family Interethnic Marriage**

As for some conclusions of intercultural communication interethnic marriage:

- a. Any society tends to have stereotypes about other societies. Even though various cultural groups interact more frequently, even with the same language, this does not mean that communication will run smoothly or that mutual understanding will automatically be created, because among other things, some people still have prejudice against other cultural groups and are reluctant to associate with others group.
- b. This condition can be seen if it is described in the points of consensus analysis, misunderstandings/similarities, adjustments and contradictions. Regardless of how close the relationship between one family is to another, it turns out that stereotypes are deeply rooted,

especially stereotypes against the Javanese by the Acehnese.

- c. Prejudice against the Javanese is stronger, negative labels influence how the Acehnese view the Javanese. These negative labels are more related to the value of marriage and work ethic.
- d. In this case, the value of marriage is more related to the continuity of the offspring produced by the marriage which no longer has pure Acehnese ethnic characteristics and characteristics. Meanwhile, the work ethic is associated with the spirit of hard work that is lacking in Javanese ethnicity.
- e. So that in the course of marriage it is likely that there will be no increase in life in the financial sector. It is this stereotype that has become the most problematic and problematic issue in the relationship between the Acehnese and the Javanese.
- f. In the context of inter-ethnic marriages, stereotypes can affect the extended family's assessment of someone who will be used as a life partner. So strong is the familial relationship within the ethnic Acehnese, that the family's opinion is always taken into consideration when making decisions.
- g. Extraordinary commitment is required by interethnic marriage partners, so that all forms of misunderstanding can be more easily resolved. This includes when each party makes adjustments so that the marriage can take place and get the green light from the extended family. From this effort, it can be found similarities between the Javanese and Acehnese ethnicities.
- h. With the determination to choose the right partner even though they are culturally different, both parties are trying to convince their respective extended families. This is mainly strengthened by religious foundations.

Integration of The Two Cultures in The Household of Interethnic Marriage Couples

Several important things in the cultural integration of inter-ethnic marriages;

- a. The most dominant components of culture are beliefs, values and norms. These three things often unknowingly have become a cultural form passed down by the ancestors, and become an expectation from the cultural roots that are expected to continue to be passed down to the next generation.
- b. The condition of society that is increasingly open and free to interact with anyone can have an impact on the heritage of beliefs, values and norms from the ancestors. Even these components can undergo significant changes, so that traces of ancestors can be disguised.
- c. The role of husband and wife in the context of interethnic marriage. Husband and wife are a symbol of intimacy at the level of interpersonal communication. Javanese and Acehnese ethnicity have different meanings regarding the roles of wives and husbands in a marriage relationship.
- d. When an individual decides to enter into an interethnic marriage, the role he will play and that of his partner may change according to the expected conditions. In this case these roles go through a process of adaptation. Even the roles that are carried out, which should be in accordance with the beliefs, values and norms inherited by the culture, can be eliminated without realizing it.
- e. The majority of couples who decide to engage in interethnic marriages must have an open mindset towards the culture brought by their partners, including values and norms. If both parties do not have an open mindset, there will be coercion of the will to practice the values and norms adopted by the partner, so that the possibility of a lasting marriage is like far from the grill from the fire.
- f. Different cultures have different value systems and therefore can be one of the determinants of different goals in life.

- How each person communicates depends greatly on the culture; language, rules and norms respectively. Culture has responsibility for the entire vocabulary of communicative behavior and meaning that each person has. Consequently, the treasures of two people of different cultures will also be different, this can cause all kinds of difficulties. Some of the main issues that can be examined are the value of children, the nature of the partner, religion, dominance, the role of the extended family and conflict resolution.
- g. When a person is faced with a problem, unconsciously the inherent nature will appear. This basic nature is formed from the environment in which he grew up. This will affect a relationship with other people, especially someone who has different cultural roots. Surrender or leave the decision to the partner, dominating the conversation, highlighting cultural ways to solve problems, are often clues for someone to judge their partner.
  - h. Acehnese culture and Javanese culture have relatively the same cultural values, namely attitudes towards extended families. This similarity stands out in the attitudes adopted by families of inter-ethnic marriages. The philosophy embodied in spiritual experience since childhood grew up in each environment, felt by every couple does not have extreme differences. Such as respect for parents and interacting closely with other extended family, not only in a business context or for the sake of work but interactions that have a deeper meaning. Because each party, the interethnic marriage family, recognizes that even though they already have their own family, it does not mean breaking up kinship with other family members.
  - i. Even though they are in a family of Javanese and Acehnese inter-ethnic marriages, it turns out that each family has its own rules based on not only cultural background, but also their respective environment, educational background, and the motivation for the marriage.
  - j. The awareness that a family will have responsibility in raising children fully gets the attention of inter-ethnic marriage couples. Because, according to them, children are a reflection of their parents, so they try to give the best to children as much as possible. Each party has an agreement that different cultures are not an obstacle in interacting and providing understanding to children. No culture will dominate another culture in a family. If there appears to be a trend, no one will feel intimidated or isolated, because what is socialized is not something that is principled. Give each other trust and confidence, the couple will not drop each other in the eyes of their children.
  - k. In facing the conditions of a society that is full of competition and hard work, everyone is required to make as much effort as possible. Each partner is well aware of this. The journey of life increasingly forges a person to work harder if you don't want to be left behind from others. And this is what drives couples and individuals apart from each other's cultural stereotypes.
  - l. Problems in the household are handled with an attitude of seeing that the problem is not a background of cultural differences, but rather the same problems faced by other families. There is no close connection with the culture of either party. So that decisions taken to solve these problems are not based on personal emotional decisions based on culture, but rational decisions that can be used as a way out.
  - m. Interestingly, in this study, the integration of the two cultures did not experience significant obstacles, because each realized that they needed each other. Fostering a more open relationship, because it is supported by the living environment in Aceh that prioritizes religion as a problem solving



when facing conflict. Both in family conflicts and in the broader context of society. This means that when culture cannot bridge, the wider religious umbrella can resolve and solve problems without making both parties feel dominated by their respective spouses.

## SUGGESTION

- a. Stereotypes of a culture must be seen as something that is not absolute and absolute. But stereotypes cannot be prevented from developing. Everyone has the right to obtain information according to their needs. People must be good at making judgments, especially when they have personal experience with a culture that has certain stereotypes. It is necessary to be careful in dealing with other cultures, but that does not mean that the mind is not open to seeing the real reality of experiences with other cultures. This experience has two meanings, it can strengthen stereotypes, or break stereotypes that have been developing so far. It needs to be cultivated in everyone not to lock themselves away from intense communication with other people who have different backgrounds and have certain stereotypes. In the end a person will be judged according to each individual. In the midst of a diverse society it is very important to foster tolerance and mutual respect for differences.
- b. The openness of every couple who has agreed to undergo an interethnic marriage needs to be emphasized. This openness can be carried out if the communication that is built is very competent and intense. There is no other way to reduce differences or bridge differences other than by carrying out closer communication. Couples must recognize that they come from different cultural bases. But the commitment to continue the relationship must be held firmly for the sake of the integrity of a household that is being built.

- c. Further research can be done by looking at a different point of view. For example, broadly highlighting inter-ethnic marriage couples in relation to the extended family environment of both parties or the wider community environment. With this, you can see different perspectives to assess the suitability between what is expected by interethnic marriage partners and what is seen by their environment.

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