

## ACCULTURATIONS IN INTERCULTURAL MARRIAGE FAMILIES: THE STORY FROM DENPASAR CITY

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### Abstract

Having different cultural backgrounds in one family must be a challenging situation, which may potentially lead to unsuccessful acculturation. Acculturation is a worth investigating issue to be seen from type of intercultural marriage the family chooses and how children adapt to their parents' different backgrounds and languages. This study aims at analyzing types of intercultural marriage taking place in Denpasar, the capital city of Bali province, Indonesia and investigating how the children from these families face the acculturation process. Qualitative method utilized in this study was phenomenological research conducted through an observation and in-depth interview. These two techniques were to dive into the experiences undergone by children with parents from different cultural backgrounds. Twenty children in Denpasar city, Bali experiencing intercultural marriage were involved in the research. They were observed and interviewed to identify how acculturation and language choice take place in their family. The study reveals that in the sense of acculturation as a process of adjustment and adaptation, it occurs in four types of intercultural marriage, namely (1) submission/immersion (being submitted to one), (2) obliteration (adopting new language and culture), (3) compromise (maintenance with limitations), and (4) consensus (full maintenance). Each type of intercultural marriage is supportively adopted in the families that give the opportunity for the children to live harmoniously despite the different backgrounds and cultures their parents have.

**Keywords:** *acculturation, intercultural marriage, intercultural marriage families,*

### Introduction

Various stories appear when discussing the fact that human is born to move and to adapt to the culture they live with. When a person belonging to a certain culture moves to a new environment or place where many cultural differences are faced, both social and cultural adaptation must be made (Sofa & Saroh, 2017; Lopez & Bui, 2014; Yanrenjing & Kutaneegara, 2021). In such adaptation the effort of preserving his/her culture of origin may be challenged by the habit and cultural features of the surrounding people. Cultural preservation that refers to protecting cultural awareness, cultural identity, cultural beliefs, and cultural features from their loss or disappearance (Kirsch, 2008) may potentially collide with the new culture adaptation. In the process of

adaptation, the uneasiness and problems acquiring language may be felt that involved individual, social and cultural factors (Lopez & Bui, 2014; Sofa & Saroh, 2017; Zaker, 2017; Muqoddam, 2019). When two persons with the different cultural background decide to get married, acculturation leads the couple to many challenges. The couple must deal with intercultural communication competence, intercultural adaptation, and third culture building (McFadden & Moore, 2001; Renalds, 2011), not to mention the adaptability due to different religious belief marriage (Hutapea, 2017). Acculturations in intercultural marriage should be understood from several aspects like the existing customs and traditions of the family's location and how the proximates to the couples' family affects the language choice. To limit the focus of discussion, the exploration in this paper is more on how intermarriage families face acculturation that deal with the blending of cultures from both parents' side including the blending of language, or the so-called language acculturation (Amin, 2012).

Acculturation is an interesting issue to be further researched, particularly when the study is centering on how those experiencing this phenomenon may feel and how they cope with all the obstacles. In the investigation of cultural immersion where adaptation takes place without the loss of the original cultural values (Hartanti, 2013; Tumanggor, Kolis, & Nurochim, 2010), acculturation becomes a worth investigating issue (Kmite, 2011; Akram, 2012; Hooshvar, 2016; Manu, 2018; Nurhadi, Hendrawan, & Ayutria, 2019; Yanrenjing & Kutanegara, 2021). Acculturation is the point where the two cultures or more are meeting with the forces of making the involved parties be able to live with the changes, the ups and downs, as well as the promises and pitfalls (Romano, 2008). Acculturation includes the meeting of cultures that give impacts of changes to the original way of life and cultures of the involved people that continued to form new societies (Sam & Berry, 2006).

In the life of a couple whose cultural backgrounds are different, hereinafter referred to as intercultural marriage, acculturation involves the process of understanding a new culture. The intercultural marriage may also at risk of conflict (Renalds, 2011). Various forms of adaptation following the meeting of different cultures, languages, principles, shared meanings, habits as well as personalities are subject to the couple's persistent efforts. The marriage is considered intercultural marriage when the couple is from diverse cultures or different countries. Although it is not necessarily, intercultural marriage also involves those who have differences in race and/or religion (Sam & Berry, 2006; Romano, 2008). Living in an intercultural marriage, the husband-wife must consider how their different culture is adapted in the family. They have to balance the differences with the similar characteristics that make them bond together (Falicov, 1995; Jo-Pei, Baharuddin, Juhari, Kraus, 2008). Children of intercultural marriage must face many challenges wisely. They have to realize that their parents have to cope with the different cultural background that often influences the choice of the educational institutions for their children (Barus et al., 2011). In addition, the sociocultural and political environment must also be part of the issues of intercultural marriage (Tano & Sun, 2018). Their life is not only enriching but may also be hard (Gonçalves, 2013). Consequently, in facing this difficulty, they all need to have intercultural communication competence that helps them to compromise with all the challenging phenomena (Romano, 2008; Lustig & Koester, 2010; Gonçalves, 2013).

The previous researches conducted by several researchers discuss the interesting stories reflecting the diversity taking place in the life of intercultural marriage couples

(Nigtyas, 2013; Paris, 2015; Amaliana, 2016). The study conducted by Puspowardhani (2008) showed that the intercultural marriage involving Javanese and Chinese couples in Surakarta, Central Java needed to be maintained in the openmindedness so that they did not have any coercive forcing desires when trying to find the solution for their problems. Having the same focus in her study, Paris (2015) attempted to reveal the acculturation that occurred in the intercultural marriage involving two different ethnic groups. She identified the intercultural communication carried out by the two ethnic groups of Bugis and Mandar in South Sulawesi. The intermarriage couple needed an extraordinary commitment so that any types of misunderstanding were solved. Meanwhile, Ningtyas (2013) investigated the pattern of the husband-wife relationship in the mixed marriages in Teluk Awur, Jepara, Central Java. The most common form of mixed marriage was *siri* marriages, which made the position of the women in marriage weak from the legal aspect. Amaliana (2018) focused her analysis on the linguistic issues showing that acculturation may result in the structure of the intermarriage children's names. This was an interesting discussion with the findings on the variety of the name's structure of the intermarriage's children, which was influenced by the system of Balinese names, namely first name, middle name, and surname name. The naming rules included the gender-sign, caste-sign, genetic-sign, and birth-sign.

According to Romano (2008) there are four types of intercultural marriage. First, it is a submission that is also known as an immersion. The couples believe that immersion has the advantage of giving a clear identity to the children. In such a way, they may feel "rooted." They can hold on to their respective cultures. Much of the time, it is the wife who defers to the husband's culture. Submission may be triggered by various reasons like the wife who has to move to the husband's country, the wife is much younger than the husband, and the wife who is insecure with her own identity. Second, obliteration refers to the kind of intercultural marriage when the couples try to face their differences. The couples are ready to erase their original culture. Obliteration is realized when the couples deny their individual cultures. Adjustment is made by both the wife and the husband. Third, it is compromise, which is the type of marriage realized through the adjustment of a difference by practicing mutual concessions. However, compromise also shows the efforts of discrediting, the possibilities of being exposed to suspicion, and to surrender. Either the husband or the wife may give up his or her interests and principles. Lastly, it is consensus that is assumed by many theorists to be the most ideal. Consensus is related to compromise in the sense that it offers an opportunity of "taking" and "giving" for the convenience of both partners. It is more about a commitment made by the intercultural marriage families, not a trade-off. The "adventure" never comes to an end so no scores are saved on the part of the husband-wife's life. Continuously, consensus opens to revision of the agreement as there are changes in the circumstances (Romano, 2008).

This study attempts to show the phenomena of intercultural marriage life in Denpasar city, the island of Bali. The "what" and "how" aspects of the intercultural marriage couples living in Denpasar city are investigated. The investigation is done through observation and in-depth interview with the intermarriage children in order to find out the types of intercultural marriage and how they undergo different cultural backgrounds. Through the classification of the intercultural marriage types, this phenomenological study is to reveal how the children from these families face the acculturation process. To put it all together, the results of the present study are

expected to be contributive in the management of intercultural marriage. It is possibly done by taking the results as the references in living with multicultural people around us. In Indonesian context, this study is also expected to strengthen the philosophy of “unity in diversity” meaning that although people have to live with other people having different cultures, the spirit of maintaining harmonious life will never fade away. The story of intercultural marriage told by the respondents in this study shares the beautiful values that people can still live a peaceful life despite the existing differences they have to embrace.

### Method

Following Manu (2018), this study utilized phenomenological research that was conducted through observation and interview. The characteristics of a phenomenological approach applied here tended to match with the principles of interpretive phenomenological approach (IPA) as discussed by Padgett (2017). Although this approach was commonly applied in the study of psychology, the features of IPA were in line with the core values here, i.e. how the involved respondents made their individual's meaning. The features of IPA reflected in this study could be seen from the role that both respondents and researchers play. The respondents tried to make sense of the phenomena around them, while the researchers attempted to make sense of the respondents' making sense (Smith and Osborn, 2009 cited in Padgett, 2017).

The respondents of this research were the children born in the intercultural parental backgrounds. The criteria determined for the respondents vary depending on their background, namely (1) those living in one of the parents' original societies, (2) those experiencing to live in both parents' original societies and (3) those living in other places out of both parents' hometown. The intermarriage children were from the parents having different background, either those with not the same ethnic group in Indonesia or those holding the different national citizenship. The twenty respondents were currently living in Denpasar, the capital city of Bali province.

In-depth interview was conducted based on Romano's types of intercultural marriage (2008) covering several topics, namely the mixing culture in the family, the efforts of preserving the culture chosen by the parents, and the personal experiences to be included in each category of the intercultural marriage. The twenty respondents were purposively chosen to deepen the understanding on the intercultural marriage. The data were gathered from the stories and experiences shared by the intermarriage children. The interviews were deeply comprehended in order to give this study a clear identification on what experiences were undergone by the intermarriage children. To limit the scope, language acculturation became the main focus of exploration since the coverage of cultures is wide and varies. At last, in making the presentation of the results more comprehensive, each type of intercultural marriage is respectively discussed along with the story shared by the respondents following the model of presentation by Calis and Dikilitas (2012).

The collected data were analyzed based on the characteristics of interpretive phenomenological approach (Padgett, 2017). First, the analysis was made in accordance with relevant data found during observation that was combined with the results of the interview. From the interview transcription, the respondents' story regarding the decision in the family was used to determine the type of intercultural marriage. Second, the story about how the involved respondents underwent their life

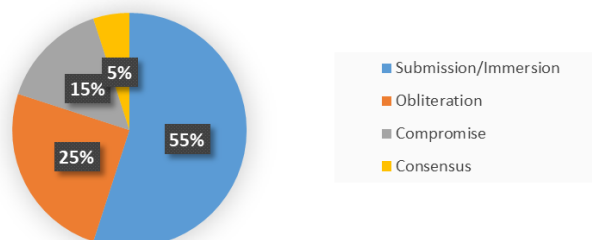
was, in fact, their individual's meaning. Third, the comparison of all respondents' social life and experiences was made to clarify the interpretation at the first and second steps of data analysis. Finally, giving a comprehensive discussion on the respondents' efforts to make sense of the things happen around them was the last step in analyzing data. This was the stage when the researchers attempted to present the respondents' stories supported by the relevant quotations, which were in line with the categories of Romano's intercultural marriage, i.e. submission/immersion, obliteration, compromise, and consensus.

### Results and Discussion

This study involved 20 respondents whose identity was kept confidential to respect their personal life. Of the total number of 20 respondents, 11 respondents (55%) experienced submission/immersion, which meant that one of the parents left their original cultures and languages. He/she emerged into their spouse's cultures and languages. The second type, obliteration was chosen by 5 families (25%). This means that there were sufficiently high number of parents who conducted intercultural marriage by finding a new culture and language rather than justifying the original cultures and languages, for the sake of justice dedicated to the children or for the environmental purposes. Meanwhile, as many as 3 children out of 20 (15%) experienced compromise. Choosing this type of intercultural marriage meant that parents tried to manage both of their cultures and languages but eventually meeting the point of compromising. Consensus took 5% out of the whole data or in other words, there was only 1 out of 20 children experienced consensus.

Given the different backgrounds their parents have, the children of intercultural marriage are, in fact, challenged by the condition that involves them in acculturation. If anything works to make acculturation happen, the children are going to be part of the two cultures where their parents are originated. Once their parents decide to preserve their respective culture, the children are going to be raised in intercultural condition. However, if one of their parents is not concerning about this at all, then they will be raised monoculturally. In case of living the intercultural marriage where both cultures are preserved, the possibilities of any changes are wide-open. Acculturation occurs in different type of intercultural marriage where both culture is in charge to be complimentary to one another. Since acculturation includes aspects of culture in a wider sense, namely social organizations, customs, way of life, beliefs, traditions, arts and literature, power relations, events, ceremonies, religions, ecology, games and leisure, this study focuses the investigation of acculturation involving linguistic element, i.e. which language is chosen and how the family members adapt with all sort of cultural differences. Four different types of intercultural marriage, namely submission/immersion, obliteration, compromise, and consensus are conducted in the respondents' family, meaning that each type is chosen for some reasons. The percentage of the intercultural marriage types taking place in the life of the involved respondents can be seen in picture 1.

### Types of Intercultural Marriage



Picture 1

Types of Intercultural Marriage in Denpasar city (Based on Romano, 2008)

Picture 1 demonstrates that all types of intercultural marriage are conducted in the respondents' family. The classification is based on the types of intercultural marriage proposed by Romano in 2008. From the pie chart, it is seen that submission is applied in 11 families (55%), obliteration is experienced by the children in 5 families (25%), compromise occurs in 3 families (15%), and consensus is conducted only in 1 family (5%). The results indicate that submission is the most common type of intercultural marriage while consensus was the least type applied by the respondents, even if this is said by the theorist to be the type that should be the most ideal in intercultural marriage. Consensus is considered the most applicable since every aspect of both language and culture is being maintained very well and there is no limitation in preserving the language and culture from the parents.

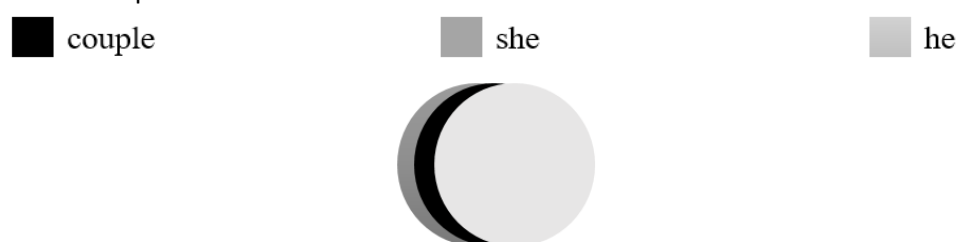
The results in this study give an additional insight to see the phenomena of the intercultural marriage, which have been investigated by the previous researchers (Puspowardhani, 2008; Ningtyas, 2013; Paris, 2015). The three researchers found that the intercultural marriage involving two different cultural backgrounds needed to be maintained in the openmindedness so that they did not have any forcing desires when trying to find the solution for their problems. Having the same focus in her study, Paris (2015) attempted to reveal the acculturation that occurred in the intercultural marriage involving two different ethnic groups. The intermarriage couple needed an extraordinary commitment. In this way, any types of misunderstanding were solved easily. Meanwhile, Ningtyas (2013) investigated the pattern of the husband-wife relationship in the mixed marriages. To enrich the previous studies' findings, this study gave a more detailed description on the type of intercultural marriage needed to be undergone with a commitment beyond words. The parents and children had to commit themselves to live harmoniously despite the differences they have to deal with.

#### Submission

When two people from different cultures decide to get married, the most frequent marital model is that one partner submits to or immerses himself or herself in the culture of the other partner. One of the spouses almost abandons or deny his or her own in doing so. Such a model is also considered the most functional by many intercultural marriage couples. The couples believe that immersion also gives a clear identity to the children of the marriage. The children usually feel that they have their own original culture. Conducting submission makes them to be "rooted" from a certain culture where one of their parents belongs. The wife frequently defers to the



husband's culture. It happens for the specific conditions like the wife who moves to the husband's country, or the wife is much younger than her husband. Sometimes it happens because the wife is insecure in her own identity (Romano, 2008). Picture 2 shows the interconnection of the parties being involved in submission. The three circles are united in one position demonstrating the submission of each party in the acculturation process.



Picture 2 Submission/Immersion (Romano, 2008)

Experiencing the submission or immersion-type of intercultural marriage, the children could see how one of their parents, either father or mother left his/her original culture and language. One of them got it emerged into their spouse's culture. The interview with the respondents who experienced submission reflected the features of this intercultural marriage type (Romano, 2008). Eleven respondents shared the stories about the submission in their family. Interestingly enough, submission is chosen by the intermarriage couples living in Denpasar city involving various couples' backgrounds such as (1) Balinese and non-Balinese couple, (2) non-Balinese and Balinese couple, (3) Indonesian and non-Indonesian couple, (4) non-Indonesian and Indonesian couple, and (5) both parents are non-Indonesian. It is a fascinating fact gained from this study that the husband culture's does not dominate the choice of conducting submission. Moreover, of 11 respondents experiencing submission, 2 respondents with different parents' backgrounds told an eye-opening story about the submission in their family. The following interviews were elicited from the respondents.

"My mother's culture was more dominant because we lived here in Bali. Although Balinese culture was becoming the culture we maintain, we use the Indonesian language as our means of communication. My father was a West-Java born but he could not guide me to his own culture since he was away from his hometown for so long." (Interview #5)

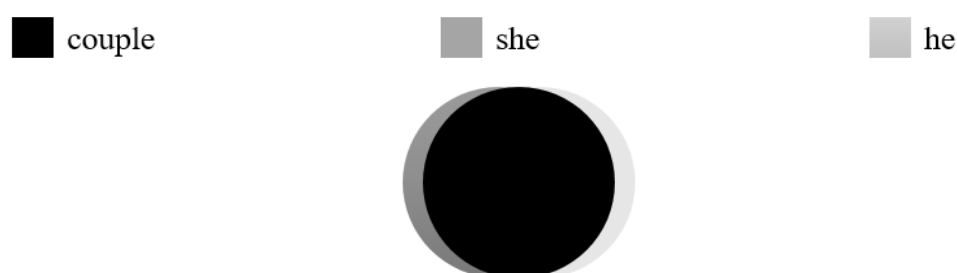
"I was actually willing to preserve both of my parents' cultures. However, since we live in Bali I put some efforts in maintaining Balinese culture. I was fond of Balinese language and its alphabet." (Interview #6)

In the family committed to submission some interesting facts were told by the respondents. Despite the commitment to preserve only one culture, the possibility of learning other cultures was still an open door. The parents had asked their children to at least understand both parents' languages, for example Balinese and Javanese experienced by the respondent in interview #5, in terms of fulfilling the cultural preservation. Meanwhile, the respondent in interview #6 was personally willing to preserve the two cultures and languages from her parents but at the same time she admitted that she was tending to preserve Balinese more than Javanese. Such a

condition happened because the families were living in Bali. The respondent (interview #6) added that she had implemented some efforts in maintaining Balinese language and culture. She was fond of Balinese language especially its alphabet. She even went to competitions and seminars in order to introduce the Balinese language to the people. The experience shared by the two respondents reflected the practices of omission since one culture was being more dominant than the other. As in case of several respondents, this study found that the mother's language and culture were dominated the family because the family lived in Bali. The fascinating fact about the intercultural marriage living in Denpasar Bali was that father's culture did not always dominate in the family. The intercultural marriage families living in Bali considered the preservation of the Balinese culture if the male spouse was living away from his hometown so that the decision of choosing the Balinese culture to be preserved was influenced by a particular factor like the place where the couples were living.

### Obliteration

Obliteration as the type of intercultural marriage is found as the second-highest percentage that the respondents experienced in the family. This type of intercultural marriage is mostly chosen when the couples try to find the solution for their differences. The couples leave their original culture and find the "third culture" to be a new culture preserved in the family. Five children out of 20 (25%) tell about the choice showing the obliteration's features (Romano, 2008). This means that obliteration does exist in the intercultural marriage. The percentage indicates that a relatively high number of the intercultural marriage couples find a new culture and language rather than justifying the original cultures and languages. From the experience dug from the respondents, the choice is made for the sake of being fair to the children or for the environmental purposes. It is related to the conditions that this families have been encountering. Picture 3 visualizes the characteristic of obliteration that shows the couple's choice of culture in the black circle. The black circle dominates the other two grey circles showing the decision of having new culture adopted as the "third culture."



Picture 3 Obliteration (Romano, 2008)

Obliteration was chosen by the five families for almost similar reasons. Both parents lived in Bali. The families have been living in Bali for a long time. The living place was far different from their original culture that made obliteration be the solving problem. This type was conducted in the family of where the two respondents (interview #12 and #13) had been raised. Obliteration in intercultural marriage was represented by how the maintenance of language and culture in the respondents' families preserved.



Neither the language nor culture from the father and mother was being taken to the marriage. A new language and culture were maintained in the family.

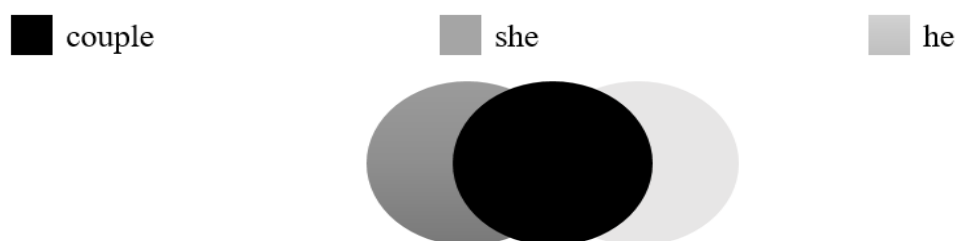
"I saw that the cultural participation was based on the cultural background. I found it difficult to be involved in certain cultural activities if we haven't got any acquaintance with the cultures. Cultural preservation was different from language preservation where anyone could preserve it and speak with it freely. (Interview #12)

"We chose obliteration. My parents never taught me their languages. They are both from the island of Sumatera, but different provinces. I learnt the Indonesian language as my first language then the Javanese language came because of our surroundings. Having the feeling of being responsible in preserving the language and cultures of my parents, I have the thought of an effort of cultural preservation. This should have been started by learning and teaching the languages to the descendants whatever it would take." (Interview #13)

Cultural preservation was still viewed as important to certain community, which led to the state of preventing other people to be involved too deeply in the cultures. In addition, the respondent (Interview #12) said that if a child felt any sense of confusion in determining their origin, it should have been related to the inheritance system conducted by the parents. If it was patrilineal system, then the origin should have been based on the father." Instead of feeling as culture rich, the respondent (Interview #12) would like it better to be considered as non-cultural child. This condition was based on the type of intercultural marriage of obliteration in which the parents' original language and cultures were being replaced by the others. The feeling of being non-cultural was influenced by the fact that the child knew only the philosophy without ever being involved in the effort of participating to experience the culture directly. Facing life of intercultural backgrounds, the respondent (interview #12) claimed that he belonged to those who could see differences and become tolerant with it. The new culture and language came in the way, influenced by the environmental condition where the family lived in, which was not in either of the father's or mother's origin.

### Compromise

Compromise leads to the sense of limitation in terms of the preservation and the maintenance of the two cultures, from both the father and mother. Compromise is the type of intercultural marriage that tries to adjust the differences in the family by conducting mutual concessions. Unfortunately compromise is at risk of exposing or discrediting to occur. Thus, the parents must try to maintain both of their cultures and languages along with some limitations in some ways. Compromise needs a deep understanding of all members of the family. Picture 4 shows the type of intercultural marriage of the respondent's parents was the compromise one.



Picture 4 Compromise (Romano, 2008)

In terms of preserving the culture and language, the respondents were concerned in expressing the effort of preserving the languages of his/her parents by practicing the languages and using them in every possible way, especially the time spent with the family in the hometown. As many as 3 children (15%) out of 20 were experiencing the compromise, which meant that there were parents who tried to manage both of their cultures and languages that eventually meeting the point of compromising in the family. Based on the theory, the compromise was the type in which the two cultures and languages of both parents were in the effort to be maintained simultaneously in the family, with the equal ratio on the presence.

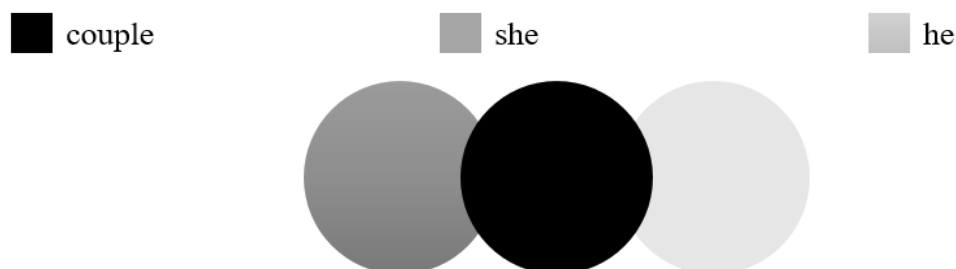
"Being a child of an intercultural marriage particularly from the compromise type, I saw that intercultural marriage would be ideal if the children were taught of the local languages by letting them get used to listen to the languages as much time as possible." (Interview #17)

"My responsibility was to preserve, especially, the languages and cultures of my parents for the sake of being able to have a good assimilation and communication with other people." (Interview #18)

The consideration of first language acquisition was related to the parents' plans in determining what language the children would be more tied to. The respondents (Interview #17 and #18) acquired the Indonesian language as the first language related to the limitation in the compromise type of intercultural marriage. The other languages understood by the respondent (Interview#18) were Javanese and Balinese, each for the extension from the parents' languages. In the family, Javanese was more frequently used by the respondent (Interview#18). The mother did not understand Balinese while the father could still catch up when Javanese was spoken. This was how the compromise occurred in the marriage.

### Consensus

From the total number of respondents, consensus takes 5% out of the whole data. Consensus is similar to compromise in the sense that it leads to give-and-take on the life of the couples. The difference is on the agreement that the couples always use to solve the problems. Consensus is not a trade-off. It means that the couples consider the journey of marriage life is a never-ending way of understanding. The husband and wife open their heart for revision because they understand the changes of circumstances (Romano, 2008). Picture 5 shows the characteristics of consensus showing how adjustment and adaptation are part of the black circle for the two cultures of husband and wife to live a harmonious life.



Picture 5 Consensus (Romano, 2008)

Only one respondent out of 20 respondents experienced consensus in the family. From the percentage above, consensus was the least type being conducted. The finding was understandable because it was hard to maintain two different cultures and languages even though the agreement could always be an alternative to solve the problems occurred. In consensus, the children were conditioned to be involved in the parents' cultures simultaneously. The preservation of the two cultures might lead to the condition that the children could be frustrated if there was no possibility of adjustment. However, the intercultural communication might be successful when consensus could be adopted perfectly.

"My parents believed in different religion but that was fine for them. Respect made everything run well. They were also from different backgrounds. The presence of the two cultures and languages in my family oblige me to accept the condition with sincere understanding (Interview #20).

From the respondent (Interview #20) consensus as the type of intercultural marriage shows a greater effort that all members in intercultural marriage should have. The parents and children must be high motivated in living their intercultural marriage. The children must be able to live with the cultures and languages from the father and mother. They must be committed to a solid adjustment and find the ways to cope with the differences they live with including their languages, habits, cultures, principles, and expectations. Consensus conditions them to always look for the best solutions that work for each member of the family. In this way, both husband and wife may become strong to allow their spouse to be different. They must see the differences in a positive way and do not consider it a threat (Romano, 2008).

Having described types of intercultural marriage, this study finds that in the sense of adjustment and adaptation, acculturation as a process where the different cultures meet is part of different types of intercultural marriage, namely (1) submission/immersion (being submitted to one), (2) obliteration (adopting new language and culture), (3) compromise (maintenance with limitations), and (4) consensus (full maintenance). Compared to Barus et al. (2011), Hutapea (2017) and Nurhadi et al. (2019), this study gives an additional insight to the previous studies, particularly from how the adjustment, adaption and understanding are built in the intercultural marriage families. This finding is in line with the results reported in Barus et al. (2011). Similar to Barus et al. (2011) and Hutapea (2017), the present study also finds that the intercultural communication can be well-maintained and effective when the families put their best efforts to respect the cultural differences. The attempts to blend and merge with the culture of their spouse are realized through the changes in religion, values as well as behaviors. (Barus et al., 2011). In finding the key factors of being success in intercultural marriage with different beliefs and faith, the couples must see the influence from the extended family as the supporting factor to always prioritize commitment to make harmony in the family (Hutapea, 2017). In addition, this study gives some knowledge on the investigation concerning motives, experiences, meaning, and communication of mixed marriage couples (Nurhadi, 2019). The intercultural communication is realized through the existence of cultural differences, languages, mindsets, and stereotypes of certain religions that are actually the aspects that must be adapted in the mixed marriage couples. All these circumstances colour the life of each intercultural marriage family as classified in this study.

## Conclusion

This study reveals acculturations in the life of intercultural marriage couples. Acculturation is part of the adaptation process that must be faced by the couples. This is the consequence of having different cultures involving several choices like acceptance of one culture, adopting a new culture for both parties as well as agreement in the form of compromise or consensus. The choices of intercultural marriage must be followed by the attempts of respecting each other's culture. In this study, the intercultural marriage families share their stories that were recorded through an in-depth interview. The identification of phenomena in each intercultural marriage was conducted through a phenomenological approach. The families choose different types that confirm Romano's identification of intercultural marriage, namely (1) submission/immersion (being submitted to one), (2) obliteration (adopting new language and culture), (3) compromise (maintenance with limitations), and (4) consensus (full maintenance). Each family member has his and her different story as well as perspective in deciding which type of intercultural marriage suits him/her best.

Various stories are shared by the children who undergo intercultural marriage, which, in this study, are more predominantly observed from language acculturation. It is intended to limit yet somehow deepen the phenomenon on a specific aspect of acculturation, i.e. the blending of languages. The implication of this study is that how acculturation takes place and becomes part of the process of adjustment and adaptation. Acculturation as a process of cultural changes occurs when the intermarriage children try to preserve their parents' language and culture. The best efforts to make a harmonious relationship in the intercultural marriage leads to several interesting stories that reflect various phenomena, namely (1) most children from intercultural marriage are familiar with their parents' different culture, (2) the presence of cultural dominancy in the family depends on the type of intercultural marriage conducted by the parents, and 3) the responsibility of cultural preservation is realized in accordance with the parents' concern.

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