



KEEPING HARMONY OF INDONESIAN-JAPANESE INTERCULTURAL MARRIAGE INTERACTIONS

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Abstract

The purpose of this study is to explain how intercultural families interact in maintaining harmony within the family, especially the interaction between Indonesian Moms and Japanese Fathers. The method used in this study is qualitative with primary sources through in-depth interviews. Data analysis is done by reducing the data that has been obtained from the interviews, compared with the concept of intercultural communication and acculturation. The data is validated with secondary data that is the result of previous research. The results obtained show that the couple of Indonesian wives and Japanese husbands keep each other harmony interaction by choosing the appropriate language situation required. They use everyday language are: English, Japanese and Indonesian. The dominant language is the language in where they live. This result shows that they are showing respect for each other. The use of the chosen language as an effort to adapt to the culture in where they live includes also invited their children to always appreciate the culture of their fathers and mothers equally in influence. So the three behavioral barriers do not occur as a priori, prejudice and authority that one against the other. There is a trust between them. Acculturation in this family is seen as a cultural enrichment, cultural differences do not create barriers to family interaction and with the environment. Father and Mother bequeathed culture to their children in a balanced and without dominance, there is balance in power.

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INTRODUCTION

Japan has a dark history with Indonesia. In the history textbook record in Indonesian schools, Japan belongs to a country that once colonized Indonesia with all its cruelty. But over time, Japan had a good relationship with Indonesia

and invest in the economic sector in Indonesia, as evidenced by the continued increase of industries originating from Japan.

The number of foreign contractors each year continues to increase. In 2010, total foreign construction services business amounted to 207 companies, while 2011 increased to 253 companies. As for the year 2012 rose to 275 companies and in 2013 is estimated to have reached 280 contractors from foreign companies. This foreign construction service business entity mostly comes from outside of Southeast Asia, especially Japan (<http://id.beritasatu.com>, 2013). Thus, because there is intense interaction, the marriage between Japanese men and Indonesian women tends to increase. The number of Japanese marriages to foreign women was recorded in the mid-1980s, the number jumped dramatically. In 1983 there were 10 thousand pairs. In 1989, 20 thousand pairs, in 1999; 30 thousand couples, and in 2005 more than 40 thousand pairs. Data recorded up to 2006 the number of Japanese mixed marriage couples reached as many as 44,700 couples. In addition, since 1975 the number of Japanese men married to foreign women is about three times than of Japanese women married to foreign men, including in Indonesia. (idn.wakuwakumag, 2017). The number of students at Japanese international schools in Jakarta is growing steadily (Luthan, 2017).

In cross-cultural family, the right communication is one part that supports the interaction of family life. In communication there is a known language

and culture that is a tool used to express feelings and opinions. Language can also be one of the identity of a nation. This allows for inter-personal relationships between individuals, including inter-nation marriages. Culture is attached to the interaction.

Intercultural marriage is the marriage of two different nations and from two different cultures. Couples who marriage between nations have the potential culture shock due to differences that exist in the interaction. Moreover if they already have an additional family member who is the child of their marriage. Differences in culture and language between the two parents certainly have the potential to cause confusion in children about his/her cultural identity. If the difference cannot be handled properly by each pair then the conflict because of cultural differences will occur in prolonged. On that basis, it is necessary research to explain how to maintain harmony of intercultural family interaction especially between Japanese man and Indonesian woman. Assuming that there is a tendency of dominance of Japanese man to Indonesian woman. The discussion of the study is organized into three questions: 1. How does this family interact daily? 2. What are the reasons for choosing the language used in interacting 3. How does acculturation occur in their marriage? It is hoped that this research can provide insight for people who make marriages between nations and how to minimize the possible conflicts within the family intermarriage.

LITERATURE REVIEW

Cross Cultural Marriages Studied

Research on the use of language in Indonesian-Korean intermarriage family was done by Ladyanna (2013) discussing the language used in mixed marriage families (husband is Korean and wife is Indonesian) with case studies in several mixed families residing in Korea. This study mentions that this mixed family originally used the mother tongue and national language of their respective spouses. In addition, there is also mixing code and code switching. But in the end the family studied using only one language that is Korean language.

Furthermore there is research on communication in intercultural marriages: *Managing Cultural Differences and Conflict for Marital Satisfaction* by Renalds (2011). This qualitative study investigated the phenomenon of intercultural marriages, particularly the internal and external elements that intercultural communication and intercultural competence utilized by spouses in intercultural marriages. Couples were composed of one Asian spouse and one Caucasian American spouse. Four main themes emerged from the interviews: three factors which impact communication, intercultural communication competencies, constructive and destructive conflict, and benefits of intercultural marriages. Results demonstrated the significance of effective communication to marital satisfaction in intercultural marriages. Findings also revealed that although intercultural marriages cannot attain.

Another study, from Tili and Barker (2015), this study examined communication in intercultural marriages. A qualitative approach using in-depth

interviews with 18 individuals in nine marriages made up of one Caucasian American and one Asian spouse was employed in order to examine their perceptions of communication effectiveness, the communication competence they developed to address cultural differences, and how they manage conflicts. Findings show that intercultural couples' communication is primarily influenced by personal growth, language fluency, and the differences between high-context and low-context communication styles. Additionally, self-awareness, open-mindedness, mindfulness, showing respect, self-disclosure, and face-support emerged as the most important areas of communication competence developed and used by the couples. Essential strategies for addressing conflicts constructively include changing perspectives and using open communication. Implications for intercultural communication competence theory is discussed and a framework for intercultural marriage communication is proposed.

Intercultural Communication

Communication and culture cannot be separated. According to Edward T. Hall (Liliweri, 2003) that culture is communication and communication is culture. The cultural background is very important to the behavior of one's communication including understanding the perceived meanings of communication actions originating from different cultures. To reduce the level of uncertainty about other people who have different cultures, intercultural

communication is necessary. Intercultural communication occurs when a message (message) that must be understood is generated by members of a particular culture for the consumption of members of other cultures (Samovar & Porter, 1994). Another definition is given by Liliweri(2003) that the process of intercultural communication is interpersonal interaction and interpersonal communication conducted by several people who have different cultural backgrounds.

In communicating often experience various obstacles. The barriers of intercultural communication are divided into three kinds: technical, semantic and behavioral barriers. Technical barriers happened when communicants are not ready to receive messages from communicators. Semantic barriers are obstacles caused by mistakes in interpretation, errors in giving understanding to the language (words, sentences, codes) used in the communication process. Behavioral barriers are related to a priori outlook, prejudices and Authority and other negative traits.

Acculturation

Acculturation comes from the Latin language, "acculturate" which means "grow and grow together". In general, acculturation is a cultural blend that produces a new culture without losing the original elements in the culture. For example, the process of mixing two or more cultures that meet each other and last for a long time so that it can affect each other. (Ibrahim, 2016) The thing that affects acculturation is the existence of

conflicts that occur in society, and without realizing the influence of other cultures through diffusion. In addition, acculturation will be influenced by the characteristics and personality where their environment is located. With good characteristics such as friendly and have a high tolerance will facilitate and accelerate the occurrence of acculturation. Unlike the case with a closed environment and intolerance will obviously be difficult for the occurrence of acculturation. Knowledge of residential culture before migration will facilitate acculturation.

MATERIALS AND METHODS

Review from the type of data that used in this study is a qualitative approach. According to Bogdan and Taylor (1992), the qualitative research approach produces descriptive data in the form the oral words of the people and behavior observed. The type of this research approach is descriptive. Descriptive research is research that seeks to find the elements, characteristics, properties of a phenomenon. This research begins by collecting data, analyzing data and interpreting it. Subjects in this study is a family of Indonesian women who married Japanese men. The criteria of research subjects are: married couples who are official and live or have lived in Indonesia and have child. As for the object in this study is the interaction that exists in the family of intercultural marriage, especially couples who come from Indonesia and Japan.

Data collection methods used in this study is the method of observation and in-depth interviews. In-depth interviews

were conducted by asking several questions about the various aspects of the subject's life, intact and profound (Patton, 1990 in Poerwandari, 2007). While the observation is done with the aim that researchers obtain data about things that for various reasons are not expressed by the subject openly in the interview so that researchers can see things that are less aware by the subject of research. According Patton there are four kinds of triangulation that are triangulation of data source, observer, theory, method (Poerwandari, 2007). This study use triangulation of method because it uses the technique of examination by utilizing the data source that is digging the truth of certain information through various methods and sources of data acquisition. The study lasted for 4 months, containing activities: preliminary research, field research and writing research reports.

RESULTS AND DISCUSSIONS

The results of this study are based on two informants obtained from interviews with two cross cultural families, with the following identities:

1. Informant (family) 1: First couple, 55-year-old father S from Japan and 50-year-old, mother P who came from Indonesia. They have also belong 20 years old child with initials J. Currently they live in Indonesia precisely in Pematangsiantar, North Sumatra.
2. Informant (family) 2: The second couple identified 50-year-old father H from Japan (Osaka) and 48-year-old mother S from Indonesia (Jakarta). They have also been blessed with a

17-year-old boy with the initials M. Currently they live in Indonesia precisely in Bekasi, West Java.

Daily Interactions on Cross Cultural Marriage

From interviews obtained data that these family members use English to their respective spouses as an initial interaction. "Our family initially more inclined to speak English". Informant 1 was later moved to Japan, no longer in Indonesia. "After we moved to Japan, we communicated with Japanese and English. Because from the start we have agreed that we will learn the language and customs in which we live, but sometimes there are things that cannot be explained by a single language. In this case we respect each other". While informant 2 says, "In our house, we communicate using Indonesia language and English because we already know each other and my spouse is able to speak Indonesia well. Because we live in Indonesia, we adjust ourselves with the place where we live ". This statement is inline accordance with previous Renalds's research that the significance of effective communication to marital satisfaction in intercultural marriages (Renalds, 2011). The more effective the communication then the more satisfied cross-cultural marriage life.

Informant 1 said that "There are no obstacles in the family itself, but if outside the home as in the school environment of children, at the place of expenditure or in the bank at first there. In my child's school, I initially tried to communicate with his teacher in a dictionary and if there were important things, I would ask his father to write in

Japanese to his teacher, and vice versa. Besides, I also try to learn Japanese as soon as possible. "While informant 2 said that," The impact is not too big. Only about understanding and pronunciation makes us explain in understandable languages like English. By explaining the meaning or intent of using a language we understand ". Here the potential of semantic resistance occurs but they try to make it a challenge to understand each other.

When interacting with children, informant 1 said that, "I use Japanese, English and Mandarin. While his father uses Japanese and English. In order for our children to understand what we are talking about and so that our children are not afraid to communicate especially with our other families and to anyone, anytime and anywhere. Even though he is in elementary school in Japan, he feels no need for other languages because his friends only understand one language, but now they are happy to understand many languages". Meanwhile, Informant 2 said that "We use Indonesia Language and English, but sometimes in our relaxed state uses Japanese. Because we live in Indonesia and English is the language that makes us more express vocabulary and because sometimes we visit our hometown, so our child must fluently the language of his parents, it makes our children happy to help if anyone needs help about Indonesian, English, or Japanese ". According to Hall's concept that communication and culture cannot be separated. Culture is communication and communication is culture.

This data is in accordance with the predecessor's study of interaction using

the local language in which they live even though they initially speak English. As in Ladyanna's research that the language used in the marital family uses both mother tongue and national second-language couples. But in the end the family studied using only one language only Korean language. (Ladyanna , 2013). So for harmonization, these families start with the use of the language, where they live then the dominant language is used. If living in Japan, they always try to use Japan, if in Indonesia, they maximize the Indonesian language. In the end, their children are multi-lingual.

In daily interactions they do not experience behavioral obstacles, since the two studied pairs are not a priori (negative), have no prejudices based on emotions and authority and other negative traits between husband and wife. (Samovar & Porter, 1994). Thus, harmony in interaction occurs in their daily lives.

Language Used in Interaction

When you first get acquainted with other people, then it actually has made someone start with an unfamiliarity. From the research results can be known that the first time someone met with people who have a different nationality identity tends not to use their home language as a language to communicate. They choose one language that is considered to be understood by the other person and the language is English. This is because none other than English as an international language therefore English is believed as a language that can unite the community

from different citizenship identity, especially in terms of communicating.

If the relationship continues to change to become more familiar then the development of relationships began to occur. This is where everyone begins to calculate what is acceptable for the relationship. If they benefit from the relationship then they will maintain the relationship in various ways e.i. by learning the language of the other person who comes from different countries in hopes to facilitate the communication that exists between them. As an example from Informant 2 "Of course we study each other's languages. I learned Japanese and my husband learned Indonesia Language. "This is in their efforts as mentioned by previous researchers that for addressing conflicts constructively include changing perspectives and using open communication (Tili& Barker, 2015).

A residential environment is also one of a person's factors to learn a language that suits their neighborhood so they can stay in that environment. As an example from Informant 1 "Because from the start we have agreed that we will learn the language and customs we live in, but sometimes there are things that cannot be explained in a single language. In this respect we respect each other. ". Obviously, the two studied pairs have competencies as mentioned by Tili and Barker (2015) that intercultural couples' communication is primarily influenced. Additionally, self-awareness, open-mindedness, mindfulness, showing respect, self-disclosure, and face-support emerged as the most important areas of communication competence developed and used by the couples. In the studied

pair, the choice of language as showing respect to each partner. (Tili& Barker, 2015)

In doing all the activities of course there are obstacles or problems to be faced, including also in communicating. Obstacles that occur can be directly or unwittingly by informants. After doing the research, got the result that the semantic barrier is the barrier that dominates for the couples of different countries in communicating. Suppose in terms of language differences that can sometimes make a person wrong when wanting to convey an information. Therefore, efforts will continue to be done by both parties for communication can continue to run and errors in communication can be reduced. As the example of informant 2 "The impact is not so bad. Only his different insights and pronunciations make us explain in understandable languages like English".

For their children, each of these different cultures has their own way to communicate with their children. Informant 1 chose "I use Japanese, English and Mandarin. While her father uses Japanese and English ", furthermore Informant 2, "We use Indonesia Language and English, but sometimes in a relaxed situation we use Japanese". From these answers, it can be seen that although they teach different languages to their children, the cross cultural spouse will teach their children the international language such as English to their child's in everyday interaction. It is none other than to make them understand and able to communicate again well. It can be argued that this is a way for cross cultural marriage to open the way of communication within their

families. As stated by Informant 1 "So our children can understand what we are talking about and that our child is not afraid to communicate with our other families". The same thing was also said by Informant 2 "Because we live in Indonesia and English is the language that makes us more express vocabulary".

Acculturation In Cross Cultural Marriage

How culture is applied in the family, Informant 1 says that, "I grew up in Indonesia, feeling proud of the Indonesian culture I have learned and felt. I have many friends from different tribes and religions that I can respect each other. This experience makes me not afraid to live in another country. I want my child to learn and feel for himself. While in Japan, I tried to put my child into the International Society Committee, where in addition to studying the culture of other countries, can also know the culture of Indonesia through friends from Indonesia. After graduating from high school, I took my child to Indonesia until now". While informant 2 said " Because I am an Indonesian, I instill in order for my child to know and learn the culture of his father and mother and Indonesian culture must be studied because it is good for him to be a delicate native polite friendly to Indonesian culture. We are applying it in everyday interaction, we are using Indonesia Language when we spent time together". That is illustrated from this data that the acculturation process occurs in the couple's family being studied because of a cultural blend that then produces a new culture without losing the original elements in the culture. Character

and personality of the parents will affect which culture is absorbed by the child as mentioned that with good characteristics such as friendly and have a high tolerance will facilitate and accelerate the occurrence of acculturation. Unlike the case with a closed environment and intolerance will obviously be difficult for the occurrence of acculturation. Indonesian women also keep the religion of him and his children as mentioned by Yunus, Budihardjo and Hartanto's research that Indonesian women workers retain their religious practices, as well as Taiwanese nationals. (Yunus, Budihardjo, & Hartanto, 2016).

The wives of Indonesia preserve their cultural to their children. This can be seen from the efforts undertaken by wives such as from Informant 1 "I try to put my child into the International Club Committee, where in addition to studying the culture of other countries, can also know the culture of Indonesia through friends from Indonesia" and Informant 2 " By applying Indonesia Language every day to them". This is in accordance with research Renalds(2011) findings also revealed that although intercultural marriages cannot attain. This is a benefit for the mother to enrich her child's culture internationally apart from her mother's culture only.

CONCLUSION

Based on the results of research and discussion above, it can be concluded that the daily interactions in the family cross-cultural being harmonious because they have the characteristics of self-awareness, open-mindedness, mindfulness, showing respect, self-disclosure, and face-support emerged. In the studied, the spouses are

showing respect each other. It also makes them use varied language depending on where they live although there are still semantic barriers, but they do not experience behavioral obstacles such as a priori, prejudices based on emotions (trust) and authority and other negative traits (balance in power). They are free from these three obstacles. Even Japanese fathers do not become dominant in mothers who come from Indonesia. Acculturation occurs by maintaining the mother tongue and father simultaneously, as well as English so that their children still have a legacy of the father and mother's cultural values and have a sense of pride and responsibility to the heritage culture as a process of enrichment in the life of the child.

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