

Intercultural Marriage in Madura (Marriage of Kyai and Non-Kyai Descendants in Sampang)

¹Nikmah Suryandari, ²Mukmiroh Nurani

Prodi Ilmu Komunikasi FISIB Universitas Trunojoyo Madura, Bangkalan, Indonesia.

E-mail: ¹nikmahsuryandari@trunojoyo.ac.id, ²mukmiroh.n@gmail.com

Abstract: *The purpose of this study is to explore aspects of intercultural marriage communication and identify potential cultural-related conflicts in an intercultural marriage as well as to uncover some conflict resolution strategies applied by intercultural couples to overcome this problem. The research was conducted in Sampang Madura. In-depth interviews were conducted with three intercultural couples. This research was conducted in the city of Sampang, Madura, which has a very strong sense of religiosity. Kyai is one of the central figures in social life in Madura. This strategic position has made the figure of a kyai one of the main opinion leaders in Madura. As a community leader, how is the marriage between kyai and non-kyai families? The intercultural couples in this study are husband and wife who come from a kyai family cultural background with a non-kyai partner. The interview data were then analyzed using a data reduction process to synthesize the meaning and essence of the participants' experiences.*

Keywords: *intercultural marriage, Madura, kyai*

INTRODUCTION

Marriage requires couples to communicate their thoughts and feelings to each other. The main problem for cross-cultural marriage is related to communication. This statement clearly shows the importance of a form of communication between cultures. Dyadic communication in marital relationships, is a special type of interpersonal relationship. Marriages between people from different cultures have long been a part of history of Madurese.

Cross-cultural marriage is a fact of life that can happen anywhere. In a multicultural country like Indonesia, the opportunity for special research in intercultural marriage is very potential. The focus of this paper is to explain

that cross-cultural marriage does not only occur because of differences in ethnicity, nationality, and so on. Cross-cultural marriages also occur within the same ethnic sphere, but with different backgrounds in religious knowledge and socio-religious status in the community. This is important because the position of religious leaders in the Madura region has a strategic position in society. With this position, marriages from among the kyai are usually carried out with other kyai families. So that when there is a marriage between kyai and non-kyai families, it can also be categorized as a cross-cultural marriage.

In the matter of marriage between kyai and non-kyai families, several factors cause a person to choose a life partner

with different ancestral backgrounds, including love for a partner, strict family rules so that it is violated. In connection with the choice of a partner with different cultural and religious backgrounds, this intercultural couple is experiencing pressure from both family and social circles. Some of the consequences received by children who violate these family rules include not being recognized as family members and are considered to have a different social status from the extended family.

In kyai families, boys are generally freer to choose their life partners or accept matchmaking from the family. Parents (kyai) do not force matchmaking as is done on girls. However, the freedom of male kyai boys in choosing a partner must pay attention to the criteria determined by the family.

Marriage through the matchmaking of kyai's daughter is still common among the Madurese community. This is shown when the kyai's daughter grows up, "the kyai" will wait for the proposal from the man who deserves to be the husband of the kyai's daughter. Even parents sometimes force and find a mate. The mate that is usually found can come from the kyai's family or the best student at the hut.

The problems in this study are: (1) aspects of intercultural marriage communication, (2) potential conflicts in intercultural marriage, (3) intercultural conflict resolution strategies.

Based on the research conducted by the researcher, there is intercultural research that has previously been conducted. The first research was conducted by Rostini Anwar and Hafied Cangara (Anwar, 2016) regarding the barriers to intercultural communication that occur in marriage and divorce. This research was conducted on Javanese and Papuan ethnicities in the city of Jayapura. The results of this study found that there were several communication barriers and

clashes which included obstacles regarding differences in thinking frameworks, perceptions between partners, and language differences. Another obstacle that arises is the existence of language differences and misunderstanding of non-verbal messages. This misunderstanding is due to cultural differences between couples. This triggers conflict in the context of the interpersonal relationship between husband and wife. This conflict can occur in a harmonious Javanese Papuan married couple or those who are divorced.

According to Anwar and Cangara (Anwar, 2016) in this study, communication barriers that occur between Javanese and Papuan ethnic couples from the aspect of differences in frame of mind are caused by differences in levels of education, experience, and mobility. The communication barrier from the perception aspect was mostly due to most informants feeling that their perception of their partner and extended family was influenced by the stereotype elements that existed in their two cultures.

This study also found that the language factor often triggers a conflict between Javanese and Papuan ethnic couples. This is due to a misunderstanding of words. The choice of words in everyday life often creates conflicts in the form of psychological power that have an impact on the household. This happens to verbal and non-verbal messages that have different meanings between the two ethnicities.

The second research on intercultural mixed marriages was conducted by M. Masyhur Abadi entitled Cross Marriage (A Model of Cultural Integration between Chinese, Arabic, Indian, Javanese and Madurese Communities in Sumenep Kota (Abadi, 2007) (2007). The findings of this study indicate that cross marriage is one important aspect of the adaptation process. This case in the marriage in Sumenep

proves that an inter-ethnic intermarriage is a form of intercultural assimilation of various ethnicities which has a significant effect on the process of acculturation and cultural assimilation in various aspects of life. This research shows that intercultural marriage between “ethnic and racial groups” that has occurred naturally for a long time has become a driving force for cultural assimilation in every aspect of community life in the city of Sumenep. The occurrence of tolerance and harmony in this city is natural and not engineered. This condition occurs because of the awareness and life experience of its citizens in responding to cultural diversity and making it the basis for the formation of the cultural unity of the city of Sumenep. Research on marriage was conducted by Suryandari (Suryandari, 2019) and Rinawati (Rinawati, 2017)

Referring to the previous research above, research on intercultural marriage in Madura is different from the aspects of the focus of the research as well as the theoretical studies used as the main analysis. This research will use the theory of interpersonal communication in the context of intercultural marriage in Madura. The focus in research on intercultural marriage in Madura is more on differences in the cultural aspects of married couples. The difference in cultural aspects is not only due to the concept of differences in ethnicity, religion, belief, but more to differences in the socio-cultural status of each partner which allows conflicts to occur.

Family communication is one of the important aspects in preventing domestic violence. According to (Rinawati, 2017), domestic violence is often not revealed to the surface. This is of course caused by many factors such as the assumption that violence experienced by women is due to women’s fault. Another factor is the notion that the violence that occurs is a disgrace that must be hidden from the

outside world. Also, there is the fear of victims of violence to report the violence they experience due to the threats they receive, causing much domestic violence not to be revealed to the surface. Couples with different social status have the potential to cause domestic violence.

Husband and wife with different backgrounds of social status, can be analyzed with the concept of intercultural communication and self-disclosure. Self-disclosure is the act of revealing details about ourselves to others. The topics of disclosure range from superficial details to very private, sensitive, and personal information (Devito, 1997).

Intercultural communication

According to Alo Liliweri (Liliweri, 2003), intercultural communication is an interpersonal interaction and communication carried out by several people who have different cultural backgrounds. Intercultural communication is a situation that occurs when the sender of the message is a member of one culture and the recipient of the message is a member of another culture. In such circumstances, the participant is faced with problems that exist in a situation where a message is encoded in one culture and must be encoded in another culture.

Conflict

Researchers have defined conflict communication in many different ways (Putnam, 2006). Three types of conflict message forms appear to be these: conflict as negative events; conflict as positive versus negative behaviors; and conflict as strategic orientations. According to Devito (Devito, 1997), there are several strategies in dealing with interpersonal conflicts, namely Avoidance active fighting strategies, Win-Win Strategies, Face Detracting, Verbal aggressiveness, force, and talk strategies.

Intercultural Couples Self Disclosure

Self-disclosure is the act of revealing details about ourselves to others. Self-disclosure can reveal many things about oneself which can be seen through facial expressions, posture, clothing, tone of voice, and non-verbal cues. Self-disclosure is more common in two individuals in the context of interpersonal communication relationships. An individual's self-disclosure can determine the stage of a person's interpersonal relationship with other individuals. This stage of interpersonal relationships can be shown through the breadth and depth of the topics they talk about.

According to Adler and Rodman (Adler, R.B., and Rodman, 1991), this type of communication can be seen from four concentric circles where each of these circles represents a different type of communication. The first level of self-disclosure is Kliches (Cliches) which is the outermost part of the concentric circle. This cliché is part of the response to the individual's social situation. This cliché is the shallowest or weakest stage of self-disclosure, because at this stage, although there is openness between individuals, there has not been any interpersonal relationship. At this stage, the individual communicates just pleasantries as a form of politeness. The second level of self-disclosure is facts. At this level, not all individual statements in the form of facts are part of self-disclosure. However, several categories of facts fall under self-disclosure, namely facts that are important in nature, disclosed intentionally and these facts are not yet known by other individuals. At this stage, the facts revealed by the individual are information about other people outside of themselves.

The third level of self-disclosure is an opinion. At this level, the individual expresses what is in his mind. Self-

disclosure is made by individuals to other individuals in the form of statements of ideas or opinions that occur in close relationships. The fourth level of self-disclosure is feeling. This fourth stage is almost the same as the opinion stage but has several fundamental differences. At the level of self-disclosure in the feeling stage, the expression of feelings by individuals is more based on what is in the individual's heart or feelings. Everyone may have the same ideas, ideas, or opinions, but the feelings or emotions that accompany these ideas or ideas are different. Any relationship that calls for deep and sincere interpersonal encounters must be based on an open, honest relationship with deep feelings involved.

Self-disclosure is the process of making oneself known to others, allowing oneself to be felt by others. Self-disclosure has been an important part of interpersonal communication for about two decades. Two types of self-disclosure, intentional and unintentional, were described by Jourard first in 1964, then reformulated in the 1971 edition of *The Transparent Self*. when expectations and roles are different, it requires discussion and awareness of each partner. it is important to find the right fit and self-image for their partner. There are indeed differences in the patterns of self-expression from culture to culture. It is generally agreed that women use less self-expression than men. Perhaps missing is a set of Johari Windows which graphically depicts the number of open, blind, hidden, and unknown areas of disclosure that represent culture. Such a model can help partners in two-cultural marriages to understand the patterns of expression in their partner's culture and can also help in depicting idiosyncratic patterns of culturally recognized ones.

Intercultural Romantic Relationships

One of the main problems facing any

discussion of marriage between people of different cultures is the inconsistent and overlapping terminology found in the literature. The term marriage is relatively clear. Marriage can be described as "... a type of interpersonal relationship which is culturally significant enough to be governed by law". Marriage can also be described as "... a process in which two people learn to live together and adapt each other to work towards common goals and achievements"(TSENG, 1977).

One of the first questions an intercultural couple is usually asked concerns the circumstances in which they met. These questions are usually related to opportunities, timing, availability, and specific issues that only the partner in question can understand. Besides, love of course plays an important role. Several researchers (Gao, 2001) , Ting-Toomey have discussed the concept of love in the context of intercultural and intercultural romantic relationships. According to Gao(Gao, 2001), love characterizes romantic relationships that cross social, cultural, and national boundaries, even though their meanings and functions can vary from one relationship to another and from one culture to another.

Research themes that are often studied in intercultural romantic relationships are issues of adaptation and decision making(TSENG, 1977), Finnish-Russian marriage (Jääskeläinen, 2003), motivation(Chen et al., 2005), satisfaction (Foeman & Nance, 2002), inter-racial relations (Troy et al., 2006), and intercultural counseling and therapy(Molina, B., Estrada, D., & Burnett, 2004)

Studies on intercultural couples reveal that their relationship is more complicated because both partners go through a relationship that is equipped with a different set of rules; different values, habits, and points of view, different ways of relating, and different ways of

resolving their differences. Any type of marriage can run into difficulties, but the issue of intercultural marriage is said to be unique. The impact of traditional marriage rules and unwritten prohibitions in certain cultures is one of the factors that are vulnerable to conflict in the inter-cultural relations of husband and wife. Constraints in many intercultural marriages tend to be associated with increased anxiety and uncertainty

METHOD

The type of research is descriptive qualitative with the purpose to describe the process of interpersonal communication in marriage between cultures in Sampang. The research was using qualitative approach which is expected to be able to produce a description of the speech, writing and behavior that has been observed from an individual, group organization specified in a context of "setting" that studied from the angle of view of the whole (Ahmadi, 2014)). The subject of research is the couple husband and wife who came from descendants of kyai and non-kyai. Data collection technique in this study were carried out through observation, in-depth interviews, and documentation. The determining informants uses purposive techniques, which based on arguments or certain considerations that are tailored to the objects of the study(Pawito., 2007). In this case the researcher tries to outline a deep understanding related to a social reality from the actor's point of view, interpreting the meaning behind the data observed by the researcher(Zakiyah & Yulianti, 2020).

RESULT AND DISCUSSION

Overview of Intercultural Marriage (Offspring of Kyai and Non-Kyai)

In a general wedding, intercultural marriages between kyai descent and non-kyai descent in Sampang are

differentiated into two categories, namely the first husband came from descendants of Kyai, wife of a descendant of non-kyai, being the second is the wife who came from descendants of Kyai husband of descendants of non-kyai. The second category has character and characteristics are different in each pair. Marriage to the first spouse (wives of kyai descent, non-kyai descent husbands) occurs because the husband comes from a non-kyai family and is considered less by the habits of the local community to match daughter kyai with fellow family kyai. The couple first is at the beginning of the wedding does not receive the blessing of a family of women, because of the prospective husband considered less appropriate when paired with the daughter of kyai such. Party men considered having the character of a bad (drunk) in the young. Family party women less agree marriage is not due to a factor of economic, but more to the habits prospective husband. This was expressed by S (2nd informant):

“Not because of the prospective husband and my people who do not have, but because of the embarrassment of mas MAR who love drunk, fear not to be priests both in the family“

In the second couple, the sons of kyai have more freedom to choose their partners, while still paying attention to several family provisions. Conditions are such originating from the family well, having morals commendable and terms are good in general. On the first that often arise conflicts are mostly large because of factors contribute interference her great family in their family problems.

Informants' Profiles

MAR is a husband who is the first informant in this study. MAR comes from a family of non-kyai who has undergone

marriage for 19 years together with S (wife) who comes from a family kyai. MAR is the father of 4 children the result of marriage with S. In daily life, MAR is an artist who produces works in the form of relief sculpture decoration that is used in the purpose of performance art, and celebration more. The second informant was S (wife), a daughter of a well-known and influential kyai in Sampang. S is the third of five children. As the daughter of kyai, Informant S was educated in the discipline of the science of religion. S is the daughter of a kyai in Sampang, the owner of the DF pesantren. The third informant is HR (husband). HR is one of the sons of US kyai and nyai HA from Sampang. HR married with H from a non-kyai family. H is the wife 's selection of HR itself without any process of matchmaking as generally son kyai. HR married with H as a factor in love. Informant 4 is H who is the wife of HR. H came from an ordinary, non - kyai family whom HR married for reasons of love. As a woman from among the common people (non - kyai), H feels lucky to get a mate from the kyai's family, other than for reasons of love.

Factors Causing Intercultural Marriage Differences in the roles of men and women in intercultural marriages

In the case of this study, boys from kyai families have a different position from girls. Kyai child male relatives are entitled to choose a mate who likes still with consideration of the magnitude of certain families. This is different from the female kyai children who are usually arranged by their parents to decide, even when they were very young. The role of parents is very dominant makes children kyai women tend to be passive in carrying out choosing a partner. In contrast to male kyai children who have the freedom to choose a mate based on their wishes with certain conditions in the family. The term couples usually they choose must come

from a family of kyai, people who are respected, and community leaders.

Conflict and resolution in an intercultural marriage

The conflicts that often occur in intercultural marriages in Madura are usually related to problems with extended family or friends. In this study, several couples experienced conflict because of problems with extended family or friends. Sometimes a great couple's relationship with their family is going well, sometimes it can be unpleasant. Some extended family members tend to interfere in this cross-cultural couple's marriage. For cross-cultural couples in Madura, this can still be tolerated, as a form of dynamics in the household. While there are couples who think things have violated the privacy of the partner. For the above problems to be overcome, according to the informant's research the key is to maintain communication and an open mind. Empathy, trust, and flexibility are also important to keep these problems from upsetting the balance in a marriage.

This is in line with the opinion of Hafied Cangara (Cangara, 2002) which explains that the function of communication in the family is to improve relationships between humans, avoid and overcome personal conflicts in the family, reduce uncertainty, and share knowledge and experiences with others. Communication within the family can improve human relations between communicating parties. In family and social life, a person can find it easier in life because he has many friends. Through communication within the family, good relationships can also be fostered, to avoid and resolve conflicts between family members.

Discussion

The purpose general of research is to reveal the problems of culture that are

present in the relationship pair between cultures. The data collected was analyzed by qualitative. Before answering the research questions, the transcript was read over and over to find out the depth of the data. This part of the qualitative analysis has also been described as meaning categorization and simultaneous condensation (Kvale, 1996). The research is to use the analysis of qualitative Miles and Huberman (Miles & Huberman, 2019), which means that through the various stages of working with the transcript of the interview, categorization early, and the reduction of data by way of encoding. Encoding of this, the level of which is very common, says as a step first towards organizing the data into the meaningful category. After sorting through the categories, I decided which categories were recurring and central, and which were less significant. After that, I understand the data from the perspective of the more extensive and use the perspective of theoretical was established to explain the findings of the study.

Studies on intercultural marriages couples revealed that they happened to be more complicated because both couples undergoing relationship with a set of rules that is different; the values are different, habits, and the angle of view, a way that is different in a related one each other, and how that is different to resolve differences them. Marriage what else can run into trouble, but the problem of marriage between culture is said to be unique. Impact of the rules marriage intercultural and prohibition in the culture stable and traditionally provided, while not any obstacle in many marriages between cultures tend to be associated with an increase in anxiety and uncertainty about making choice, as well as increase the opportunities for error or selection that is not practical). While Tuomi-Nikkula (Tuomi-Nikkula, 1989) suggest any relationship between cultures

through the process of adaptation (the theory of stages of acculturation), Oksa-Walter (Oksa-Walter, 2004) combines the process of acculturation with the stages of the relationship between culture, namely the phase of admiration, life every day and routine, crisis, and objective adaptation.

There are several things universal in marriage (apart from long-term concepts and success), in two-cultural marriages. Following this, some things possibly happen in marriages between cultures: 1. Married with someone from a culture other means to get married to a culture that too. Lack of interest was communicated or assumptions partner that the partner is not bound by culture to pose a problem that worst. Because behavior is a product of culture when the culture was to be raised, discussed, and appreciated (if not shared) by both sides of the parties. 2. Awareness will be differences in culture must appear before a sensitivity and appreciation can be developed. Differences in culture are this which makes the fabric of the wedding more varied, interesting, and richer. Differences in culture can be the basis for a lot of interaction constructive that helps both the couple to clarify expectations and to express feelings is verbal. 3. Miscommunication in marriages between cultures can be minimized if the pair can be ruled out factors of differences in the background behind social culture and they have. 4. Communication about the differences in culture (in the form of perceptions and values) should be part of the continuing of the marriage between cultures. So that communication is effective, skills such as listening to the meticulous, a question which does not take sides, and disclosure of the wise is very necessary. In short, the marriage of two cultures is recognized by researchers in several disciplines of science as distinct from marriage by partners in culture are

the same. Investigating how different it was just started, borrowed from the study of marriage as a process.

CONCLUSION

In intercultural marriages in Madura, the aspect of communication that often arises is communication with extended families, which is partly due to the initial factor, namely disagreement with the intercultural couple's marriage. Despite the resolution of conflicts by couples with their families, quarrels or minor conflicts often occur in these intercultural households. Approaching two-cultural marriage as an important factor in satisfaction and conflict resolution in intercultural marriages has yielded useful insights, as seen in the example of adjustment in marriage. Further research for further exploration of self-disclosure and decision-making power in intercultural families is needed. On a practical level, the guidelines emphasize better cultural awareness and communication skills in intercultural marriages. The most important thing is also the awareness that communication is the essence of intercultural marriage.

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