

Negotiating the Cultural Values in Indonesian Mixed Nationality Marriage toward Society 5.0

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Abstract

Indonesia has become integrated into the global economy. As a result, many expatriates are employed in Indonesia and married Indonesian women. This research aims to find out how is cross-cultural communication among members of PERCA (intermarriage community) toward society 5.0. The methodology of this research is descriptive qualitative based on interviews with primary sources, literature and observation and analysis based on the existing concept. This research was conducted by comparing it with previous studies conducted in other countries. The results of this research show there are diverse languages and cultures, including those of Java, Bali, and Padang used in intermarriage. This research concluded that families use both English and Indonesia language in daily activities, these women accept their fate to marry foreign men on condition that they follow their wives' religion, although in practice the husbands are not supposed to run with obedience as her. Children are educated according to their mother's religion and study in an international school with the ultimate goal of studying and working abroad such as in the United States or their father's country of origin.

Keywords: Cross-cultural communication; mixed marriage; global economy; married Indonesian women; intermarriage community.

Introduction

Indonesia has become integrated into the global economy. As a result, many expatriates are employed in Indonesia and marry Indonesian women. Although the women's meeting with the expatriate is not always because of the theme of work, there is for business meetings or other events. The number of foreign workers who work in Indonesia reached 68.7 thousand. The number of professional posts held foreign workers reached 21.7 thousand. They mostly come from China (16 thousand), Japan (10 thousand), the United States (2.6 thousand) (Hidayat, 2015). This number allows the marriage relationship

between the Indonesian citizens and foreigners. With the increasing number of intermarriages, a social organization was found by people who do the marriage interbreed. The name of the organization is PERCA, which stands for intermarriages. According to interviews with the managers, the PERCA was established in 2008 with 1,175 numbers. Hence, apart from limiting our research questions to interpretation of the state laws and the negotiation process in the immediate family, to obtain our answers we choose to analyse the work of PerCa (Abraham, 2015) and anecdotes of its members who kindly agreed to assist us with this research.

There is another organization addressing the questions of mixed-nationality marriages in Indonesia – Cross-Cultural Couples Club (C4) focusing more on the issues of the foreign party in the mixed-nationality marriage. We speak only to PerCa members as we are primarily concerned here with how Indonesians negotiate and live their transnational realities. One of the main objectives of PerCa is to inform its members on the legal matters and advocate changes in the legislations of concern to members in mixed-nationality marriages.

Intermarriage

Intermarriage in ASEAN should concern about the identity of races. The ruling elites must also manage current political and economic affairs extending into questions of supra-national identities, namely ASEAN participation and the potential influx of foreign companies and workers in the context of global trade. ASEAN seeks to integrate the very diverse region under the slogan of “One Vision, One Identity, One Community” in economic, security and socio-cultural matters along the political trend of growing regionalism in other parts of the world. As one of the founders, strategically located along the trade routes, and the booming economy, Indonesia holds the seat of ASEAN and understands ASEAN as the “cornerstone” of its foreign policy (Heiduk, 2016).

Intermarriage, according to Article 57 of the Marriage Act – Rule of Indonesia (Buchanan, 2015), which defined marriage mixture as a marriage between two people in Indonesia are subject to different laws, because of differences in nationality and one party of Indonesian nationality. According to the interviews, it was found that the majority of Indonesian women married Australian, Asian, European and American nationals. With this, the key informants in this study were women who married Australian, American and Japanese. Interaction on cultural and racial differences can be examined by focusing on how the Cross-Cultural Communication happened to PERCA members. The focus of this study is divided into three questions: 1) Which languages are used in interaction with family members, 2) How is the women's perception of their marriage? 3) How do they educate their children toward society 5.0? These questions will be discussed based on the concept of gender and cross-cultural communication.

Theoretical Framework

Intermarriages are common everywhere, but how their portraits in interaction has not been much discussed, so this paper aims to peel the materials. The study used the concept of gender and intercultural communication that comes with previous studies. Merton in (Nagaraj, 2009) sought to explain why more African American males married whites than African American females. His exchange thesis is that in the intermarriage, social and economic resources trade off against the social disadvantages of marrying into another ethnicity. Nagaraj also told about Wilson which argued that with the growth of the African American middle class, African Americans with college education and professional occupations were less likely to encounter overt racism. Jacobs and Labov in (Nagaraj, 2009), explain why in some ethnic groups in the United States like Asian-Americans, more females than males out-marry while in other ethnic groups like African Americans, more males than females out-marry. Using a one per cent sample of the 1990 US Population Census, they examined the validity of two plausible theses. Based on Merton's exchange thesis (Nagaraj, 2009), they posited that males are more likely to out-marry in communities where their economic resources are greater than females. They examined whether gender differentials in intermarriage narrowed among the middle class. They found that the results were more consistent with the prediction derived from Wilson's discussion of class and race in that intermarriage is more likely among the middle class, for whites as well as minorities. However, gender differentials were reduced only for some ethnic groups and not for others (Nagaraj, 2009).

From the cross-cultural communication perspective, this nation state identity struggle can be translated into a fusion phenomenon demonstrated in complexity of individual identities. Cultural groups are not static, but rather dynamic with values adapting to internal and external demands. Our contexts decide our perceptions and value systems, so when different cultures come into contact, coding and negotiation process takes place. Since micro-contexts differ for individuals and for the same individuals across time, their perceptions shift. For this reason, even individuals belonging to the same social group will have some of the differing values. Culture therefore is characterized by differential distribution (Aneas & Sandin, 2009).

In this research we are supported by social-exchange theory. This theory can apply in marriage proposes that there can be a trade-off between one party's economic wealth and the other's status. Social exchange theory is used to explain why people tend to marry people who are similar in terms of their educational and/or socioeconomic background (Lewis, 2012).

On other side, the evidences reveal about gender that in India, very fewer women have freedom in selection of their spouse (Singh & Goli, 2011). However, results of the present paper suggest that education and economic status are major factors contributing for women's choice in selection of spouse outside the same socioeconomic group. Marriage and spouse selection choice for India is low among north and central India states; this could be mainly because of poor socio-economic status of states in general and women in particularly (Luther & Rightler-McDaniels, 2013). That condition in India is different from the women in Indonesia who have the freedom to choose a partner. However, indoctrinated about religion are chosen so that the pair may be of any race, but religion should be the same. Thus typically, these women will demand the same religion as a condition of marriage.

Some of researchers have seen the problem in cross cultural communication such as representations in entertainment media are problematic since it can stigmatize interracial relationships and, according to social activist bell hooks, teach viewers "that curiosity about those who are racially different can be expressed as long as boundaries are not actually crossed and no genuine intimacy emerges" (Luther & Rightler-McDaniels, 2013). If other media forms are also presenting problematic representations of interracial couples, the socially constructed derision toward interracial mixing is aided and White privileging is maintained. Since past research has indicated that Black/White interracial relationships tend to be portrayed as the most problematic (Luther & Rightler-McDaniels, 2013).

By looking at these results, we can see the potential problems between those who perform mixed marriages. However, with the permanence of marriage that occurred in the informants is necessary to find out how they cope with communication problems and cultural happened. Nonetheless, presence of foreign companies and products as well as modern telecommunications have opened Indonesian society to cultural values

from across the world impacting consumer tastes as well as values of sexuality (Webster, 2015)

Society 5.0 is a society built on community 4.0, which is designed to create a prosperous society that is centred on people. Society 5.0 requested "advancing the potential of individuals with technology in encouraging the improvement of the quality of life of all people through super-smart societies" (Gladden, 2018). which emerged, produced, as a consideration of the application of the Industry 4.0 concept. and its effects (Ferreira & Serpa, 2018).

Material and Methodology

The methodology used is descriptive qualitative based on interviews with primary sources, literature and the observation and analysis based on the existing concept. This research was carried out by comparing with previous studies conducted in other countries. Interviews were conducted in groups to explore their experiences and feelings in marriage interference. Their answers were recorded as data and validated with existing literature. Information is reduced to the selected data according to the needs of research. The selected data are determined based on the country of origin of the informant who became her husband. In addition to the interviews used as the data, the results of previous research are compared in the analysis. Meanwhile, data from the government and the news media are added to material for this study so that it can be used for analysis to get the conclusions.

Data collection for this study has three sections – background/demographic information, legal framework, and cultural negotiation process. In the first section we look at websites and conduct a demographic survey of PerCa members to provide organizational and sample context to our analysis as PerCa maintains only the very basic data about their members. In the second section we reveal the laws that impact persons in mixed-nationality marriages. We examine the websites of PerCa and other sources (online newspaper articles and Living in Indonesia – A Site for Expatriates) to identify specific legal concerns and changes over time. We then conducted the interview with PerCa leadership to confirm our findings. In the third step we conducted semi-structured individual interviews with 5 PerCa members to reveal key concerns when starting the mixed-nationality marriage and the negotiated result. We included some of these questions in the demographic

survey to test the validity of our conclusions on a larger sample. Examination of online material and interview with the leadership was conducted first, followed by exploratory interviews with the members.

In our opinion, this is good objects for analysis of such questions on transnational identities and state-society relationship related to mixed-nationality marriages, i.e. marriages where one partner comes from a different country. Mixed marriages (between different denominations, ethnicities, races within or across national borders) have been intensively studied by various disciplines. Fascination stems from the role of mixed marriages as “factors of social cohesion and dissolution” revealing degrees of competition between different social groups (Vollhardt, Migacheva, Migachev, & Tropp, 2009). Through history, with opportunity for encounter arising from migration, mixed marriages have been practiced and prohibited in efforts to control societies. This control usually comes from the state, the family or the clerics with shifting perceptions in the society on the institution of the mixed marriage under their influence (Dumănescu, Mărza, & Eppel, 2014).

Data collection of qualitative descriptive studies focuses on discovering the nature of the specific events under study (Lambert & Lambert, 2012). Thus, data collection involves minimum to moderate, structured, open-ended, individual or focus group interviews. However, data collection also may include observations, and examination of records, reports, photographs, and documents. Data analysis of qualitative descriptive research, unlike other qualitative approaches, does not use a pre-existing set of rules that have been generated from the philosophical or epistemological stance of the discipline that created the specific qualitative research approach. Rather, qualitative descriptive research is purely data-derived in that codes are generated from the data in the course of the study.

Like other qualitative research approaches, qualitative descriptive studies are generally characterized by simultaneous data collection and analysis (Oktafiani, Ramli, & Kurniawati, 2014). It took nine months for this research to conduct interviews, collect supporting data and perform direct and indirect observations in everyday life of women who are in mixed marriages. Analysis continues to run concurrently with data collection.

Resultss and Discussions

From the interviews, we found the data in this study to complete the research questions. There are three categories that tell the story of how cross-cultural communication occurs among women as PERCA members in mixed marriages, such as:

The language in interaction within family members

The language used by the father and mother is English, while in interaction with children the mother uses Indonesian language and even the language spoken in the mother’s region of origin such as Balinese or Javanese language. While the father and children uses the native language of the father, namely English if he comes from America and Australia, or Japanese language if he comes from Japan, in day-to-day activities. This is different from other research on intermarriage conducted in French. The results of the research show that African immigrants have a very good grasp of French language before migrating to France. For example, 80 per cent of our African samples indicate that they speak French before migration, while only 52 per cent of non-African fall into this category. Indonesian mothers speak not only Indonesian language but also languages in their region of origin such as Java, Padang and Bali.

In the first two years, the children got confused because there are many languages to speak. For instance, a child did not want to talk at all because there are too many languages switching on his brain. In the school, the child is recommended to choose only two languages. Usually the mother will be asked to choose English and Indonesian only. For the informants who live in Javanese environment; principle of harmony is their culture. In Javanese Cultural Values (Rianingrum, Sachari, & Santosa, 2015), the Javanese people have characteristics that can be formulated as the Principle of Harmony and the principle of honor. In a marriage relationship in Javanese culture, husbands and wives must show affection and love to one another. In addition, the wife must also show respect to the husband, because the husband is considered older than his wife. However, while living a married life, the role of the wife is stronger than the husband.

Mixed-nationality marriages in Indonesia can be assumed to arise through contacts as people travel to and out of Indonesia on international assignments, to gain education, as

tourists, and so on. While some subjects in a mixed-nationality marriage reside abroad, of particular interest to us today are marriages unfolding their lives in Indonesia. The state does not systematically track the number of foreign spouses in Indonesia or the total number of foreigners in Indonesia. Reports on the total number of foreign spouses who hold Indonesian nationality are also not available. Hence, our analysis of Indonesian transnational identities must refrain from questions of impact. Moreover, in our case, state laws are available to the public in the Indonesian language, a limitation for a multi-national research team addressing the subject without a research grant. Similar challenge arises when trying to examine the public opinion. Different media operates in Indonesia in either English or Indonesian and generally the subject is rare.

Other study has been conducted in France. One special feature of immigrants in France is worth noting as most African immigrants, especially those who are well educated have a very good grasp of French before coming to France. French is the official language in former French colonies such as Sénégal, Mali, and Côte d'Ivoire after their independence. For Arab countries which are also former French colonies such as Morocco, Tunisia and Algeria, however, French is no longer the official language since their independence but is still spoken for everyday purposes. In Morocco and Tunisia, French is still used starting from the primary school. Most of secondary education is taught in French, while almost all the tertiary education is taught in French. To study French as a second language is, nevertheless, compulsory. In addition there are private schools which provide complete French education. At tertiary level education in Algeria is still given mainly in French (Meng & Meurs, 2006). In Indonesia, English is the main language for International School, while daily activities use Indonesia Language (*Bahasa*).

Perception of women citizen about their marriages

The woman consider the wedding as her destiny or fate. She initially tried to marry a man of destiny fellow Indonesian but she could not refuse when she finally had to marry a foreigner. She tried to adapt to the culture of her husband, but she asked her husband to follow her religion, namely Islam. There was a slight adjustment problem in the marriage. The woman claimed that the first two years is a difficult time for her to

adjust to culture and communication. Thereafter, they have started understanding each other as the husband is not very religious as she had hoped.

Abraham described the impact of engagement in Indonesian cultural organizations of children of immigrants on their transnational identities. We have already discussed another example of *Ajeng Bali* currents against influences from Java in the West. These analyses point out that Indonesian trans nationality plays out at both the state and social levels, in Indonesia and abroad. The state withholds from transnational identity projects for economic and political reasons. Yet, the Indonesian society, including the political elites, adopts and adapts foreign values when exposed to an international community albeit often with a concern of continuation of a distinct Indonesian identity (Abraham, 2015).

By examining mixed-nationality marriages in Indonesia, useful in understanding a society's relationship to the other, we shed additional light on the state and societies' relationship to its transnational reality. Working from the concept of nation-states as regimes juggling between subnational, supranational and transnational loyalties to maintain themselves, and its cultural communities as dynamic rather than static, here we investigate how Indonesian state and its society react to mixed-nationality marriages. We contribute an understanding of the state's position towards mixed-nationality marriages. We also describe the negotiation process between the national and foreign subjects. Our analysis shows that the state treats the union restrictively foreign unless Indonesian citizenship is adopted, whereas union is negotiated between the local and the foreign community around a key set of values – such as language, religion, and education.

Educate the children of intermarriage toward society 5.0

The woman teaches children to Islamic Religion such as prayer and fasting, even if their children are still questioning why they should follow the Islamic religion. This can be understood because some of nation do it. Packouz (Packouz, 2005) warned against the dissolution of Jewish values through intermarriage. This is an example of clerical engagement against mixed marriages to preserve religious purity. The husband decided that children have taken schooling in international schools and communities of origin in accordance with his father. If the father is Japanese, they would study at the International School of Japan, and so would

children whose father is American or Australian. They will study up to high school in Indonesia and will continue studying outside the country. It could be the father's country of origin or in other country like America. They think that their children have better social relationships that are international. Although sometimes some children want to study in Indonesia, their mother tends to send them to study abroad. Even there is a mother whose husband is from Japan; they send their children to high school in Japan. That way their children will be able to compete in society according to their perceptions.

For women who married Japanese, their children are taught to follow the Indonesian and Japanese cultures since they think they may someday again spend time in the country of their husband. Women who married Australian and American do not think of their husband returning to their country of origin as their husband also does not want to do so shortly after his retirement.

Being factors of cohesion and dissolution, mixed marriages also played a role in the social engineering efforts in the Indonesian territory. While there is no comprehensive body of research that investigated shifts through history, several examples shed light on shifting attitudes. Mixed marriages in medieval Bali were practiced for "pragmatic" reasons as summarized by the researcher from the previous investigations. During the colonial rule, intermarriage was allowed, with local women being Christian; Van Der Kroef in (Tan, 2016), said that men who married local women were usually denied repatriation. The colonial ruler's strategy, therefore, was quite the opposite, to maintain power not by forming marriages in the local community, but by discouraging them. While mixed marriages were practiced until the 1970s between different groups, according to the Marriage Law of 1974 (which practiced until today). The law prohibits inter-religious marriages. The Marriage Law of 1974 appears to be the state's attempt to manage the primordial by maintaining cultural traditions and cohabitation through religious segregation. This history demonstrates the centrality of religion in marriage negotiations between members of different cultural communities (Tan, 2016)

This subject is likely rare as the number of mixed-nationality marriages is small compared to the total number of marriages registered in Indonesia. While we do not know the number of mixed-marriages in Indonesia, the state does release reports on the number of foreign workers

in Indonesia. Based on the records from the Manpower Ministry as reported on the website Living in Indonesia – A Site for Expatriates (a community project seeking to inform foreigners) the number of foreign workers in Indonesia was 68,500 in 2014. Most of them came from China, Japan, South Korea, India, Malaysia and the United States, and most of them worked as professional workers, consultants, and managers. This number remains relatively stable over the years. According to the summary of the BKPM (Investment Coordinating Board), 0.5% of the total workers are foreign nationals (close to 74,200 workers). The informants in our research married Japanese, Australian, and American.

Conclusion

This study concludes that the families use English and Indonesia language in daily activities. Women accept their fate to marry foreign men on condition that their husband follows their religion, namely Islam, although in practice their husband is not supposed to run with obedience as Muslims. Children are educated according to their mother's religion and study at an international school with the ultimate goal of studying and working abroad such as in the United States or the country of their father. That way their children will be able to compete in society according to their perceptions.

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