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## BRIDGING CULTURES: AN INDONESIAN JAVANESE WOMAN'S PERSPECTIVE ON NAVIGATING INTERCULTURAL DIFFERENCES, INTERCULTURAL COMMUNICATION AND ADAPTATION DURING WEDDING PLANNING WITH A SWEDISH PARTNER

### Abstrak

Studi ini menyelidiki keistimewaan dalam kemampuan berkomunikasi antarbudaya di dalam pernikahan antarbudaya. Fokus utama penelitian ini adalah untuk mengevaluasi kemampuan komunikasi individu dalam pernikahan lintas budaya sebagai cara untuk mengatasi dan mengelola perbedaan budaya. Fokus diskusi artikel ini adalah perempuan Indonesia yang menikah dengan laki-laki keturunan Swedia. Peneliti melanjutkan untuk mengumpulkan data melalui wawancara semi-terstruktur setelah menyelesaikan formulir persetujuan peserta. Hasil menunjukkan bahwa fokus utama artikel ini adalah konsep kemampuan untuk berkomunikasi dengan orang lain dalam konteks hubungan antarbudaya. Teori Chen digunakan sebagai dasar penelitian ini. Tujuannya adalah untuk mengetahui bagaimana keterampilan komunikasi pasangan, keterampilan sosial, fleksibilitas, dan adaptasi psikologis berdampak pada keberhasilan hubungan antar budaya mereka. Selain itu, para peneliti menggunakan teori Developmental Model of Intercultural Sensitivity (DMIS) Bennet untuk menyelidiki bagaimana pasangan mengidentifikasi dan menerima perbedaan budaya. Pada awalnya, pasangan ini kaget dan terkejut dengan perbedaan budaya. Namun, mereka secara bertahap berkembang menuju keadaan penerimaan, adaptasi, dan integrasi. Individu menunjukkan empati, memahami perbedaan budaya, dan mengintegrasikan perspektif budaya mereka dalam komunikasi mereka.

**Kata kunci:** Perbedaan Budaya, Kompetensi Komunikasi Antar Budaya, Pernikahan Antar Budaya, Pernikahan Antar Budaya.

### Abstract

The present study investigated the distinctiveness of intercultural communication competence in organizing intercultural weddings. The primary objective of this qualitative study was to examine the acquisition of communication skills by individuals in cross-cultural marriages to navigate and manage cultural differences. The focal point of this discussion is a female individual of Indonesian nationality who has entered into matrimony with a male individual of Swedish descent. Upon completing the participant consent form, the researcher gathered the data using semi-structured interviews. The findings revealed that the primary concern of this discourse pertains to the concept of intercultural communication competence in the context of intercultural relationships. This study employed Chen's Theory as a framework to investigate the findings and found the impact of the couple's communication skills, social skills, flexibility, and psychological adaptation on the success of their intercultural relationship. The researchers also employed Bennett's Developmental Model of Intercultural Sensitivity (DMIS) theory to examine the couple's process of recognizing and accepting cultural differences. At the outset,

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the couple undergoes a state of denial and shock upon encountering cultural differences. Nevertheless, as time passes, they gradually progress toward a state of acceptance, adaptation, and integration. Individuals understand cultural differences, demonstrate empathy, and integrate cultural viewpoints into their communication.

**Keywords:** cultural differences, intercultural communication competence, intercultural wedding, intercultural marriage.

## INTRODUCTION

Marriage is a legal and social union between two individuals, typically recognized by law, in which they commit to sharing their lives. It is the formalization of a relationship through exchanging vows or promises to support and care for one another for the remainder of their lives. It is a widespread practice in various global societies, and the matrimonial ceremony holds significant cultural significance as a ceremonial event that symbolizes an individual's transition from one life phase to the next while also reshaping their social and personal identities (Nelson et al., 2005). It can also be viewed as a partnership characterized by mutual support, emotional closeness, and shared responsibilities, such as rearing children, managing finances, and making significant decisions jointly. Different cultures and religions have distinct marriage customs and traditions, but at its center, marriage is a commitment to love and partnership between two individuals. According to Jamaluddin (2018), marriage is when two individuals declare their relationship public, official, and permanent. It is the union of two individuals in a relationship that, in principle, lasts until death but, in practice, is frequently terminated by divorce. Much can occur throughout a relationship that lasts seven or eight decades. Characters evolve, bodies age, and romantic love waxes and wanes. Furthermore, no marriage is conflict-free. How a couple manages conflict is what ensures their longevity.

A marriage between two individuals from distinct cultural backgrounds is an intercultural wedding. These nuptials combine both cultures' customs, traditions, and beliefs into a singular and meaningful ceremony. Intercultural weddings are becoming increasingly popular as more people find love across cultural boundaries, and they offer a fantastic opportunity to commemorate diversity and create a more inclusive society. However, planning an intercultural wedding can be difficult due to the need for careful deliberation and communication to ensure that both families and cultures are respected and incorporated.

Intercultural nuptials are becoming increasingly popular as many couples of diverse origins and cultures decide to wed. Blending cultures through the union of two families positive developm, but it has challenges. This study investigates the potential benefits of intercultural communication, the adaptation between couples as they prepare for their wedding, and how they are essential for the success of intercultural nuptials—observing how to use intercultural communication skills when planning an intercultural wedding, as well as advice and techniques for nurturing relationships between relatives of different cultural backgrounds.

Any relationship, particularly a marriage, will invariably encounter challenges or obstacles. The merging of two individuals' lives, beliefs, and personalities can frequently result in tension and conflict. In the modern world, the essence of intimate relationships is evolving. International connections are increasing in frequency, as are international marriages (Frame, 2004; Waldman et al., 2005). Globalisation and diversity are currently inseparable. Communication skills across cultures are also essential for socialisation when planning a wedding or marriage. Respect practices standing of each other's differences in cultural origin, values, and perspectives in intercultural communication result in a strong relationship.

This investigation seeks to learn more about an intercultural wedding. A Javanese woman of 38 years old who is married to a Swedish man. The participant was born in Bandung, Indonesia, and reared there. She met her spouse while studying abroad in Sweden, and they married two months ago in Batu, East Java, Indonesia. In 2022, they met for the first time on a dating website. As a result of the expansion of dating websites, it is now easier for individuals from various cultures to connect and form relationships. The participant resides in Bandung, Indonesia, while her companion resides in Uppsala, Sweden. The cultural differences of the couple in question. They are eager to share their knowledge about each other's cultures and traditions. They anticipate the day when they can reside together permanently.

Moreover, the researchers examined the couple who met online and determined the significance of intercultural communication skills to the success of their relationship. Participants in this study were questioned about their challenges, how they overcame them, and what lessons could be learned from their experiences to determine how intercultural communication proficiency can lead to fruitful connections and a deeper understanding of many cultures.

Concerning the situation described above, every marriage or wedding will involve some challenges or impediments in uniting the two families. Due to cultural differences, the Swedish groom and his family desired an intimate wedding with only close relatives and closest friends. In contrast, the bride and her family desired a grand celebration.

Furthermore, this study highlighted the fact that, in addition to the difficulties experienced by couples in long-term relationships, the newly formed couples met difficulties and problems during the premarital phase. Misunderstandings, timidity, divergent opinions, and cultural differences between the couple and their respective families may be among these obstacles. Family members have a substantial impact on a couple's union. Compared to mono-cultural couples, intercultural spouses frequently report that multi-cultural couples have more problems with their parents and other family members (Bustamante et al., 2011; Leung, 2021).

Bringing together two distinct cultures for a wedding could be challenging but rewarding. Effective cross-cultural communication is crucial for both parties and their families during multicultural nuptials. Couples can also seek the assistance of a qualified counsellor or therapist's assistance to resolve any significant marital disputes or problems. It is not a sign of frailty to seek assistance; rather, it is a proactive measure taken to preserve the relationship. In conclusion, disagreements are a normal part of any marriage, but effective communication and professional assistance can assist couples in overcoming these challenges and forging stronger connections.

The researchers attempted to address how they negotiated their respective cultural differences during the planning and execution of the wedding by expanding on this topic. This research has the objectives to investigate an Indonesian Javanese Woman's Perspective on Navigating Intercultural Differences, Intercultural Communication and Adaptation During Wedding Planning with a Swedish Partner

Research on intercultural communication within weddings is essential because it facilitates a greater comprehension and appreciation of the various cultural practises, rituals, and customs that are integral to matrimonial ceremonies. Nevertheless, there is a dearth of literature on intercultural relationships (Cools, 2006; Rodríguez García, 2006; Tili et al., 2015). As a result, researchers intend to enrich this field by introducing additional definitions and explanations of Intercultural Communication Competence (ICC) pertinent to the subject.

Crucial consideration must be given to cross-cultural differences. Such differences can have a significant effect on intercultural relationships. When individuals from diverse cultural contexts engage in a relationship (Frame, 2004), they bring with them unique values, beliefs, communication patterns and expectations which can lead either to challenges or rewarding experiences. Biever et al., (1998) contend that these cultural differences can exert a variety of influences throughout the course of their relationship. In extreme cases, they may confront financial or emotional estrangement. Nevertheless, the Cross-Cultural Differences (CCD) domain provides strategies for managing these cultural differences effectively. Intercultural Communication Competence refers to a person's capacity for effective communication with and comprehension of people from diverse cultural backgrounds, which is especially advantageous when planning an interfaith or intercultural wedding (Bennett, 1998). This set of skills ensures participants must be the values and traditions of both spouses while retaining their significance and decorum.

Regarding previous research on Intercultural Communication Competence (ICC), Arasaratnam et al. (2005) observe that the definition of ICC by researchers frequently influences their studies on competence in an intercultural context (Wiseman et al., 1989) ICC is defined by Deardorff (2006) as the aptitude to convey information effectively and appropriately across distinct cultures based on one's knowledge, skills, and attitudes towards those cultures. The research of Chen (1990) reveals four aspects/components of ICC in Intercultural relationships:

psychological adaptation (stress response), social skills (in society/relatives/spouses), adaptability (coping with culture shock etc.), and goal attainment (relationship objectives). Intercultural marriages are characterised by the blending of diverse traditions and customs due to the union of individuals from distinct cultures (B. Kim et al., 2021). The objective is to devise a wedding ceremony commemorating the affection/concordance shared by two distinct cultures embracing inclusiveness/solidarity. Despite the difficulties associated with such marriages, couples have successfully devised coping mechanisms for navigating marital distress/conflicts (B. Kim et al., 2021); additionally, leisure activities/dedicated quality time together reduce marital conflict/distress, ultimately resulting in increased marital satisfaction, particularly for wives (Sharaievska et al., 2013).

## METHOD

This study used qualitative methods to explain and discuss the findings. Qualitative methodologies are well-suited for examining intricate phenomena that occur within particular contexts due to their ability to offer comprehensive depictions of socially constructed realities (Casmir, 1999; Creswell & Miller, 2000; Tili, T. R., & Barker, 2015). The participant in this study is an Indonesian woman who is married to a Swedish man and is being examined from a singular perspective.

The data collection technique is by giving the interview to the participant, and the sampling is purposive. Purposive sampling is a research technique that involves the deliberate selection of participants based on predetermined criteria that are aligned with the research objectives. Purposive sampling can be utilized to obtain insights and comprehend the experiences of a specific group, such as intercultural weddings, from the perspective of an Indonesian woman who is married to a foreigner. Through the use of purposive sampling, researchers can ascertain and choose Indonesian women who have wed foreigners and are amenable to disclosing their viewpoints on intercultural nuptials. This methodology facilitates a targeted inquiry into said partnerships' distinct characteristics, obstacles, and advantages. As a result, the researchers offer several criteria for making the decision purposeful as follows.

To facilitate a comprehensive comprehension of intercultural dynamics, this study aims to recruit a diverse range of participants, including Indonesian women from different regions and foreign nationals from various countries. Due to regional differences in wedding-related customs, traditions, and societal norms within Indonesia, geographical distribution is deemed essential when selecting participants for the study. Participants from various stages of the marital voyage are incorporated for a more profound comprehension. Recent brides and grooms provide invaluable insight into the initial adaptation process. To enhance the depth and breadth of research findings, participants must be willing to share their experiences openly and honestly. To investigate diverse relationship dynamics, we consider couples whose relationships began both in Indonesia and abroad. Thus, we hope to shed light on the numerous factors contributing to successful intercultural unions.

Through purposive sampling and considering relevant factors, researchers can acquire significant insights into the experiences, challenges, and perspectives of Indonesian women married to foreigners in the context of intercultural weddings. The discoveries above can enhance comprehension of intercultural associations and provide valuable insights for deliberations on cultural assimilation, identity, and the intricacies of amalgamating customs in heterogeneous matrimonial settings.

This qualitative study also used semi-structured interviews with open-ended questions about marriage and weddings and purposive sampling using a single-subject case. The questions were collected and modified from Tili et al. (2015). The interview protocols were adopted and adapted from Tili et al. (2015). The interview questionnaire comprises both pre-existing and newly incorporated inquiries. Most of the questions provided by Renald pertain to intercultural marriages. This study is centered on the pre-marital and intercultural wedding experiences of participants. Therefore, the researcher has tried to tailor the questionnaire by incorporating relevant, standardized questions that align with the study's objectives.

Once finished collecting the data, this study employed several of Chen's Theories as a framework to investigate the findings. Then, the researchers analyzed the data by using the

Developmental Model of Intercultural Sensitivity by Bennet for further and vivid discussion. The DMIS is a theoretical framework that can be employed to assess one's intercultural communication competence. Through a six-stage continuum, Bennett's model makes it easier to understand how people perceive and respond to cultural differences. The stages above include denial, defense, minimization, acceptance, adaptation, and integration. By evaluating an individual's position on this continuum, one can assess their degree of intercultural communication competence and pinpoint specific areas that require further growth and development (Bennett, 2017).

The researchers utilized the member-checking technique to ensure the purposeful meaning of this research to the participants. Member checking is a valuable technique in qualitative research to enhance the validity and credibility of the findings by involving participants in the verification process (Creswell, 2014; Creswell et al., 2000; Lincoln et al., 1985). In addition, it extensively examines the concept of member checking as a fundamental technique employed to augment the trustworthiness and credibility of qualitative research (Creswell, 2014). The significance of member checking within the realm of qualitative research elucidates its pivotal role in ascertaining the validity of the research findings. Here are some citations supporting the use of member checking (Creswell et al., 2000). To ensure the validity of this research, the researchers used the member-checking process to stay focused throughout member verification, review the study questions and objectives again, ensure that the summary was crystal clear, and provided the participant with an overview of the information that was understandable and easily accessible for their review. The participant was invited to offer feedback regarding the precision and comprehensiveness of the researchers' interpretation. Providing opportunities for multiple rounds of feedback ensures that researchers can capture diverse perspectives and insights. Record all modifications implemented in response to feedback from study participants and provide a rationale for the adjustments. Assess the outcomes' coherence by contrasting the participants' replies and deliberating on any inconsistencies identified. The incorporation of participants in the validation process and the reduction of researcher bias are measures that augment the credibility of the study.

## FINDINGS AND DISCUSSION

This research section examined how an Indonesian woman and her Swedish spouse navigated their intercultural wedding. It illuminates the importance of intercultural communication competencies such as practical communication skills, social skills, adaptability, and psychological adaptation for wedding planning success.

The following excerpts illustrate the cultural integration process during their wedding ceremony and planning. The couple overcame obstacles and made decisions that respected both cultures. They utilized English as a common vocabulary for communication and technology to aid in their preparations. "When was your ceremony held? "14 January 2023" "Do you follow any traditions or customs when planning your wedding? I selected an international wedding theme for this reason..." "How do you convey any information? "We communicate via WhatsApp..."

The following excerpts emphasize the couple's relationship despite cultural differences. They found it appealing to learn about each other's cultures, but it was difficult to maintain their privacy. "What do you enjoy most about being married to a person of a distinct culture? Each of us can learn the other's culture." "What is the most challenging aspect of being married to someone from a distinct Culture? Swedes (or Europeans) are somewhat reserved..."

These excerpts illustrate how effectively they communicate in their intercultural relationship, demonstrating their intercultural communication skills. How much intercultural contact did you have prior to meeting your spouse? "Yes, I have visited 38 countries so far..." "How are you and your spouse similar/different?" Issues with communication significantly hampered this process (Machette et al., 2023).

These findings will be discussed further in the following section. Examining the findings critically and integrating them, focusing on how the Indonesian woman and her Swedish spouse negotiate their intercultural marriage. They are illuminating broader concepts of assimilation, identity negotiation, and the blending of traditions in cross-cultural marriages by revealing this

couple's complexities, challenges, and unique experiences. Information about both cultures was gathered to comprehend the cultural differences between an Indonesian Javanese wife and a Swedish spouse. Javanese weddings in Indonesia frequently involve several traditional ceremonies, such as Siraman (ritualistic bathing), Midodareni (family gathering), Ijab Kabul (religious ceremony), Daup or Panggih (bride meeting), and Sungkem (respect ritual) (Ambarwati et al., 2018; Oktavia et al., 2022).

In contrast, Swedish weddings are more straightforward, with unique traditions such as bride kidnapping and smaller wedding celebrations. Due to these cultural differences, planning the nuptials was difficult for the couple. Chen's (1990) theory of intercultural communication competence posits that individuals must have the knowledge and skills necessary for effective interactions while respecting diverse cultural identities. The couple displayed such competence despite language barriers, as English was the language. "Do you have difficulty being understood? Sometimes... But because he is an excellent listener, he will wait patiently for me to explain until he understands".

Acculturation facilitates the development of the communication skills required for adjusting to new cultural environments (Tili et al., 2015). This couple demonstrated exceptional verbal and nonverbal communication across cultural boundaries, resulting in both parties' adaptability. "Do your communication methods differ or are they similar? How? Fortunately, yes... we also respect each other's point of view." Their willingness to keep an open mind lessened the husband's difficulty adjusting to social situations. They chose a win-win solution by having a wedding that did not strictly adhere to the traditions of either culture. It demonstrates meaningful interaction characterized by mutual regard.

The researchers also investigated Bennett (2017) Developmental Model of Intercultural Sensitivity (DMIS). The DMIS model, which consists of six phases or positions, was developed based on primary perceptual frameworks concerning otherness and specific cultural diversity concerns typically associated with each stage.

These stages are rooted in the cognitive and emotional mechanisms associated with them. Each stage designation reflects the difficulties faced at that particular level. The initial three phases, Denial, Defence, and Minimization, are characterized by an ethnocentric perspective in which individuals view their own culture as central to reality. The ethnorelative perspective characterizes the final three stages: Acceptance, Adaptation, and Integration. This research investigates the concept of alternative reality frameworks that result from exposure to various cultures.

Individuals in the initial Denial phase fail to perceive or acknowledge cultural differences. One example from this research comes from an Indonesian-born woman: "Has your perspective on similarities and distinctions changed during the course of your marriage? Yes... I just realized that for some introverts, encountering a large number of people can be draining and require preparation." She acknowledges distinctions in social interaction between her and her husband's cultures without explicitly denying or challenging them. During the wedding planning process, the couple also had to navigate varying social norms: "What are the preparations prior to and during your wedding?" We discussed the number of guests I will invite... Initially, he was astonished, as Sweden's average number of visitors in Sweden was 50. This encounter stunned him but ultimately led him to embrace Indonesian customs. They moved from Defence against cultural differences to Minimization, where they discovered common ground: "How do you resolve or manage differences?" I always inform him in advance if we will be meeting my acquaintances or family...".

Moving out of Minimization allowed them to enter Acceptance, where they classified cultural differences into intricate categories. How? Fortunately, yes... we also respect each other's point of view".

Adaptation ensued as they began modifying their behaviors based on a better comprehension of each other's cultures; for example, regarding privacy norms surrounding social media usage: "Swedes (or Europeans) are rather private... This has made me more considerate..." Integration required incorporating elements from both cultures into their shared life; this was most evident in their wedding planning, where decisions reflected Indonesian and Swedish traditions.

Nevertheless, intercultural marriages frequently encounter additional challenges due to conflicting expectations resulting from the coexistence of two distinct cultures (Bustamante et al., 2011; Machette, 2019; Romano, 2008). They could make commendable decisions by nurturing effective family communication and considering individual preferences. The evidence demonstrated how intercultural couples could effectively navigate the stages Bennett's DMIS theory outlined during significant events, such as wedding planning, while reconciling conflicting cultural expectations.

In addition, this study examined the negotiation process between the couple. It offers valuable insights into this couple's unique challenges and experiences, thereby augmenting our understanding of assimilation, identity negotiation, and the blending of traditions in intercultural marriages. The results correspond to Chen's theory on intercultural communication competence. The couple exhibits practical communication skills, adaptability (Kim, 1991, as cited in Arasaratnam et al., 2005), and adaptability, which are crucial for successful intercultural interactions (Arasaratnam et al., 2005; Chen, 1990; Cools, 2006; Frame, 2004; Y. Y. Kim, 2001). They navigate cultural differences effectively through frank communication and mutual respect. In addition, Bennett's DMIS theory aids in comprehending the couples' cultural adaptation process. When initially confronted with denial and minimization in response to cultural differences, they rapidly transition to a defensive stance before achieving integration, wherein both cultures are incorporated into their wedding planning. In addition, the study highlights how effective communication enables a flexible approach to future disagreements. By embracing one another's viewpoints, the couple overcame obstacles such as determining the number of wedding invitations and incorporating religious practices. This study supports both Chen's theory and Bennett's DMIS model, highlighting the significance of individual circumstances in international marriages. The couple's unique approach to marriage customs reflects their decision to conduct a multicultural international wedding. This study contributes considerably to our understanding of the dynamics of intercultural weddings, from negotiation processes to developing practical communication skills for thriving relationships. However, it is essential to note that these findings pertain to only one couple; a more extensive study would be required for more generalizable findings regarding international partnerships and weddings.

Comprehensively, the research analyzed the negotiation process between an Indonesian Javanese woman and her Swedish spouse during their intercultural wedding preparations. It illuminates their complexities and challenges, enriching our understanding of assimilation, identity negotiation, and tradition blending within cross-cultural marriages. The couple exemplified Chen's theory on intercultural communication competency by displaying practical communication skills, adaptability (Kim, 1991, as cited in Arasaratnam et al., 2005), and flexibility—critical components for successful cross-cultural interactions (Arasaratnam et al., 2005; Chen, 1990; Cools, 2006; Frame, 2004; Y. Y. Kim, 2001). They navigated cultural differences through frank dialogue and mutual respect. In addition, Bennett's DMIS theory improves our comprehension of the cultural adaptation process that couples undergo, from the initial denial phase to the integration phase, where both cultures are incorporated into wedding planning. They were able to resolve future disagreements by maintaining an open mind. While confirming Chen's theory and Bennett's DMIS model, the results highlight the importance of individual circumstances in international marriages. Their decision to host a ceremony that combines both cultures demonstrates their unique perspective on marriage traditions.

This study contributes considerably to our understanding of the dynamics of intercultural weddings, from negotiation processes to developing practical communication skills for thriving relationships. However, it is essential to note that these findings pertain to only one couple; a more extensive study would be required for more generalizable findings regarding international partnerships and weddings.

## CONCLUSION

There are some suggestions for improving intercultural communication skills when planning a marriage or wedding. Couples can improve their intercultural communication skills and make their marriage and wedding preparations more inclusive and culturally aware by using the advice in this article. Cultural diversity is a gorgeous facet of our world that must be

acknowledged and respected, particularly in relationships. It is essential to avoid generalizations or stereotypes based on a person's cultural heritage and to respect the cultural differences of each partner.

Communication is the cornerstone of any successful relationship, but it becomes even more critical when navigating cultural differences. Partners need to communicate their emotions, thoughts, and concerns openly. This transparency promotes comprehension and facilitates the management of potential conflicts resulting from cultural differences. Sometimes, couples may require assistance with certain cultural practices or traditions. In such situations, they can consult cultural specialists, such as religious leaders or local elders, with extensive knowledge of these customs. Wedding ceremonies provide an excellent opportunity to honor the cultures of both partners. Couples can consider incorporating elements from each other's cultural origins into the ceremony, such as traditional attire or music. In doing so, they generate a solution that respects both cultures equally. Alternatively, they could select a universal wedding theme that encompasses various cultures. Active listening is another essential aspect of effectively managing intercultural relationships. It entails actively listening to comprehend rather than merely responding, a strategy that enables couples to understand each other's cultural perspectives better.

In conclusion, effective cross-cultural communication is crucial for an intercultural wedding to be a success. It aids couples in appreciating the worth of both cultures and the cultural variations between their families. To foster unity and respect at the wedding, it is essential to understand the many languages, cultures, and expectations. Intercultural communication abilities aid in bridging cultural gaps, enabling everyone concerned to share in this unique day's celebration.

For future research, another researcher may create a culturally sensitive research strategy by considering the participants' varied cultural backgrounds. Aim to make all participants feel at ease and understood by tailoring the approach to cultural differences in communication styles, values, and beliefs and choosing a diverse sample: Select a group of participants that reflects a variety of socioeconomic status, age, gender, and cultural backgrounds so that the results are representative of the larger population and applicable to several situations.

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