

## **FAMILY CORRESPONDENCE IN BLENDED WEDDED COUPLE AMONG PALEMBANG AND AUSTRALIA**

Nabila Finka Maulidia<sup>1</sup>  
Dion Tira Erlangga<sup>2</sup>  
English Education

[nabillamldya@gmail.com](mailto:nabillamldya@gmail.com)  
[diontiraerlangga@gmail.com](mailto:diontiraerlangga@gmail.com)

### **Abstract**

The manner in which every individual correspondence relies upon culture: language, rules, and standards of each. Culture has the responsibility for all informative way of behaving and implying that everybody has. Correspondence troubles looked by the people involved are brought about by contrasts in their separate social assumptions. Contrasts in social assumptions can prompt lethal gamble, one of which is a misconception. In intermarried day to day life there will be a misconception of intercultural correspondence, which includes all relatives. This present circumstance can prompt a consent to remember one culture that will rule or create another culture which is a combination of the two societies, or even the two societies can go all together. This study discusses family correspondence in blended marriage couples among Indonesian and Australia. This exploration completed is intended to find out and dissect the negotiation of self-personality in cooperations, peace promotion intervened by face correspondence in mixed marriage cases among Indonesia and Australia. Utilizing progressed exchange hypothesis and emblematic cooperation hypothesis. In this review, the creators utilized a meetings, documentation. Information got shows that care: Tolerating of new societies, as far as language utilizing both language, nature (Australia: Independence Indonesia: collectivism). Mindlessness: Generalization, point of view, building resilience, managing propensities, opening up to acknowledge another culture.

**Key words:** Blended Wedded, Correspondence, Family

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### **INTRODUCTION**

Essentially a correspondence will be perceived in the event that what is conveyed can be well received. In wedded couples of various identities, social, language is a simple comment (Yudha & Mandasari, 2021). Anyway whether the comprehension of language had is something similar. This is much of the time a distinction in language and importance in passing an assessment which eventually can lead on to struggle, issue, viewpoint in blended marriage life (Yulianti & Sulistiyawati, 2020). Once in a while relationships with similar residents will likewise encounter clashes (Febrian & Fadly, 2021). Particularly in an alternate marriage ethnicity. Each marriage with various residents can possibly have point of the issue, struggle or issue is values, food, and drink, sex, male-female jobs, time, spot of home, legislative issues, companions, answering pressure and struggle, sickness and enduring, ethnocentrism, the expatriate mate, adapting to death or separation (Adelina & Suprayogi, 2020).

Accidentally, when the marriage occurred, a contention arose (Nindyarini Wirawan, 2018). The struggle can happen due to contrasts that are claimed, too as different things that can block the cooperation of correspondence in their wedded life (Al Falaq et al., 2021). Then, at that point, the intermarried couple will feel OK with what they have, they make and offer the principles of their relationship and afterward comprehend that their relationship is

a relationship that has an alternate social foundation (Setri & Setiawan, 2020). Blended marriage will search for things that are thought of as significant for the relationship, they like to fabricate their own connections as opposed to searching for direction or guidance for intermarriage couples.

When mixed marriages are bonded like a marriage, then they will determine the language they will use, a suitable place to live for the results of the mixed marriage, they will also determine a belief and value they will take (Kardiansyah, 2019). When they want to make choices between the two cultural, they need to more concerns and choose wise because it can cause problem to one and another (Sartika & Pranoto, 2021). Not only think about their marriage but also they need to think about their big family if they're still don't know which cultural they want to choose to belief or it can make one of them ignore to their own cultural values (Cahyaningsih & Pranoto, 2021).

Based on the author's observation on mixed marriage in Lampung, there were several obstacles in communicating. There is a disagreement on how to dress, for example, a husband who has an Australian wife wearing slightly revealing clothes when attending recitation events and not wearing the hijab, and that causes problems in culturally different marriages (Ivana & Suprayogi, 2020). which actually can still be tolerated because of the cultural differences between Indonesia and Australia which is part of his wife's way of expressing herself and her own culture (Nurkholis et al., 2022). It makes for a very long debate between husband and wife who have cultural differences and lack of communication with each other to discuss these issues. Not only in dressing, how to eat is also a thing that can spark debate, but Indonesia is also accustomed to eating using hands while western always uses spoons and forks or knives (Suprayogi, 2019). Patterns and lifestyles also don't escape the cultural differences that are very significant between Indonesia and Australia, such interpersonal communication barriers are also felt by many intermarried couples in Indonesia who are married to foreign nationals (Puspita & Amelia, 2020), especially countries that have low context communication and high context communication. As (Nurmalasari & Samanik, 2018) stated that countries with low context communication such as America, Europe, and even Indonesia is a country that is visited by many foreign citizens because of the tourism sector. For this reason, the interest in a cultural exchange in the marriage process is enormous. Australia also like Indonesian culture and it's people.

## **LITERATURE REVIEW**

Social variety enormously impacts the manner in which these individuals convey (Al Falaq & Puspita, 2021). Albeit the face is a widespread idea, there are different contrasts that address their separate societies. (Purwaningsih & Gulö, 2021) asserted that the requirement for faces is available in all societies, however all societies don't deal with these face needs similarly. Chime Toomey accepts that countenances can be deciphered in two ways: consciousness of appearances and the requirement for faces. Face concern is connected with both one's face and the substance of others (Fakhrurozi & Puspita, 2021). There are personal circumstances and the interests of others. A model that can be utilized is the means by which when we meet individuals with various societies generally attempt to keep up with the picture and be affable so as not to outrage others. While the requirement for a face (face need) alludes to the division of independence inclusion. For instance, there are a few societies that could do without to rely upon individuals or different societies, so the appearance or face that looks oblivious or couldn't care less about others.

## CROSS-CULTURAL COMMUNICATION

E.B. Taylor, an anthropologist, gives a meaning of culture as something complex that incorporates information, convictions, workmanship, ethics, regulation, traditions, capacities and propensities procured by people as citizenry. He even said that culture incorporates all that is acquired and gained from regularizing standards of conduct implying that it incorporates all means or thought processes, feeling and acting. The least complex meaning of intercultural correspondence is to add the word culture into the assertion "correspondence between two/more individuals with various social foundations" in a few meanings of correspondence above. We can likewise give the easiest meaning of intercultural correspondence, in particular relational correspondence did by individuals of various social foundations. Intercultural correspondence relations make sense of different social contrasts that exist in the worth of direction in verbal and nonverbal correspondence (Suprayogi & Pranoto, 2020). Intercultural correspondence has a fundamental subject that recognizes it from other correspondence studies, in particular the moderately huge contrasts in foundation encounters between the communicators, because of social contrasts (Pranoto & Afrilita, 2019). Thus, in the event that there are two individuals with various societies, correspondence ways of behaving, and implications will likewise be unique.

## FAMILY COMMUNICATION

Communication is the existence of dialogue and cooperation in all matters and mutual relations between family members, for example between parents and children (Nurmala Sari & Aminatun, 2021). A family is a group of people who live together in a place to live together and each member feels an inner connection so that there is mutual influence and attention to each other. Alo Liliweri (2011) explains the scope of family communication consisting of elements: (a) form, (b) nature (c) method, (d) function, (e) purpose. These elements in relation to family communication are described as follows: The form of communication in the family is personal communication that is interpersonal communication (Putri & Sari, 2020). The nature of communication in the family can be verbal or nonverbal. Verbally that is by speech and writing, while non-verbally is by actions or gestures. The communication methods in the family are information, persuasive, and instructive (Gulö, 2018). Its function is to provide information, education, persuasion, and entertainment. The purpose of communication in the family is social change, social participation, change in attitude, change in opinion, and also changes in behavior.

Explains that if the family members respond to each other's messages and receive the messages, then actually there has been interpersonal communication in dialogical families (Suprayogi et al., 2021). While the feedback from communication in this family functions as an element of enriching and strengthening communication between family members so that the hopes and desires of family members can be achieved. explains the function of communication in the family is to improve human relations (Human relations), avoid and overcome personal conflicts in the family, reduce the uncertainty of something, and share knowledge and experience with others. Communication within the family can improve human relations between those who communicate (Kuswoyo et al., 2020). In family life and in society a person can get conveniences in his life because he has many friends. Through communication within the family, good relationships can also be fostered, so as to avoid and overcome conflicts between family members. Communication in the family is one form of distinctive interpersonal communication.

## INTERPERSONAL COMMUNICATION

Basically, interpersonal communication is a social process where the people involved in it influence each other. As revealed by (Suprayogi & Eko, 2020) interpersonal communication is sending messages from someone and received by others, or a group of people with immediate effects and feedback. There are seven characteristics that indicate that something communication between two people is an interpersonal communication attitude and other communication openings are summarized from the opinion. The characteristics of interpersonal communication itself are: (1) involves in it verbal and nonverbal behavior ; (2) involves spontaneous, scripted, and contrived statements or expressions; (3) not static, but dynamic; (4) involves personal feedback, relationship interaction, and coherence (statement one and must relate to beforehand); (5) guided by rules that are intrinsic and extrinsic. (6) interpersonal communication is an activity and action; (7) involves in it the persuasive field. higlighted that interpersonal communication emphasize the process of the person interacting instead of the verbal content of interaction, accentuates behaviors and skills. Argues that interpersonal communication is communication between people face to face, which allows each participant to capture the reactions of others directly, both verbally and nonverbally (Amelia & Daud, 2020). Interpersonal communication is not only with what is said, namely the language used, but how it is said for example non-verbal messages sent, such as tone of voice and facial expressions.

## **MIXED MARRIAGE**

The definition of intermarriage or mixed marriage is an association between two people of different nationalities which may be different from race, ethnicity, religion, and language (Samanik, 2021). At the marriage of two different cultures, it results in a union of beliefs and values, norms, ethnocentrism, and also verbal messages. Through mixed marriages, the couple can gain more general knowledge from the local community, break existing stereotypes, and acquire new abilities (Puspita & Pranoto, 2021). Developing relationships with people who are different from themselves is something special because it makes something new with a difference, couples of different cultures can also explain their desires with one another. According to (Gulö et al., 2021) a culture consists of two components, namely material and immaterial. Material is a component in the form of physical substances, it reflects a value, needs, and goals. And Imateriel needs are components that do not appear tangible, and this component has 4 aspects, namely beliefs, values, norms, and language. Trust is a concept of what is considered good and right

## **METHOD**

This research was directed utilizing subjective strategies that underline the part of an inside and out comprehension of an issue instead of taking a gander at the issue for speculation research. This exploration strategy likes to use top to bottom examination procedures, which is to analyze cases on the grounds that subjective philosophies accept that the idea of one issue will be unique in relation to the idea of different issues. The reason for this technique isn't a speculation yet an in that frame of mind of an issue. Subjective exploration capabilities to give meaningful classes and subjective examination speculations. Specialists expect to acquire a comprehension of family correspondence between blended marriage couples among Indonesia and Australia exhaustively as words, containing information portions to give an outline of the introduction of reports from the consequences of perceptions, meetings, and documentation.

## **RESULTS AND DISCUSSION**

### **NEGOTIATION OF SELF IDENTIFY IN INTERPERSONAL INTERACTION BETWEEN INDOENSIA-AUTRALIA MIXED MARRIAGE COUPLES**

The first thing is the use of language used in everyday life. Of the several speakers have their respective differences in using the language used to communicate in everyday life. Each intermarried couple has a way of communicating through the language used. In using language, there are those who use bilingual languages and even multilingual in their daily interactions. Not all married couples mix using Indonesian even though they live in Indonesia. Mixed marriages still respect the differences in existing languages, even though they communicate in different languages that do not become a barrier for intermarried couples in communicating and building daily interactions. Mixed marriages determine the language to be used in everyday life and apply rules to their relationships. In Indonesian culture, values and norms are often associated with ancestors that create the existence of values and norms used in society. But for Westerners, it is different from the values and norms that are often applied by Indonesians on a daily basis. To avoid misunderstanding in accepting values and norms, they must first explain what values and norms are different between them. This is in order to avoid conflicts between mixed marriages. As stated by the informant, her husband believes that the values and norms prevailing in Indonesia are like believing in things like putting a pin under a baby's pillow is irrational. Knowledge of cultural differences and positive relationships with other cultures can make individuals judge about intercultural relations.

Based on the writer's observation in the field, the negotiation of the mixed marriage couple's identity is done continuously, every day they negotiate, tell each other. If faced with an event or topic of conversation, the couple will immediately negotiate by means of communication using two languages or a mixture of Indonesian and Australian (Fithratullah, 2021). Not infrequently the authors also see couples in communication using gestures and facial expressions in communication. The couple who is an Australian face or expression on his face calm and firm when talking (Kuswanto et al., 2021). Look into the eyes of the other person and don't be in a hurry to deliver the sentence, because if the wife doesn't understand what the husband is talking about, he will repeat it again until the wife or child understands. Symbols or gestures that are often done by the husband when raising his shoulders and pouting his lips, a sign that the husband does not care what he will do, in other words, the husband surrenders and follows it (Mertania & Amelia, 2020). But if the husband feels out of place he will immediately protest without hesitation. Another thing that the writer found out in the field is, mixed marriage couples look compact and support each other. They will praise each other and not be shy about showing affection in front of others. Based on the observation of researchers, in negotiating the couple's self-identity nothing is too difficult, acceptance of culture is very easy. The family of informants is all open-minded to accept each other's strengths and weaknesses and tolerate household life.

### **CONFLICT MANAGEMENT IS MEDIATED BY ADVANCE AND CULTURE IN INDONESIANAUSTRALIAN MIXED MARRIAGE COUPLES**

The way couples in establishing harmonious relationships are different. Conflicts often occur in daily life. However, the conflict is not always about the same problem, this is because the conflict management is aware of what is appropriate and inappropriate, this is based on conflict resolution by a mixed marriage partner. The method used by informants

in building intercultural relations, namely by discussing the obstacles that occur and mutual tolerance. This is to avoid conflicts in different cultures because each culture has its own features that are brought by someone in their lives.

Informants in building harmonious relationships in mixed marriages, they give mutual understanding and compromise. Because informants have long been in building intercultural relations with their partners so they can understand each other what can and cannot be accepted by their relationship, especially in their culture (Novanti & Suprayogi, 2021). When a married couple interferes with a relationship like a marriage, then they will choose the culture they will adopt. So that mixed marriages simplify this. Because of different racial and ethnic developments, mixed marriages change their attitude to the social context in their relationship (K. Sari & Pranoto, 2021). The couple continued to practice Australian culture but did not forget Indonesian culture. They adopted a culture that was just fine in their eyes. Some interviews also illustrate how intercultural marriages view conflict in different ways depending on how the conflict is. When a husband and wife are willing to decide to incorporate each culture into their marriage, then with that the couple will respect each other's different perspectives. Showing mutual respect is important when dealing with conflict. So the couple will focus on discussing the root of the issue that triggers conflict based on the perspective of each rather than blaming each culture.

#### THE PROCESS OF FAMILY COMMUNICATION IN MIXED MARRIAGE COUPLES BETWEEN INDONESIA AND AUSTRALIA

The process of communicating with couples at the beginning of a marriage is not the same as communication over the years of marriage. At the beginning of the marriage, I began communication with a lot of small talks, awkwardness in starting a chat with a partner, fear of being wrong, and afraid of being offended. The communication process based on the interview results showed that the communication between Indonesian and Australian mixed marriage couples, at first felt awkward because Indonesian informants were afraid to start communication with husbands who were citizens of Australia, were afraid of being wrong, afraid of being offended if they said the wrong words. This turned out to be just a wife's fear. Australians communicate directly at the heart of the conversation, don't like to make small talk beforehand. Indonesians are just the opposite, making small talk as opening new chats to get to the point of the conversation (Kuswoyo & Rido, 2019). The informant's husband doesn't like to beat around the bush. Go directly to what the wife wants and what is the problem and discuss problemsolving solutions. The communication process carried out in a mixed marriage family occurs interpersonally by face to face (Muliyah et al., 2020). Direct communication (direct communication), group communication (group communication), communication using electronic media (telephone, social media, and so on) (Handayani & Aminatun, 2020). The discussion starts by asking each other, how today's activity or how was your day? After that ask about what will you do tomorrow? Ask about what plans to do to fill the time tomorrow. The conversation is simple but it is a form of attention in the family. In this case not only between husband and wife but also with children.

#### INHIBITING FACTORS OF FAMILY COMMUNICATION IN INDONESIAN-AUSTRALIAN MIXED MARRIAGE COUPLES

The communication barriers felt by Indonesian-Australian mixed marriage couples who have had dozens of marriages and even decades are not many or no longer constrained as

obstacles. As (F. M. Sari, 2018) stated that the more obstacle felt at the beginning of a marriage is language differences. After a long marriage, many obstacles in communication are based on principles and culture such as dress culture and so on as well as principles or beliefs (B. N. Sari & Gulö, 2019). Although having the same religion, but the knowledge of the husband's religion is not the same as the religious knowledge that the wife has (Samanik, 2018). In addition to these obstacles, experience perception is also an obstacle to mixed marriage partner communication. Informants who have different cultural backgrounds also must have experienced during life before marriage.

## CONCLUSION

Based on the results of research and discussion in this study, the conclusion is that family correspondence in blended marriage between Indonesian-Australian couples is analyzed in the accompanying cases: Exchange of self-character in the relational connection of blended marriage couples among Indonesia and Australia. The main thing is the utilization of language utilized in day to day existence. Of the few speakers have their separate distinctions in utilizing the language used to impart in regular daily existence. Each several has an approach to imparting through the language utilized. In utilizing language, there are the people who utilize bilingual dialects and, surprisingly, multilingual in their everyday cooperations. Not all hitched couples blend utilizing Indonesian despite the fact that they live in Indonesia. Blended relationships actually regard the distinctions in existing dialects, despite the fact that they impart in various dialects that don't turn into a hindrance for intermarried couples in conveying and building everyday connections. Blended relationships decide the language to be utilized in day to day existence and apply rules to their connections. Intermarried couples attempt to fabricate capacity to bear social contrasts that exist between them. By implication they should have the option to acknowledge their accomplice's way of life.

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