Student Perceptions of Interethnic & Interfaith Marriages to broaden CCU's knowledge

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Abstract

Inter-ethnic and inter-religious marriages are becoming increasingly common in Indonesia, despite a history of significant conflict between ethnic or minority groups and the majority group. The purpose of this research was to find out student perceptions of inter-ethnic and inter-religious marriages whose neighbors and families differ in terms of culture, religion and education. This happens in mixed marriages. This survey was conducted to find out how interracial and interreligious marriages work in Indonesia and to explore students' perceptions of these interracial marriages and to expand our insight into cross-cultural understanding that can happen around us so that we can be more respectful, open-minded and also to broaden our knowledge in cross-cultural understanding field. This study used descriptive qualitative research and Google Forms to collect the data with 10 respondents who attended CCU class and were willing to answer the questions given.

Key words: Interethnic, Interfaith, Marriage, Students' Perspective

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INTRODUCTION

Indonesia is known for its cultural diversity consisting of different races, ethnic groups, religions, languages and traditions (Mertania & Amelia, 2020). Indonesia is one of the most diverse countries in the world due to its high cultural diversity (Fithratullah, 2019). According to (Febrian & Fadly, 2021) "Indonesia has a national culture in the sense that there are also national symbols and national institutions for instance the civil service, the military, and other central government agencies. However, every Indonesian is also a part of an ethnic group in which that they are either Javanese, Malay, Balinese, or Minangkabau, and etc (Fithratullah, 2021). Indonesian is the national language that occurs in combination of variety local languages exist in Indonesia (Rido & Sari, 2018). Home territories on one or both Islands are ethnically homogeneous; people mix primarily at borders and in modern contexts like army camps, government offices, and cities (Suprayogi, Samanik, et al., 2021)." Due to these differences it makes Indonesia become rich in cultural and ethnic diversity that makes us unique and different from others and have a soul and a sense of tolerance (Wahyudin & Kuswoyo, n.d.).

Traditions, cultures, languages, norms, values, and behaviors of people elaborate the diversity of a culture (Surahman et al., 2021). This study start with the issues of inter-ethnic and inter-faith marriage which occur in Indonesia (Amelia, 2021). The increasing number of interethnic marriages in Indonesia represents a significant shift toward increased intimate relationships and inter-ethnic cooperation within the context of their larger cultural community (Endah Wulantina & Maskar, 2019). What the literature lacks is a detailed description of such marriages' day-to-day behavior and how intercultural tensions are managed. In fact, mixed culture interethnic has often happened in Indonesia (Afrianto

& Gulö, 2019), whether it's Javanese with Minangnese, Sundanese with Lampungnese, or Bataknese with Buginese, and so on and so forth (Oktaviani, 2018). Sometimes there are those who oppose to it because of differences in perception or culture in each ethnic group yet there are also those who accept that mixed culture can be done though each partner has a different cultural and ethnic background (Nani & Safitri, 2021).

The huge issue of this situation is generally religion, as you ought to have the same faith to get married as a pair (Al Falaq et al., 2021). Indonesian marriage regulation is largely ruled through the 1974 Marriage law and its numerous implementing rules (Samanik & Lianasari, 2018). The regulation is a political fulfillment that aims to create a uniform marriage law for all Indonesians (Setri & Setiawan, 2020), even as also competently shielding the location of the woman in marriage. Furthermore, neither the marriage law nor the imposing rules explicitly modify marriages between two partners of Indonesian nationality but from different religious backgrounds (Suprayogi, Puspita, et al., 2021). It's strange that a law that makes faith one of the important foundations of marriage would not specify what takes place when two partners of various spiritual faiths want to marry (Kardiansyah, 2019).

Whilst Islam is most of the people faith in maximum of Indonesia, there are splendid exceptions (Oktaviani, 2012). Those consist of the Hindu majority province of Bali, the Catholic majority province of East Nusa Tenggara, the Christian majority provinces of North Sulawesi, West Papua, and Papua (Suprayogi & Eko, 2020). In addition to other areas with comparable numbers of Muslims and Catholics, together with Maluku. According to (Suprayogi & Pranoto, 2020) Religion has a role in lots of Muslim-majority international locations (Anderha & Maskar, 2021), plays a primary role in handling marriage universality and growing a persistent norm of spiritual endogamy inside the sizable Indonesian archipelago (Sari & Oktaviani, 2021). Consistent with (Fakhrurozi & Puspita, 2021) they asserted that religion and demography of interreligious marriage in Indonesia display the five provinces with the best costs of interreligious marriage were West Papua, Papua, Jakarta, and West Kalimantan, and also East Nusa Tenggara. Even though inter-faith marriage is still a taboo thing in our surroundings (Samanik, 2019), nothing is impossible for an inter-religion marriage if each events agree and may respect every other about matters with a purpose to happen inside the future (Nurmalasari & Samanik, 2018).

LITERATURE REVIEW

Consistent with (Asia & Samanik, 2018) stated that the effect of Interethnic Marital Relation on the Dynamics of Interdependence where a Phenomenological locating from Javanese and chinese couples in Indonesia happened. There are three manifestations of interdependence amongst interethnic couples: identification formation, strength use, and useful resource utilization (Suprayogi, 2019). Three of them display differences in interpersonal, intrapersonal, transcendental, and intergroup relationships (Amelia & Daud, 2020). Interethnic marriage is an integration medium for growing an interdependence model in many aspects of lifestyles. According to (Pradana & Suprayogi, 2021) A chinese woman or a Javanese guy is seemed as an man or woman who represents their extended family or ethnic institution. As a result, interethnic marriage is considered as relational and social as opposed to interpersonal (Ivana & Suprayogi, 2020).

A desire between ethnic and academic are similar (Candra & Qodriani, 2019). This provides a proof for three distinct mechanisms via which schooling affects interethnic

marriage decisions (Al Falaq & Puspita, 2021). Schooling, on average, reduces endogamy for anybody who become aware of with a selected ancestry (Aminatun & Oktaviani, 2019). However, after controlling for the probability of encountering a person with the same ethnic history inside near geographic proximity, the bad relationship isn't always quite as strong (Qodriani & Kardiansyah, 2018). This is consistent with the notion that more educated humans are much less likely to stay in or near ethnic enclaves (Nuraziza et al., 2021). In this research, the researcher demonstrates that the provision of co-ethnics with similar tiers of schooling is a good sized determinant of interethnic marriage choices, emphasizing the importance of assortative matching on schooling.

Talking about interethnic marriage in which every race or ethnicity has its own rules about it and it makes some people still believe in things that sometimes hinder their marriage (Qodriani & Wijana, 2021). Not only that, (Kuswoyo et al., 2021) stated that interfaith marriage is also a polemic in a society where the rules and the environment are still new to interfaith marriages that occur in the community so that people have their own perceptions of the interfaith marriage. According to (Putri & Sari, 2021) in latest years, debates is the function of faith and the state in determining who need to marry who has received traction. Indonesian couples in interfaith relationships face strong opposition from their families, religious leaders, establishments, society, and kingdom officers, irrespective of their religion (Purwaningsih & Gulö, 2021). Which makes it tough for them to carry out the wedding ceremony due to the fact there are numerous conditions and strain from several events (Puspita & Pranoto, 2021).

METHOD

The method that the researcher was used in this research was based on collecting data by filling out VAK questionnaires from 10 respondents who took the CCU (Cross-Cultural Understanding) class. The method of this study was a descriptive qualitative method which used a data collection questionnaire through google form. The research was based on several reference articles and journals that available on the internet, where information and explanations are already available and have been done previously. The method used in this research is expected to provide the students with perspective about Interfaith & Interethnic marriage which from their perspective can expand their knowledge about Cross-cultural understanding subjects wisely because if we talk about "Cross-Cultural Understanding" there is a lot of knowledge that we don't know it can have a different definition in every state, especially about Interfaith & Interethnic marriage in Indonesia.

RESULTS AND DISCUSSION

The researcher performed the survey on google form by way of having participants fill out the questionnaire that have been furnished. There were 10 respondents from English Education students in Cross-Cultural Understanding class. The respondent consists of people who answered each question and had their personal perception of "Interfaith & Interethnic Marriage" which may occur of their environment or best knew from numerous books, tv, or different news. As for the items which respondent have choose, there were five Likert scale questions namely strongly agree, agree, neutral, disagree, and strongly disagree, and additionally essay questions. The questionnaire's result are proven below.

Table 1. Students' Agreement and disagreement about question Interfaith & Interethnic

marriage

No.	Questions	5	4	3	2	1
1.	Interfaith marriage is seen as something impossible	10%	30%	60%	-	-
2.	Interfaith marriage is typically discouraged because couples often face pressure from their families.	20%	50%	20%	10%	-
3.	(Interfaith Marriage) If you want to be able to get married legally in Indonesia someone must give up his/her religion even if it's only on paper.	10%	40%	30%	20%	-
4.	If we notice that some religions forbid us to marry someone of a different faith for some reason, meanwhile we all humans have the right to be happy. Both of which have different contents but are still in the same context. Which is all about the right of humanity.	10%	60%	30%	-	-
5.	In Indonesia, many "Interethnic Marriages" have been carried out, but often these marriages make each ethnic group feel better than the other ethnic groups.	20%	50%	30%	-	-
6.	The prohibition of marriage by some ethnic has existed since ancient times, one example is the prohibition of marriage between Javanese and Sundanese. They said because it could cause the household to not last long or	10%	40%	20%	20%	10%

	often be hit by problems.					
7.	In reality, there are many "Interethnic marriages" that happen and their marriage lasts until they are old until they die.	20%	70%	10%	-	-
8.	The possibility of "Interethnic marriage" is bigger than "Interfaith marriage".	10%	40%	40%	-	-

It is seen from the scale of the findings in question. There is a huge difference when compared to a scale of 5-1 which the meaning of those numbers starts from 5-1 are Strongly agree, agree, neutral, disagree, and strongly disagree. As the result, almost all participants choose to agree and be neutral in every question provided which means their answer was fifty-fifty that interfaith and interethnic marriage can be happened and sometimes was not easy, because there are some rules that sometimes make it difficult for them to be together, even though it can be done and faced together it is certainly not easy to get to the point where they can unite in a sacred marriage bond. Nothing is impossible in this marriage, because those who carry out interfaith and interethnic marriages must have already thought about how they will go in the future when they are together, whether they have to give in to each other or stick to their own principles, which of course only those who do it know. about it.
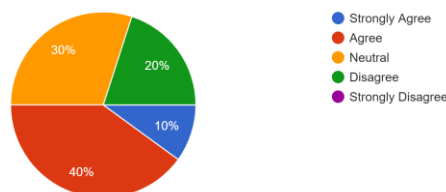

Figure 1. Example

In Indonesia, many "Interethnic Marriages" have been carried out, but often these marriages make each ethnic group feel better than the other ethnic groups.
10 jawaban

● Strongly Agree
● Agree
● Neutral
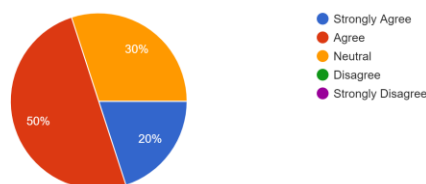● Disagree
● Strongly Disagree

Figure 2. Example

So based on the results of the data, it can be said that each student has their own opinion and impression about Interfaith and Interethnic marriage, which may happen in their environment or when they see things through the internet, book or in person.

Table 2. Students' Perceptions about 2 question Interfaith & Interethnic marriage

1.	**From your point of view How you see people who do the "Interfaith Marriage" in Indonesia? is there any difficulty or not. *Explain**
2	**How to overcome every conflict faced by "Interethnic Marriage" people who feel that their ethnicity is better than other tribes? *Based on your opinion**

No	Answer 1st Questions
1.	On my point of view there are depend to the situations and agreement of two family.
2.	No
3.	Maybe a bit difficult to reconcile the differences
4.	In my view, I do not agree with interfaith marriages because it is difficult to reconcile the differences between the two parties.
5.	Yes, there is difficulty when we are going to interfaith marriage
6.	I think there is no problem if you have a different religion, the most important thing is to be respectful
7.	There must be difficulties especially on the part of the family and to accept these differences, both parties must be tolerant
8.	In marriage it all depends on both parties, if they have the intention to get married then surely the marriage will go well
9.	My question is, what happens when they have children, do they follow their father's religion or their mother's religion when it happens
10.	Racism

No	Answer 2nd Questions

1.	We should educate them
2.	They have to understand more and tolerate more about other ethnicity
3.	I honestly don't know because I've never faced it
4.	I honestly don't know because I've never faced it. So I can't describe it.
5.	I think in this case I'm confused because I've never experienced this :(
6.	silence thinks silence is the right thing
7.	In my opinion, the way to overcome this is to be open minded about seeing ethnic and cultural differences with each other so that a harmonious and harmonious relationship between differences will be created in accordance with the concept of Bhinneka Tunggal Ika, different, different, still one, jaya, jaya
8.	this is a little confusing because every ethnicity has a different culture and how do we react to it and respect it so that it becomes a unity in relationships
9.	-
10.	Not same opinion, so make them hit in them area

In the second table is about students' perception in answer 2 questions that provided by the researcher, which to know their perspective about Interfaith & Interethnic marriage. As a result, based on the data there are some difficulties when interfaith and interethnic marriages occur, whether it's the difficulty of uniting the two families who have different views, opinions and communication. Because they have to consider something that must be accepted/unaccepted in their culture or religion. It can be said that the results of the data show that sometimes bringing together two parties who have different backgrounds is not an easy process to carry out or the process when it comes to the point where the awaited happy things arrive. But one thing that the researcher can conclude is that nothing is impossible when it comes to humanity and the feelings of both parties who have thought of it all.

CONCLUSION

The variations of many things make Indonesia rich in cultural, religion and also ethnic diversity, which makes us all special and unique from others. These variations make us as college students can analyze many stuffs on this global which reputedly now not anybody knows and can take delivery of them nicely, and those variations offer a lot of knowledge about Cross-Cultural Understanding which provides plenty of perception and affords lessons on how to be tolerant and no longer racist with every different in order that it creates an experience of recognize for each other. Wherein the outcomes of the studies information are that each scholar consents and is impartial toward Interfaith and Interethnic marriages wherein every marriage that occurs has a protracted process and its own problems, as a result imparting its very own venture which must be learned in every system confronted and greater open minded.

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