

**INTERCULTURAL COMMUNICATION MODEL OF MIXED MARRIAGE
BETWEEN JAVANESE INDONESIA AND JAPANESE
(A CASE STUDY UENO FAMILY)**



*Submitted to the Faculty of Teacher Training and Education Universitas
Muhammadiyah Makassar in Part Fulfillment of requirements for the Degree of
Education in English Education Department*

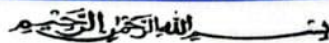
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2025

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17-06-25		Abstract	D.
20-06-25		Revise research methodology Double check the structure	D.
30-06-07		Revise research findings	D.
25-07-25		Reorganize data display in findings	D.
29-07-25		Put related theory in discussion conclusion	D.
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22/7/25		Discussion (Culture Difference)	Sh
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Motto and dedication

Motto

Life is not to be perfect, but to develop

Dedication

I dedicated this Thesis to my Lovely Parents and families



ABSTRACT

Devita Naila Nuraini Arifin, 2025. Intercultural Communication Model Of Mixed Marriage Between Javanese Indonesia And Japanese (A Case Study Ueno Family). Supervised by Nurdevi Bte. Abdul and Eka Prabawati Rum.

This study aims to examine intercultural communication within the context of a mixed marriage between a Javanese woman from Indonesia and a Japanese man. The main focus of this research is to identify the communication model formed within the family, the process of cultural adaptation, and the communication challenges that arise due to cultural differences. The research method used was a descriptive qualitative approach, with data collected through video documentation observation and in-depth interviews. The subject of the research was a single family, although the interview was conducted only with the wife as the primary informant. The results of the study show that communication within this family reflects the presence of three main models: high-context and low-context communication, Communication Accommodation Theory (CAT), and Intercultural Communication Competence (ICC). In addition, three stages of cultural adaptation were identified, namely the initial contact phase, acculturation, and acceptance. The study also reveals various communication challenges, such as differences in affection expression styles, language barriers, and cultural stereotypes that temporarily influenced the couple's perceptions of each other. Therefore, it can be concluded that the success of intercultural communication in this family is influenced by openness, patience, and the willingness to adapt and respect differences. Effective communication in intercultural marriage not only requires language proficiency but also sensitivity to the values and cultural symbols of both parties.

Keywords : Intercultural communication, intercultural marriage, cultural adaptation, high-context and low-context, communication challenges

ABSTRAK

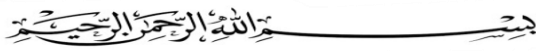
Devita Naila Nuraini Arifin, 2025. Model Komunikasi Antarbudaya dalam Pernikahan Campuran antara Perempuan Jawa Indonesia dan Pria Jepang (Studi Kasus Keluarga Ueno). Dibimbing oleh Nurdevi Bte. Abdul dan Eka Prabawati Rum.

Penelitian ini bertujuan untuk mengkaji komunikasi antarbudaya dalam konteks pernikahan campuran antara seorang perempuan Jawa asal Indonesia dan pria asal Jepang. Fokus utama dari penelitian ini adalah untuk mengidentifikasi model komunikasi yang terbentuk dalam keluarga, proses adaptasi budaya, serta tantangan komunikasi yang muncul akibat perbedaan latar belakang budaya. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif, dengan teknik pengumpulan data melalui observasi dokumentasi video dan wawancara mendalam. Subjek penelitian ini adalah satu keluarga, namun wawancara hanya dilakukan kepada istri sebagai informan utama.

Hasil penelitian menunjukkan bahwa komunikasi dalam keluarga ini mencerminkan keberadaan tiga model utama: komunikasi konteks tinggi dan konteks rendah, Teori Akomodasi Komunikasi (Communication Accommodation Theory/CAT), serta Kompetensi Komunikasi Antarbudaya (Intercultural Communication Competence/ICC). Selain itu, ditemukan pula tiga tahapan adaptasi budaya, yaitu fase kontak awal, akulturasi, dan penerimaan. Penelitian ini juga mengungkap berbagai tantangan komunikasi, seperti perbedaan gaya dalam mengekspresikan kasih sayang, hambatan bahasa, serta stereotip budaya yang sempat memengaruhi persepsi antar pasangan. Penelitian ini menyimpulkan bahwa keberhasilan komunikasi antarbudaya dalam keluarga ini dipengaruhi oleh keterbukaan, kesabaran, serta kehendak untuk beradaptasi dan menghargai perbedaan. Komunikasi yang efektif dalam pernikahan lintas budaya tidak hanya memerlukan kemampuan berbahasa, tetapi juga kepekaan terhadap nilai dan simbol budaya dari kedua belah pihak.

Kata kunci: komunikasi antarbudaya, pernikahan antarbudaya, adaptasi budaya, konteks tinggi dan rendah, tantangan komunikasi

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Throughout the process of writing this thesis, the researcher encountered many obstacles. However, with the help and support from many parties, this thesis was finally completed on time. This thesis is not merely the result of the researcher's personal effort, but also a product of prayers, support, and love from many people. Therefore, the researcher would like to sincerely express the deepest gratitude to:

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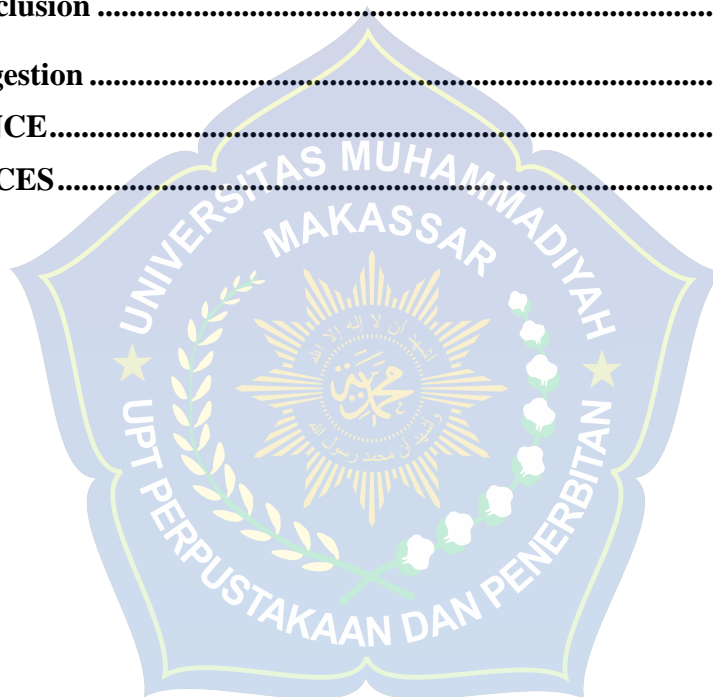
unwavering prayers that continue even when I don't hear them. You are present in every long night, and in every small success that you always celebrate with pride. You are not just a mother, you are home. A place I return to when the world feels too heavy. Thank you for being the light in my life, the lamp in my darkness, and the strength when I feel like giving up.

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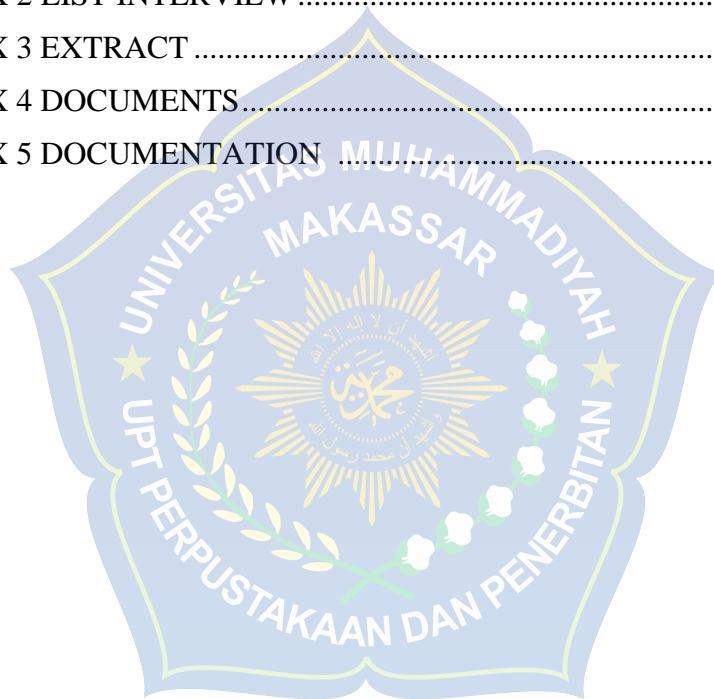
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CHAPTER 1

INTRODUCTION

A. Background

According to Sriram et al (2020) in social and social life, humans as social beings never separated from information from the surrounding community, so they can absorb various things from outside our environment, including building communication with people who have a different background from us, so it is important to learn it. According to researcher Guo & Chueachainat (2024) the intercultural communication model is a pattern used to understand and explain individuals from different backgrounds and cultures by interacting with and conveying messages to each other. Intercultural communication can be said to be the process of exchanging information between individuals or groups who have different backgrounds and cultures (Baker.,2022).

Intercultural communication has a very important role in managing relationships between individuals with different cultures and backgrounds, intercultural communication describes human efforts to connect differences in order to create harmony, as described in the concept of social harmony (David & Prihatmojo., 2022). Often found in Asian cultures, meaning that Java and Japan, in the concept of unity within the scope of marriage between Javanese, Indonesians and Japanese, creating a unique context, in which cultural norms, traditions, and communication styles blend with each other, and maintain the

dynamics of family relationships. Mixed marriages are common in Japan, this is due to various reasons, such as the number of foreigners visiting the country or living in Japan, and vice versa. In addition, because Japan is a country that is visited by many workers from various foreign countries, it is not uncommon for mixed marriages to occur in Japan, which is a country that is often visited by foreign immigrants.

In the era of globalization, interactions between individuals from different cultural backgrounds are increasingly inevitable. According to Ge et al (2022) Cultural differences in communication are often a challenge in building harmonious relationships, whether in social, professional, or family life. Understanding intercultural communication can help individuals avoid misunderstandings, reduce stereotypes, and increase effectiveness in communicating with culturally different partners or social environments. In mixed marital relationships, differences in the way messages are conveyed, body language and expression of emotions often affect the dynamics of the household. Therefore, understanding communication models in different cultures is key in creating harmonious and effective relationships. By learning intercultural communication, individuals can adjust to their partner's culture, build tolerance, and create a more inclusive family environment (Barker & Cornwell, 2019).

Based on the results of empirical observations according to research Janicka & Wnuk (2021) the intercultural communication model is an important pattern for understanding interactions between couples from different

backgrounds. the phenomenon of mixed marriage or commonly known as *mixed marriage* in japan, it has grown or become commonplace. This phenomenon produces extraordinary things because the parties involved in this mixed marriage have to exchange very different cultures. These very different cultures can cause various problems in the family because they are caused by the stereotypes of each family and the many cultural differences between the two couples. In the concept of mixed marriage, of course, couples will be faced with unique communication, namely language differences, values adhered to, habits, and of course perspectives on relationships.

Ueno Family is a blended marriage between a Japanese man and Indonesian woman, who is of Javanese origin. They live in Japan and actively share their daily lives through the YouTube platform, particularly in a channel that showcases multicultural family dynamics. Through their videos, the couple shows various moments of their home life, including the interactions between family members, the different cultural values they face, and how they harmonize two different cultures. Their lives not only show the challenges of intercultural communication, but also serve as real life examples of the process of adaptation, value negotiation, and cultural harmonization in mixed marriages. Their openness in sharing their life experiences makes the Ueno family a relevant, authentic and rich source of data to be studied in the context of intercultural communication.

The Ueno family is a true representation of a mixed marriage between two different cultures, Japanese and Javanese-Indonesian. The family consists

of a Japanese husband and a wife from the Javanese ethnic group of Indonesia. Their life is interesting to study because it shows the dynamics of intercultural communication in a household context. Through their daily interactions on social media and other digital platforms, this family provides a concrete picture of the process of cultural negotiation, value adaptation, and cross-cultural family identity formation. Therefore, the Ueno family was chosen as a research subject to deeply understand how the intercultural communication model is applied in Japanese-Javanese mixed marital life.

According to Nurrahmi Nurrahmi et al (2024) the increasing number of intercultural marriages, requires a deep understanding of how communication connects differences in customs and cultures which of course participates in family harmony, a phenomenon like this can be observed in the mixed family of the Ueno Family, namely the mixed marriage between Indonesia, Java, and Japan, which of course these couples often face challenges in managing their respective cultural values, customs and communication. This can happen because the Japanese in their interpretation are more formal and structured, this can certainly contradict the more relaxed, open, and emotionally expressive Javanese approach according to research (Nurjaleka et al., 2022).

If intercultural communication knowledge is lacking, then interactions between individuals from different cultures will face various obstacles that have the potential to cause misunderstandings, conflicts, and disharmony (Medvedovska & Pashchenko, 2024). Each culture has different norms, values and communication styles, so without a good understanding, individuals are

likely to misinterpret the messages conveyed by others. For example, in Japanese culture, silence is often a sign of politeness and reflection, while in other cultures, silence can be interpreted as disagreement or incomprehension. This kind of difference, if not well understood, can lead to unnecessary conflict.

In addition, without intercultural communication, stereotypes and prejudices will grow, causing discrimination and social inequality in a multicultural society. According to Lei (2023) a person who does not understand another culture may tend to judge based on erroneous assumptions, which can hinder social relationships and cooperation between individuals. In a family environment, especially in mixed marriages such as between Japanese and Javanese, a lack of understanding of intercultural communication can hinder the couple's adaptation in adjusting communication styles, resolving conflicts, and building harmony in the household (Yunus et al., 2021). Differences in how to express emotions, make decisions, or communicate with older family members can be a source of tension if not managed well.

The purpose of this study is to be able to identify, the pattern of strategies used in this family, to create effective communication. Because communication is a bridge to build interpersonal relationships that allow open and equal communication (Arskieva & Ragimkhanova.,2023). So it is important to know the model of communication, even although there has been a lot of research on intercultural communication, there are still some gaps in the literature that discuss in detail about mixed marriage between Javanese and Japanese, in the context of families living in japan. On research Taylor (2024) said that many

previous studies have focused more on intercultural communication issues in the context of work or education, while research on the dynamics of communication in mixed families has been relatively limited. Therefore, this research can fill in the gaps by providing a more detailed understanding of how different cultural, communicative, and linguistic elements influence each other to achieve harmony within these mixed families. Based on the above explanation, the researcher's question is what communication models of ueno families belong to mixed marriage and how to identify the pattern of strategies used in these families, in order to create effective communication.

B. Problem Statement

Based on the above background, the researcher formulates the problem as follows:

1. What is the intercultural communication model used in the Ueno Family?
2. How is the cultural adaptation process carried out by Ueno Family?
3. What are some of the challenges of intercultural communication that the Ueno Family faces in their daily lives?

C. Research objective

Based on the above problem statement, the object of this research is as follows:

1. Knowing the model of intercultural communication in Javanese, Indonesian, and Japanese mixed ethnic families
2. Find out what kind of communication challenges these mixed families face

3. Analyze the process of cultural adaptation carried out by both parties.

D. Significant of the research

The significant of this study are as follows:

1. For educators

This research provides insight into the dynamics of intercultural communication, which can assist educators in understanding the cultural diversity of students, and is also used to develop teaching methods that are responsive to the needs of students from a variety of different backgrounds.

2. For students

This research can expand students' understanding of the importance of intercultural communication, especially in daily life and the world of work. Students can learn how cultural adaptation can help them interact more effectively in a multicultural environment.

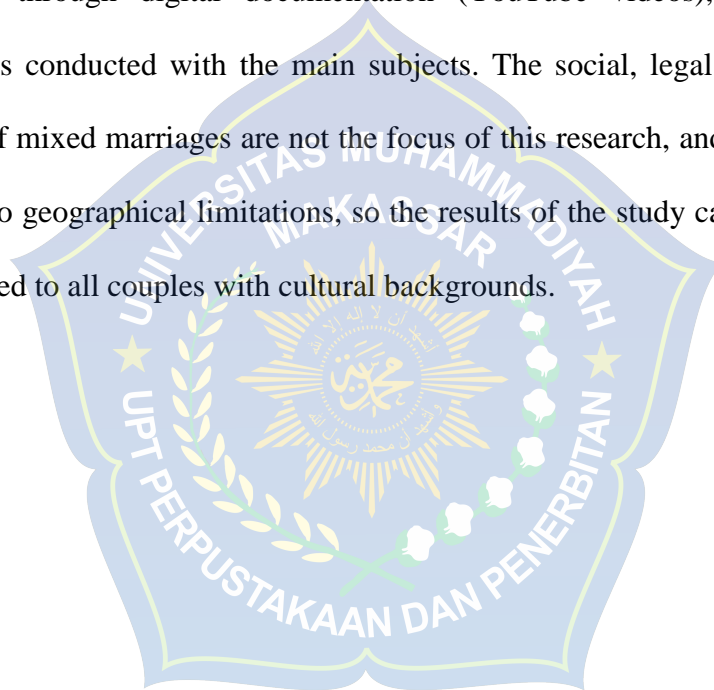
3. For researchers

This study provides an empirical reference for studies related to intercultural communication in mixed families. The findings will form the basic for further studies of intercultural relations and conflict resolution in other contexts such as education, business, or the international community.

E. Scope of research

In collecting data, this study focuses on the analysis of intercultural communication models between mixed Javanese, Indonesian, and Japanese

families, living in Japan. This research focuses on the intercultural communication model in a mixed marriage between Japanese and Javanese cultures, by taking a case study of the Ueno family. The main focus is on the forms of communication that occur between the cross-cultural married couple, their cultural adaptation strategies, and how they build harmony in differences. The research is limited to daily interactions in the household context that can be observed through digital documentation (YouTube videos), as well as interviews conducted with the main subjects. The social, legal or economic aspects of mixed marriages are not the focus of this research, and this study is limited, to geographical limitations, so the results of the study cannot be fully generalized to all couples with cultural backgrounds.



CHAPTER II

LITERATURE REVIEW

A. Previous related findings

Previous studies have provided relevant insights that align with current research topics, offering theoretical concepts that underpin this research. The study can be viewed in this section. A study by Machette & Cionea (2023) said this finding reveals that the challenges experienced by couples in intercultural marriage are indeed quite difficult and unique, this is due to the difference in cultural background and different customs between couples and families, so that couples often face difficulties in balancing different cultural traditions, but they develop communication strategies to maintain relationships in marriage, especially when involving in-laws.

Research from Nurhadi et al (2019), This study explores the atarcultural communication model in mixed marriage couples between Indonesia and Hungary, who live in the Budapest region of Hungary. They use a communication model that includes motives, experiences, meanings, and intercultural communication, which are related to cultural differences, languages, indsets, and stereotypes within a particular religion. This communication model shows how this mixed couple between Indonesia and Hungary can adapt to the environment, uniting cultural differences through communication that understands and respects each other.

Research by Wong & Seng Neo (2024) he suggested that those who are mixed marriages, despite experiencing differences in values such as gender

roles, customs, and parenting styles, as well as huge cultural differences, can cope well because cultural adaptation requires these couples to always accept and understand the differences that exist, and can strike a balance between maintaining each other's traditions and how to create new spaces together.

With adaptive communication skills, the challenges of intercultural communication can be managed well. The findings of this finding show that, in mixed marriages, the intercultural communication model needs to adopt differences in language, culture, and different values that exist in the relationship. According to Wong & Seng Neo (2024) The process of cultural adaptation requires quite a lot of time and effort, while the families who succeed in going through this process are those who are able to communicate openly. Because the process of cultural adaptation requires time and hard work, by better understanding cultural adaptation and the way couples communicate with each other, it is very important to be able to manage the challenges that arise in the relationship.

B. Some Partinen Ideas

1. Intercultural Communication

Intercultural communication can be interpreted as the process of exchanging information between individuals or groups with various cultural backgrounds (Kryvobok et al., 2023). Culture can encompass values, norms and beliefs as well as perspectives that all influence how each person processes information and responds in communication, According to Sahadevan & Sumangala (2021) in the context of the family, intercultural

communication is very important because it affects the sustainability of the relationship between 2 or more cultures in daily life.

According to Balakrusan (2022) Cultural dimensions, such as individualism vs collectivism and power distance, play a role in shaping individual communication styles. The Japanese, for example, are more collectivist and are known to value hierarchy more, while Javanese Indonesian culture has strong family values. But decoding is more flexible for hierarchies in the family, if this is left unchecked, it will lead to misunderstandings in communication, then adjustment or adaptation is necessary. Mixed marriages often bring challenges in terms of communication and cultural adaptation. many studies show that communication is the key to success. According to (Jason, 2023) It was found that cultural differences, languages, are often a source of conflict, but can be overcome with a good understanding of culture.

Based on the research above, it can be concluded that in the context of mix marriages, intercultural communication is a process by which complex messages are exchanged between individuals with different cultural backgrounds, and as a key mechanism, in building understanding overcoming differences, and creating harmony in the household. In mixed marriages between couples from Indonesian and Japanese Javanese cultures, differences in values, norms, and communication habits can be a challenge. Japanese culture, known for its indirect and high-context communication, often emphasises harmony, indirectness in expressing

opinions, and the use of subtle body language. In contrast, Javanese culture also has a tendency to communicate in a polite and respectful manner, but is still more expressive than Japanese culture in interpersonal contexts.

2. Models of Intercultural Communication

In the study of intercultural communication, various models have been developed by experts to explain the process of message exchange that occurs between individuals from different cultural backgrounds. These models serve as tools to understand how culture affects the way people communicate, respond to messages, interpret meaning, and resolve conflicts. The presence of the intercultural communication model is crucial in this study because it can provide a theoretical overview of the communication process that occurs in mixed marriages, such as that experienced by the Ueno family.

In intercultural communication studies, understanding the differences in cultural values is crucial in building effective communication across cultures. To explore these differences, scholars have developed various models that help explain how culture affects the way individuals communicate. According to Dhital (2023) Two of the most influential and frequently used models in this context are Geert Hofstede's Cultural Dimensions and the concept of High-context and Low-context Communication introduced by Edward T. Hall. These two models not only provide a theoretical framework in understanding intercultural

communication patterns, but also an applicable analytical tool in identifying potential communication barriers arising from cultural differences.

a. Cultural Dimensions Theory by Geert Hofstede

One of the most widely used frameworks in analyzing cultural influences on communication is Hofstede's Cultural Dimensions Theory. Although originally developed for organizational behavior, this theory remains highly relevant in analyzing interpersonal and family communication, including in intercultural marriage contexts (Ge et al., 2022). Hofstede's model offers insight into how cultural values shape communication styles, emotional expression, and interpersonal expectations.

1) Individualism vs. Collectivism

This dimension measures the degree to which individuals are integrated into groups. In individualist cultures, such as the United States or Western Europe, personal goals and independence are prioritized. People from these cultures tend to express themselves openly, assert personal rights, and place importance on individual achievement. In contrast, collectivist cultures—like Japan and Indonesia—emphasize group cohesion, family loyalty, and social harmony. People are more concerned with maintaining interpersonal relationships than asserting individual desires. In communication, this often translates into indirect speech, politeness strategies, and avoiding conflict. In a mixed marriage between a Japanese and a

Javanese partner, this shared collectivist orientation may support harmony and mutual understanding. However, differences still arise due to distinct expressions of collectivism: Japanese collectivism is often formal, structured, and group-aligned (e.g., toward company or nation), while Javanese collectivism is more familial and spiritual in nature, rooted in local customs and religious values (Nurjaleka et al., 2022). Misalignments in how family obligations are interpreted can lead to communication challenges, especially in interactions with in-laws or parenting.

2) Power Distance

Power distance refers to the extent to which less powerful members of society accept and expect unequal power distribution. In high power distance cultures, people tend to respect authority, defer to elders, and adhere to strict social hierarchies. Communication in such societies tends to be formal and status-sensitive. Japan and Indonesia both exhibit high power distance, though in different ways. Japanese culture values seniority, titles, and rank, particularly in formal communication settings. Honorific language (keigo) is often used to show deference. Javanese culture, likewise, emphasizes (etiquette), where speaking softly and using proper pronouns is a sign of respect. In intercultural marriage, this dimension affects how decisions are made and how conflicts are addressed. For instance, if one partner expects a collaborative

approach (as seen in more egalitarian cultures), while the other defers to traditional roles or authority figures, communication mismatches may arise. These may manifest as reluctance to disagree, passive avoidance of conflict, or differing expectations about family roles (Wong & Seng Neo, 2024)

3) Masculinity vs. Femininity

This dimension contrasts cultures that value assertiveness, competition, and success (masculine) with those that value care, empathy, and relationship quality (feminine). Japan ranks high in masculinity, with a strong emphasis on achievement, performance, and defined gender roles. Traditional Japanese families often place high expectations on men as providers and women as nurturers. Emotional restraint and perseverance are considered virtues. Javanese-Indonesian culture leans more toward femininity, emphasizing relational harmony, empathy, and flexibility in roles. Both men and women are expected to act *halus* (gentle), with emphasis on cooperation and emotional sensitivity (Balakrishnan, 2022). In intercultural marriages, these differences may impact expectations regarding household roles, emotional communication, and parenting styles. A masculine-oriented partner may value logic and hierarchy, while a feminine-oriented partner may prioritize understanding and negotiation, which can lead to misinterpretation of intentions and emotional disconnect.

4) Uncertainty Avoidance

This dimension gauges how comfortable a society is with uncertainty, ambiguity, and change. Cultures with high uncertainty avoidance prefer clear rules, structure, and predictability. They tend to avoid ambiguity in communication and often suppress emotional expressions that could cause social tension. Japan is known for its very high uncertainty avoidance, which results in rigid social etiquette, extensive planning, and an aversion to spontaneous or emotionally unpredictable behavior. Communication tends to be indirect, nuanced, and context-driven. Indonesia also shows moderate to high uncertainty avoidance, though with more emotional flexibility and tolerance for ambiguity in interpersonal settings. In a marriage context, these tendencies can result in different approaches to problem-solving and emotional disclosure. A Japanese partner may prefer indirect conflict resolution and avoid expressing dissatisfaction openly, while a Javanese partner might seek compromise through emotional cues and informal discussion (Ge et al., 2022). Miscommunication can occur when one partner interprets silence as approval or avoidance, rather than as discomfort or disagreement.

5) Long-Term vs. Short-Term Orientation

This dimension refers to a culture's time horizon and focus on future planning versus tradition and immediate outcomes. Long-

term oriented cultures, like Japan, value persistence, planning, and adaptability. They are future-oriented, emphasizing delayed gratification and strategic thinking. In contrast, short-term oriented cultures prioritize social obligations, honor past traditions, and prefer immediate results. Traditional Javanese values lean toward this orientation, particularly in the emphasis on adat (customary law) and spiritual balance. In family communication, these differences can influence how couples approach financial planning, conflict resolution, and life goals. For example, a Japanese partner may prefer structured savings and delayed rewards, while a Javanese partner may focus more on community needs or religious obligations in the present. Without effective communication, this mismatch can lead to frustration or disagreement.

6) Indulgence vs. Restraint

This dimension deals with how freely people express emotions and desires. Indulgent cultures allow open expression of feelings and gratification of basic needs, while restrained cultures emphasize control of desires through strict norms and social regulation. Japanese society is considered restrained, with strong emphasis on self-control, politeness, and avoiding emotional excess. Public displays of affection are rare, and disagreement is often suppressed to maintain harmony. Indonesian culture is more variable, but many Javanese communities also practice restraint,

particularly in formal or traditional settings. In a mixed marriage, this can affect how partners express affection, frustration, or gratitude. A mismatch in emotional expression can lead to feelings of emotional neglect or misinterpretation. Understanding these norms is essential to building intimacy and avoiding miscommunication (Pilarska, 2024). Messages and symbols, which are communicated through verbal and nonverbal language Interference or noise, which can come from language differences, stereotypes, or prejudice Feedback, which allows the sender to know the extent to which the message was understood In the context of intercultural marriages, such as the Ueno family, this model explains how couples should adjust their communication styles to overcome differences in cultural perceptions and avoid misunderstandings. Using this model helps to systematically outline cross-cultural communication challenges and identify potential areas that require communication adjustments.

b. Hall's High-Context and Low-Context Communication Model

According book from Edward T. Hall (1976) This model was developed by Edward T. Hall to distinguish ways of communication based on the degree of dependence on context in conveying messages. Hall divides cultures into two categories:

- 1) High-context culture: Communication is more implicit, meaning is conveyed through body language, facial expressions, and social

situations. Examples of this culture are Japan and also some Javanese cultures.

- 2) Low-context culture: Communication is more explicit, messages are directly conveyed through words. Examples are American and German cultures.

These differences can lead to miscommunication when individuals from different cultures interact. In intercultural marriages, these differences in communication styles can be a source of conflict if not recognized. For example, a spouse from a low-context culture may want an open discussion, while a spouse from a high-context culture is more comfortable conveying disagreement indirectly or through nonverbal cues.

This model is useful for understanding the differences in message expression and interpretation in the Ueno family and the communication strategies used to balance these differences. In addition to differentiating communication based on high and low context, Edward T. Hall emphasized that these distinctions not only affect communication styles, but also influence how individuals build relationships, express disagreement, and convey emotions in daily life. In high-context cultures, there is a tendency to avoid direct confrontation, and meaning is often conveyed symbolically—through social rituals, relationship structures, or subtle body language. In contrast, in low-context cultures, directness is perceived as a form of

honesty, and individuals tend to feel comfortable expressing criticism or discomfort verbally.

According to Vila-Lopez et al., (2022) These differences also reflect fundamental cultural assumptions about communication. High-context cultures assume that the listener can grasp meaning without extensive verbal explanation, due to shared experiences and implicit social knowledge. Meanwhile, low-context cultures rely on the assumption that communication must be understood explicitly through spoken words, since shared understanding cannot be presumed.

In interpersonal relationships—especially intercultural marriages—these contextual differences affect how couples manage conflict. A partner from a low-context culture may seek immediate resolution through open dialogue, while a partner from a high-context culture may feel pressured or reluctant to respond directly, fearing that openness might disrupt harmony.

This study refers to Diaz et al., (2022), who highlight that mismatches in context communication styles often lead to misinterpretation and emotional distancing in intercultural relationships. They emphasize that one of the key factors in successful intercultural relationships is awareness of the partner's contextual communication style, rather than simply sharing similar cultural values. By understanding Hall's model more comprehensively, researchers can better explain how couples from different cultural backgrounds must build adaptive communication

strategies—not only in terms of language used, but also in how care, disagreement, and affection are expressed.

3. Adaptation process in intercultural communication

Cultural adaptation is a complex, dynamic process in which individuals adjust their behaviors, thoughts, and communication styles in response to cultural differences. In the context of intercultural marriage, this process plays a critical role in building mutual understanding, emotional connection, and relational stability. Several intercultural communication theories offer insights into how individuals manage cultural differences and adapt during interactions. According to Holliday et al., (2021) The following section outlines six prominent theories that collectively represent the stages and strategies of cultural adaptation in intercultural communication.

a. Anxiety/Uncertainty Management (AUM) Theory - William B. Gudykunst.

AUM theory explains that the success of intercultural communication depends on how well individuals can manage anxiety and uncertainty. In intercultural communication interactions, individuals often feel anxious because they do not know what to expect or how to behave. In a blended marriage like the Ueno Family each partner may experience confusion in understanding their partner's norms and values. This theory shows how important openness, empathy, and motivation to manage uncertainty are in order to maintain the continuity of the relationship. In cross-cultural interactions, people often feel uncertain about the social

norms, interpretations of meaning, and communication expectations of their interlocutors. The research from Hsu et al., (2024) said that receiver anxiety interaction mediate relationship between sender relationship building behavior and successful knowledge transfer. This uncertainty can lead to anxiety, which if not controlled, can hinder communication effectiveness. Gudykunst distinguishes between two types of uncertainty, first is Cognitive uncertainty, which refers to confusion about how to think or interpret the behavior of others, and the second Behavioral uncertainty, which refers to not knowing how to act in a given situation.

According to AUM intercultural communication will be effective if anxiety and uncertainty are managed at optimal levels not so high that they make people shut down, and not so low that they make people less aware of cultural differences. As in the study from Rajan et al., (2021) said Anxiety, uncertainty, and ethnocentrism have a significant negative relationship with intercultural communication in Malaysian public universities. In the context of mixed marriages, such as that of the Ueno family, AUM Theory is particularly relevant because each partner is likely to face a great deal of uncertainty regarding emotional expression, gender roles, family customs, and daily communication patterns. Their ability to manage these anxieties determines how well they can establish a harmonious relationship.

b. Anxiety/Uncertainty Management (AUM) Theory

The Anxiety/Uncertainty Management (AUM) Theory, developed by William B. Gudykunst, provides a psychological framework for understanding how individuals manage the emotional and cognitive challenges that arise during intercultural communication. AUM posits that successful communication with people from different cultures depends on one's ability to effectively manage anxiety and reduce uncertainty, particularly when interacting with someone unfamiliar or culturally dissimilar (Qin, 2024). In the context of intercultural marriage, such as between a Japanese and a Javanese-Indonesian partner, individuals are often confronted with unfamiliar cultural values, emotional expressions, and behavioral expectations. These differences can lead to confusion, misinterpretation, and discomfort, especially during the early stages of the relationship. AUM theory provides a lens to understand and navigate these emotional and cognitive responses, offering a pathway toward intercultural adaptation and relational harmony.

Gudykunst differentiates between two types of uncertainty:

- 1) **Cognitive Uncertainty** – This refers to difficulty in understanding the other person's thoughts, values, and intentions. For instance, a partner may struggle to interpret the meaning behind indirect language or nonverbal expressions used by someone from a high-context culture.
- 2) **Behavioral Uncertainty** – This pertains to not knowing what to say or how to behave appropriately in a specific cultural situation. This is

common in intercultural marriages where norms regarding emotional expression, greetings, or conflict resolution may vary widely.

In addition to uncertainty, the theory highlights anxiety as a critical emotional component. Anxiety in this context is not fear or panic, but rather a sense of unease and nervousness that occurs when interacting in unfamiliar cultural environments. If anxiety levels are too high, individuals may withdraw, avoid communication, or engage in defensive behavior. Conversely, if anxiety is too low, they may act carelessly or disrespectfully due to a lack of caution or cultural awareness. conditions for Effective Communication. According to AUM, effective intercultural communication is achieved when:

- 1) Anxiety is maintained at an optimal level—not too high to induce avoidance, nor too low to cause disengagement.
- 2) Uncertainty is managed through active cultural learning and relational experience, allowing for better prediction of the other's behavior.
- 3) Tolerance for ambiguity is developed, enabling individuals to remain open and flexible in unfamiliar situations.

Over time, as partners in an intercultural relationship gain more experience and insight into each other's cultural framework, both anxiety and uncertainty tend to decrease. This leads to more confident, empathetic, and adaptive communication. In intercultural marriages,

anxiety and uncertainty are almost inevitable—especially during key relational moments such as meeting extended families, raising children, discussing religious beliefs, or resolving conflict. AUM suggests that these challenges can be successfully managed through:

- 1) Openness and cultural sensitivity
- 2) Developing intercultural communication competence
- 3) Engaging in continuous dialogue to clarify misunderstandings

For example, a Japanese partner may perceive silence as a respectful response, while a Javanese partner might interpret it as emotional distance. Without cultural awareness, such moments can trigger anxiety and misjudgment. AUM helps explain how these responses are part of a natural adjustment process, and how they can be mediated through intentional communication and emotional regulation.

c. Face negotiation

This theory was developed by Stella Ting-Toomey and focuses on how individuals from different cultures manage self-image (face) and handle interpersonal conflict. Face is the image of self that one wants to maintain in social interactions. In collectivist cultures (such as Japan and Java), maintaining social harmony and avoiding direct confrontation is essential to maintaining face for both oneself and others.

Ting Toomey explains that different cultures have different facework strategies with conflict :

- 1) Collectivist cultures prefer indirect strategies, such as avoidance or compromise to maintain harmony.
- 2) Individualist cultures tend to use more overt approaches, such as direct confrontation and negotiation.
- 3) Face Negotiation Theory also classifies face orientation into three categories
- 4) Self-face concern: focus on protecting one's own self-image.
- 5) Other-face concern: focus on protecting the image of others.
- 6) Mutual-face concern: attempts to maintain a balanced image of self and others.

In mixed marriages like the Ueno Family, different cultural orientations towards face can be a source of conflict or disagreement. For example, one party may feel comfortable delivering criticism directly, while the other considers it an embarrassing or disrespectful act. By understanding the concept of facework, couples can adjust their communication style to be more sensitive to each other's cultural norms.

d. Developmental Model of Intercultural Sensitivity (DMIS)

The Developmental Model of Intercultural Sensitivity (DMIS), introduced by Milton J. Bennett, presents a conceptual framework to explain how individuals develop intercultural sensitivity over time. This model outlines a progression from ethnocentric stages, where cultural differences are ignored or minimized, toward ethnorelative stages, where these differences are accepted, adapted to, and integrated. The DMIS is

particularly useful in understanding the dynamics of intercultural adaptation within mixed marriages, such as those between Japanese and Javanese partners, where individuals must learn to navigate different cultural norms, values, and communication styles. Bennett's model consists of six stages, divided into two broad orientations:

1). Ethnocentric Stages

first Denial of Difference: At this stage, individuals are unaware of cultural differences or assume that differences do not matter. In an intercultural marriage, this may manifest as ignoring the partner's cultural customs or expecting them to assimilate completely. The second Defense Against Difference: Cultural differences are recognized, but often judged negatively. One may see their own culture as superior and view the other's values or behaviors as incorrect or threatening. In a relationship, this can cause tension and conflict if one partner refuses to respect or acknowledge the other's cultural background. And the third Minimization of Difference: Individuals acknowledge differences but believe in universal similarities that override them. This stage can be misleading in relationships because assuming "we're all the same" may lead to misunderstanding specific cultural expectations, such as communication patterns or gender roles.

2). Ethnorelative Stages,

first Acceptance of Difference: Individuals begin to recognize and appreciate cultural differences in behavior, values, and worldviews. In a marital context, this leads to deeper empathy and understanding of a partner's traditions, religion, or emotional expressions. The second Adaptation to Difference: At this level, individuals develop the ability to shift perspective and behavior according to cultural context. Couples actively learn and incorporate each other's languages, family traditions, and preferred communication styles to improve relational harmony. And the last Integration of Difference: Individuals integrate multiple cultural perspectives into their identity. In a mixed marriage, this may involve forming a shared "third culture" in the family that honors both partners' backgrounds equally.

4. Barriers and Challenges in Intercultural Communication.

Differences in values, language, and social expectations can be a source of conflict in mixed families (Allen et al. 2020). The main challenge they face is how couples can bring these differences together. According to Ye (2024) language differences are often an obstacle in communication relationships between cultures because they can hinder the delivery of messages and are very likely to cause misunderstandings. Stereotypes can also be a big challenge, as behaviors influenced by stereotypes can create tension in relationships (Vilimonović & Bakić-Mirić, 2024).

Intercultural communication does not always run smoothly due to various barriers and challenges that stem from differences in culture,

language, values, and ways of thinking. These barriers can lead to misunderstandings, conflicts, or failure to effectively convey messages between individuals who come from different cultural backgrounds. According to James W. Neuliep (2020) intercultural communication barriers can be divided into several main categories, namely:

a. Differences between language and symbol

Language is one of the main barriers in intercultural communication. Differences between vocabulary, grammar, or of symbolic of the word or gesture can lead to misunderstandings. Even if two individuals technically use the same language, the contextual meaning can differ depending on their respective cultures. Not only at the level of vocabulary or grammar, but also in the use of idioms, cultural expressions, and nonverbal meanings such as body movements or facial expressions. Certain words or phrases in one culture may have different connotations or meanings in another culture. Even in communication with the same language, the use of symbols and intonation can cause miscommunication if not understood in the right cultural context. For example, in Japanese culture, the use of polite language (keigo) is very important, whereas in Javanese culture, politeness is expressed more in intonation and smooth speaking style. If you don't understand each other, the message conveyed could be interpreted as impolite or disrespectful.

b. Assumption of similarity

One of the common mistakes in intercultural communication is assuming that other people have the same values, norms, and communication behaviors as ourselves. This assumption often arises when individuals are not aware of significant cultural differences. As a result, messages sent or received are processed based on one's own cultural frame of reference, not that of the interlocutor's culture.

For example, someone from a highly expressive culture may perceive a partner from a more introverted culture as cold or disinterested, when it could be a form of emotional expression appropriate to their culture. Without awareness of these differences, it is very easy for miscommunication to occur.

c. Stereotypes and prejudices

Stereotypes are views or beliefs that are overly simplified and generalized towards certain cultural groups, while prejudice is a negative attitude that is formed from these stereotypes. When a person brings stereotypes and prejudices into communication, they tend to evaluate the interlocutor not as an individual, but as a representative of a particular cultural group. This hinders open and empathetic communication processes, and often creates social and psychological distance. In the context of intercultural marriages, such as between Japanese and Javanese, prejudices such as "Japanese are too rigid" or "Javanese are too passive" can create unnecessary tension.

d. Culture shock

Culture shock is a psychological condition experienced by someone when facing a new culture that is very different from their original culture. This often occurs in the early stages of intercultural interactions, especially when a person lives or has long-term contact with individuals from another culture.

Symptoms of culture shock can include stress, confusion, a sense of loss of direction, and even depression. In intercultural relationships, culture shock can hinder a person's ability to adapt and communicate effectively. Couples in cross-cultural marriages need to be aware of and support each other in facing these phases, so that the relationship remains harmonious despite the pressures of the new cultural environment.

e. Differences in communication styles

Different cultures have different communication style preferences. Edward T. Hall differentiates between high-context and low-context cultures. In high-context cultures (such as Japan), much of the meaning of communication is conveyed through context, nonverbal cues, and interpersonal relationships. Meanwhile, in low-context cultures (such as America or Germany), messages are conveyed directly and explicitly through words.

In intercultural relationships, asynchronous communication styles can give rise to misunderstandings. For example, individuals from low-context cultures may feel frustrated because the interlocutor is not

"to the point", while individuals from high-context cultures may feel that the interlocutor is too blunt and impolite.

f. Differences values and social norms

Every culture has a system of values and norms that govern the way individuals behave and interact. Values such as individualism vs collectivism, hierarchy vs egalitarianism, masculinity vs femininity, and uncertainty vs tolerance for ambiguity greatly influence a person's communication style.

These barriers can disrupt effective communication processes if not recognized and overcome with intercultural awareness. In the context of an intercultural marriage relationship like the Ueno family, understanding and managing these challenges is the first step in building healthy and harmonious communication. Therefore, it is important for each individual in cross-cultural relationships to improve intercultural communication competencies, including openness, tolerance, and willingness to adapt.

5. Strategy or conflict resolution in intercultural communication.

According to Golubeva (2023) conflicts in intercultural communication often arise due to differences in values, norms, social expectations and communication styles. In the context of mixed marriages, such as the Ueno family which combines Japanese and Javanese culture, conflict can arise in the form of differences in decision-making methods, communication patterns within the family, parenting patterns, and

expressions of affection. However, conflict is not always negative. If managed well, conflict can actually strengthen relationships and increase intercultural understanding. Therefore, conflict resolution strategies are needed that are effective and appropriate to each cultural context.

a. Face Negotiation – Stella Ting-Toomey

According to book ((Ed.), n.d.) Face Negotiation Theory was developed by Stella Ting-Toomey (1988, updated 2005) and is the main theory that explains how individuals from different cultures manage conflict and maintain “face” or self-image in social interactions.

According to this theory:

- 1) Collectivistic cultures (such as Japanese and Javanese) tend to use avoidance, compromise, or accommodation strategies, as maintaining social harmony and the face of others is considered more important than stating disagreements directly.
- 2) Individualistic cultures tend to be more open and direct in resolving conflict through strategies of direct confrontation or argumentative competition.

Ting-Toomey also classifies “face” orientation into:, Self-face concern (protecting self-image), Other-face concern (protecting the image of others), Mutual-face concern (seeking to protect both parties).

In intercultural relationships such as Japanese-Javanese marriages, couples need to balance between maintaining harmony and expressing disagreements in a healthy manner. The use of compromise or

collaborative strategies can be an effective way to maintain relationship stability.

b. Conflict Management Styles by Ting-Toomey & Oetzel

From book Ting-Toomey, S., Oetzel (2001) Ting-Toomey and Oetzel (2001) also identified five conflict management styles in intercultural communication, namely:

- 1) Avoiding - avoiding conflict and not expressing feelings openly.
- 2) Obliging - prioritizing the interests of others to maintain the relationship.
- 3) Compromising - seeking a middle solution that is acceptable to both parties.
- 4) Dominating - asserting personal positions and opinions forcefully.
- 5) Integrating - working together to find a win-win solution.

Collectivistic cultures tend to use avoiding, obliging, and compromising styles, while individualistic cultures lean more towards dominating and integrating.

c. Integrative Conflict Resolution (Win-Win Approach)

According book from Deardorff (2009) This strategy focuses on achieving solutions that benefit both parties (win-win). This is achieved through open communication, empathy, and finding common ground in each other's values and needs. This strategy is highly recommended in cross-cultural interpersonal relationships as it allows both parties to maintain their cultural identity without suppressing each other.

The steps in this strategy include:

- 1) Establishing honest two-way communication.
- 2) Active non-judgmental listening.
- 3) Identifying needs and values that are important to each party.
- 4) Finding creative and flexible alternative solutions.

In the context of mixed marriages, this approach helps couples create new communication systems and household norms that synthesize their respective cultures.

d. Empathy and Mindfulness as Internal Strategies

According to book Stella Ting-Toomey & Leeva C. Chung (2012) In addition to theoretical approaches, successful conflict resolution in intercultural communication is also influenced by internal attitudes such as empathy (the ability to understand the perspectives and feelings of others) and mindfulness (full awareness in communication). Empathetic and mindful individuals will be more sensitive to cultural differences and more cautious in responding to conflicts, thus preventing problem escalation.

6. Communication patterns in Japanese culture

Communication in Japanese culture is influenced by several deep-seated cultural values, which serve as guidelines in social interaction. The

research from Pilarska (2024) one of the key principles is *wa*, which refers to social harmony. In communication this value encourages individuals to prioritize harmony over voicing opinions openly or directly. Therefore, individuals often speak in a careful and indirect manner, to avoid confrontation or feeling uncomfortable for others. They often use soft or even ambiguous expressions, which allows them to preserve the feelings of the interlocutor without explicitly expressing disagreement.

According to Melansyah & Haristiani (2020) One of the key aspects of Japanese communication is the understanding of *tatemae* and *honne*. According to the book from Lydia (2007) *Tatemae* is communication that emphasizes outward appearances, the social norms expected in a given situation, while *honne* refers to deeper personal feelings or thoughts that may not always be openly expressed. The tension between *tatemae* and *honne* can create challenges in communication, as Japanese people may not always express their true feelings and opinions, especially in situations involving hierarchy or sensitive relationships. According to Nurjaleka et al (2022) Language used in Japanese culture is also heavily influenced by social hierarchy. In formal communication, the language used pays close attention to the social position, age, or status of the person being spoken to. Honorific language (*keigo*) is a highly valued form of communication, where there are certain levels in the words chosen, both in everyday conversation and in the workplace. This shows respect for the other person and upholds the value of good manners. In addition, the Japanese are very

sensitive to nonverbal communication, such as facial expressions, body movements, and tone of voice, all of which can provide additional information about a person's feelings and intentions.

According to Razdorskaya (2024) Communication in Japanese culture also pays great attention to context and situation. In many cases, Japanese people rely on reading the context to understand what the other person really meant. This means that more attention is paid to social situation, environment, and relationship between individuals, rather than relying solely on the words spoken. For example, in family situations or social gatherings, individuals may not directly express disapproval or criticism, but prefer to give subtle signs or speak in an indirect manner in order to keep the atmosphere harmonious.

Communication in Japanese culture is deeply influenced by social norms that emphasize group harmony, respect for hierarchy, and emotional restraint. This cultural orientation places greater importance on maintaining harmonious social relationships than on expressing individual opinions openly. As a result, Japanese individuals tend to avoid direct statements, especially those that could potentially offend others or disrupt collective harmony.

In practice, communication in Japanese society is often shaped by hierarchical social structures, where speech styles, word choices, and even tone of voice are adjusted based on the interlocutor's social status or age. This is reflected in the use of various forms of polite language (*keigo*),

demonstrating a high degree of sensitivity to interpersonal relationships. Individuals are expected to know their place and avoid asserting dominance in conversation, even within the family setting.

Within the family, expressions of affection and care are often conveyed through concrete actions rather than verbal affirmations. For example, a father who comes home late from work and brings souvenirs for his children is seen as expressing love, even without saying it explicitly. Household communication tends to be calm, efficient, and composed, with emotional outbursts generally considered inappropriate.

According to Capobianco, (2022) explains intergenerational communication patterns and family language policies in multicultural families in Japan. It highlights that nonverbal interaction and the strategic choice of language reflect an adaptation to Japanese social norms.

These patterns suggest that in Japanese culture, communication is not merely an exchange of information, but a way of preserving one's dignity and that of others in every interaction.

Based on the explanation, communication in Japanese culture emphasizes respect for others, harmony in social relationships, and avoidance of open confrontation. These values shape communication patterns that tend to be more subtle, considerate and often non-explicit, which can be in stark contrast to other cultures that favor direct and open communication.

C. Theoretical framework

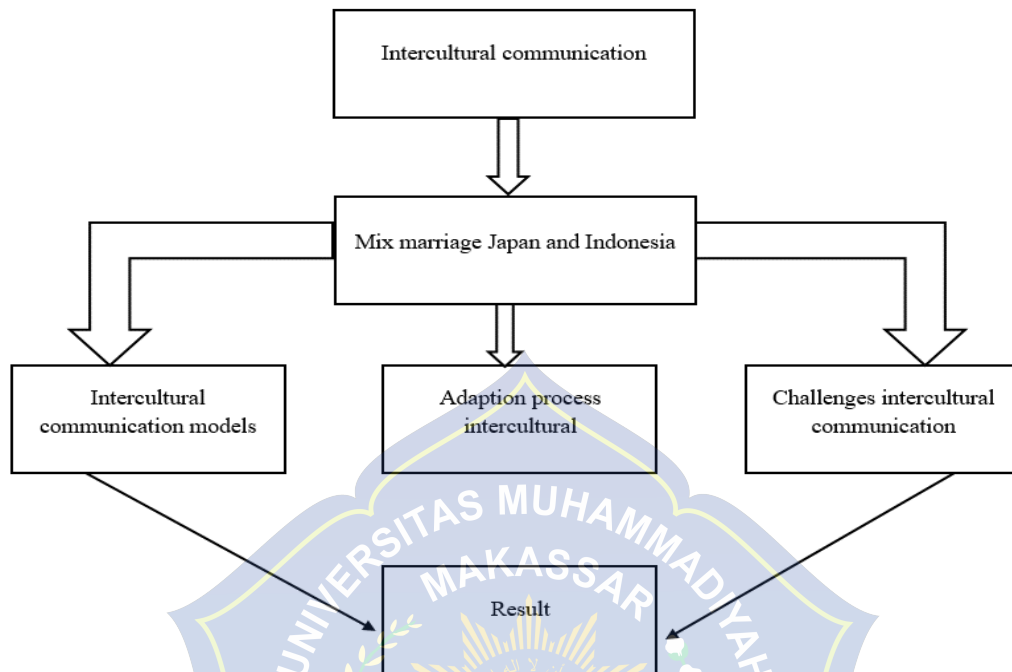


Figure 2.1 theoretical framework

Based on the theoretical framework, the researcher will use a case study to analyse what communication models are used in mixed marriage families, with a more specific research direction to find a model of communication models used in mixed marriages. The patterns of cross-cultural differences observed by researchers are Communication. The researcher will examine intercultural communication, which will focus on 2 mixed couples, who are bound in a marriage relationship between Japan and Java Indonesia, or commonly called a mixed marriage, according to the book from Hariyanto (2021) the researcher found 4 communication models, from the communication model that has been described the researcher will look for communication models, and what is used by the Ueno Family.

CHAPTER III

REREARCH METHODOLOGY

A. Research design

In this study, the researcher uses a qualitative approach to identify and understand the model of intercultural communication in mixed families between Javanese, Indonesian, and Japanese couples, researcher choses the qualitative approach because this research aims to explore communication, adaptation, and challenges faced by couples in building harmony in the midst of their cultural differences. The design use is case study, according to Rashid et al (2019) case study are powerfull and flexible research methods that allow in depth-exploration of complex phenomena in real life contexts. Although facing some methodological challenges, case studies offer valuable insights that often cannot be achieved with other research methods.

B. Research Subjects

The technique used in this research is purposive sampling technique. The subjects in this study are families who experience intercultural mixed marriages, researcher chose the Ueno Family, which consists of a father, mother, and their two children, so there are 4 people in the family who are subjects, Overall, there are four individuals who make up this family unit the husband, the wife, and their two children. However, in the process of data collection through in-depth interviews, the researcher only interviewed one primary

informant, namely the wife (referred to in this text with the initial “M” and the husband with initial “U”

The wife was chosen as the main informant due to her openness and active involvement in sharing the family narrative and daily communication experiences within the household. The information obtained from the interview with the wife is considered representative, as it covers various aspects of interaction within their marital and family relationship. As a form of research ethics and to protect the privacy of the participants, all real names of the family members have been anonymized and replaced with initials in both the interview excerpts and the research narrative. This was done to preserve the confidentiality of the informant’s identity, in accordance with the principle of confidentiality in qualitative research.

because based on preliminary observations made by researcher on social media, there are mixed families who have intercultural communication differences and this can be used as a research sample because it fits the criteria needed by researchers to answer the problem formulation in this study.

C. Research instrumen

In researcher conducted book by Sukendra, I. K., & Atmaja (2020) , research instruments are tools used to measure observed social and natural phenomena. The following tools were used by Researcher in this study:

1. Documentation

Two ways of obtaining information are by observed something through documentation on social media, and making a plan. The researcher

conduct a documentary observation, by looking at the videos posted on the Ueno Family's social media, then analyzing the videos watched. The video analyzed include daily conversation between the couple, interactions with other family members, as well as specific situation such as family discussion, decision making, and conflict resolution. The analysis conducted by observing aspects of verbal and nonverbal communication that reflect the dynamic of intercultural communication in this mixed marriage. This study observes verbal communication patterns which include the language used, speaking style, word choice, and greeting, as well as the structure of the conversation between the couple, and some nonverbal elements such as eye contact, the use of smiles, and gesture patterns will be analyzed to find out the extent to which communication adaptation occurs in this mixed marriage. The purpose of this documentary observation is to observe the communication model used in the mixed marriage family.

2. Interviews

To obtain information about a topic and engage participants in conversation, open-ended questions are commonly used in qualitative interviews. Researcher conduct interviews that aim to find out what kind of communication model exists in the Ueno Family, and how they adapt in the midst of considerable cultural differences, as well as in the adaptation process what kind of challenges they face. Because of the long distance between the researcher and the subject the interview use by researcher is an online interview using the WhatsApp application. The interviews conducted

once to gain a deeper understanding of intercultural communication in mixed marriages between Japanese and Javanese individuals. The interviews aimed to complement the documentation analysis by exploring the direct experiences of the participants regarding verbal and nonverbal communication patterns, cultural adaptation strategies, and interaction dynamics in the family. The interview conducted semistructured question that are prepared in advance by te researcher before the interview begins.

D. Data collection

1. The researcher ask for permission to conduct research with the informant's family as a research sample.
2. The researcher explain the purpose of the study and how the findings used to ensure transparency and obtain consent from families.
3. Once approved, then the researcher use documentation to observe the Ueno Family by watching vidios on social media
4. The researcher conduct an in-depth interview with semi-structured questions, the questions focus on communication patterns, such as what language patterns are used, how to resolve conflicts, and cultural adaptation experiences. According to Barrick (2020) In-depth interview or commonly called deep interview is one of the data collection methods in the qualitative method that is used as a means of obtaining information in more detail and depth, as well as structured about the informant's experiences, views, feelings, and perspectives related to certain topics.

5. The researcher then collect data from documentation and interview for analysis .

E. Technique of Data Analysis

Researcher was used qualitative data based on Miles et al (2019) theory, which consists of three stages: data reduction, data presentation, and drawing conclusions/verification, to analyze data resulting from classroom documentations and interviews.

1. Data reduction

The process of selecting, focusing, simplifying abstraction, and collecting data from written field reports is known as data reduction. Researcher will record every interaction expressed by sources that is relevant to the topic when collecting data in the field through documentation and interviews. After data collection, the analysis process involves data reduction, namely collecting all observation and interview.

2. Data display

The researcher sketches the data in the data view after completing the data reduction. The focus of this study is to determine how the communication model of mixed marriage is. The purpose of this study is to find out the cross-cultural differences in mixed marriage between Indonesia, Java, and Japan.

3. Verification/Conclusion Drawing

At this stage, the researcher makes conclusions based on how the data is displayed. Researchers are interested in cross-cultural differences determining the communication model applied in mixed marriages.



CHAPTER IV

RESEARCH FINDINGS

A. Findings

This research was conducted through video documentation analysis and in-depth interviews with the research subject, the Ueno family. This family serves as a real-life representation of an intercultural mixed marriage between a Japanese man and a woman of Javanese Indonesian descent. Coming from two distinct cultural, linguistic, and value-based backgrounds, the couple formed a unique family unit that offers valuable insights into intercultural communication. The primary focus of the data collection process was to identify and explore the communication model that emerges in their daily interactions, the cultural adaptation process that unfolds within their family life, and the intercultural communication challenges they face as a multicultural couple. This research aims to provide a comprehensive understanding of how communication is managed in a cross-cultural marriage and how cultural differences are harmonized through effective communication strategies.

Table 1.1 Glossary of symbol contained in the research findings

The symbol	Description
R	Researcher
M	Informant

1. Intercultural Communication Model use by the Ueno Family

Based on the observation of video documentation and the results of in depth interviews, it was found that communication within the Ueno family reflects a combination of high-context and low-context communication styles. M (the wife) tends to engage in direct and expressive communication, while U (the husband) exhibits a more calm, indirect, and reserved communication style, particularly during moments of conflict. M communication style, as an individual from Javanese culture, tends to be direct, assertive, and expressive, especially when conveying opinions or during situations that require immediate action. In contrast, her husband, U who is of Japanese origin, displays a more subtle, calm, and non-confrontational communication pattern. This aligns with the characteristics of Japanese culture, which emphasizes social harmony, respect for hierarchy, and strong reliance on nonverbal communication. The daily language used in their household is Indonesian, which is also spoken by their children in everyday interactions. Nevertheless, there is occasional insertion of Japanese vocabulary, particularly by U in specific interactions. This language choice reflects the cultural dominance of the wife within the domestic sphere while also demonstrating U flexibility in adapting to the family environment.

In situations of conflict or differing opinions, the couple exhibits the ability to engage in open dialogue. Although one of them particularly U initially tends to remain silent or withdraw to de escalate emotions, they eventually engage in

conversation to find a mutual solution. This strategy indicates that their communication is influenced not only by cultural backgrounds but also by the relational experiences they have developed throughout their married life.

From the perspective of Hofstede's theory, their communication model reflects the influence of the dimensions of collectivism, femininity, and uncertainty avoidance. Both individuals come from collectivist cultures that prioritize harmony in social relationships, although they express it in different ways. In the context of Edward T. Hall's theory of high-context and low-context communication, it can be concluded that this family has developed a hybrid communication style: Mega tends to use low-context communication (direct and explicit), while Michle employs high-context communication (indirect and implicit). The presence of nonverbal communication elements such as smiling, eye contact, physical touch, and spontaneous gestures also plays a significant role in reinforcing messages and bridging potential gaps in meaning caused by cultural differences. In their daily life, the communication between M and U not only reflects the influence of their cultural backgrounds but also gives rise to a new and unique communication pattern within their household. This pattern is dynamic, flexible, and continuously adjusted over time. It illustrates that intercultural communication within a family context is not static, but rather evolves through shared experiences, emotional closeness, and everyday routines. Both M and U demonstrate an ability to read each other's emotional states, adapt the way they deliver messages according to their partner's psychological condition, and consciously avoid communication patterns that could damage the relationship. This mutual awareness and effort to understand

each other's communication styles serve as the foundation for the success of their relationship, despite coming from two significantly different cultures.

a. High-Context and Low-Context Communication

The high-context and low-context communication model by Hall is used to understand the extent to which the meaning of a message is conveyed directly or indirectly within a culture. In the context of the Ueno family, a stark contrast is observed between how U and M communicate. U, as a Japanese man, displays a communication pattern that is very cautious, non-confrontational, and considerate. He often uses silence, smiles, or small gestures to express his feelings or opinions. In the video documentation, several moments show U choosing to remain silent when M expresses complaints, but still demonstrating engagement through body language such as nodding or attentive listening. In contrast, M an ethnic Javanese woman who has been exposed to modern values and open lifestyles tends to speak explicitly, directly express her feelings, and expect verbal responses from her partner. This is evident when she communicates her desire for more discussion, especially when facing differences in parenting or domestic roles. Her style reflects a low-context communication culture, which emphasizes transparency and verbal expression. This difference initially posed a challenge in their marriage, but they later developed an awareness that their respective communication styles were not signs of rejection, but rather representations of different cultural values. the following are the result of the analysis on the research sample :

In the interview, M described her contrasting communication style

Extract 01:

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel more comfortable speaking directly. If I feel something, I just say it. My husband usually stays silent at first, then responds later on."*

From the extract above it indicates that, there is a contrast in communication styles between the two partners. The speaker (M) demonstrates a low context communication style, characterized by directness and clarity in expressing thoughts and emotions. This is typical of individuals who prefer open and explicit communication, where the meaning is conveyed primarily through words rather than context or non-verbal cues.

On the other hand, her husband (U) tends to remain silent initially and only responds after some time. This reflects a high context communication style, where meanings are often implied, and responses are more reserved or indirect. This difference can lead to moments of misunderstanding or mismatched expectations, especially in emotionally charged situations, as each partner relies on different cultural assumptions about how communication should function within a relationship.

Based on the video observations, Michle tends to respond to verbal communication with silence, subtle gestures, or gentle facial expressions.

This pattern reflects a high-context communication style, which emphasizes harmony and indirect delivery.

from the documentation observed, a clear contrast can be seen. M speaks clearly and assertively, even when discussing daily matters or giving instructions to the children. In contrast, U responds calmly often with just a nod, a brief word, or simply continues the activity without much verbal input.

This interaction illustrates the presence of two different communication patterns within the same household high-context communication (U) and low-context communication (M) which require adaptation and mutual understanding to maintain harmony in the relationship.

b. Communication Accommodation Theory (CAT)

Explains how individuals, either consciously or unconsciously, adjust their speaking styles to match their conversational partners in order to reduce social and cultural distance. In the Ueno Family, the accommodation process occurred gradually over time. M, for instance, began to understand that U felt uncomfortable when expected to always give verbal responses. She then reduced the pressure to engage in lengthy discussions and started interpreting her husband's gestures or facial expressions as valid forms of communication. She also realized that in Japanese culture, expressions of love and care are not always conveyed through words, but rather through responsibility and concrete actions. Meanwhile, U began to make adjustments by giving short responses like “yes,” “okay,” or even started asking questions back when M was speaking. Though

simple, these changes demonstrate his effort to step out of his cultural comfort zone in order to build emotional closeness with his partner.

This is referred to as convergence, which occurs when two individuals from different cultures attempt to adapt their communication styles toward each other to create harmony. In the interview, Sita stated that although Michle does not speak much, she feels appreciated because her husband has begun making efforts to listen and respond in a way she understands. the following are the result of the analysis on the research sample :

Extract 02.

R: *What communication adjustments do you make to make your partner feel culturally valued?*

M: *“U sometimes learns a little Indonesian, and he even tries to cook Indonesian food sometimes. That’s already a form of care.”*

M: *“I also try to learn some Japanese words, even though I rarely use them.”*

From the extract above, it indicates that both M and U engage in mutual cultural adaptation efforts within their intercultural marriage. Sita, as stated, attempts to learn some Japanese vocabulary, even if she rarely uses it. This reflects her intention to show respect and acknowledgment of her partner’s cultural background. Likewise, U shows his care and openness by occasionally learning Indonesian and even trying to cook Indonesian food, which demonstrates his willingness to embrace elements of Sita’s culture.

These small but meaningful actions highlight the presence of reciprocal adaptation, where both parties make efforts to understand, accept, and integrate aspects of each other's culture.

From the video observation, it is evident that Sita often initiates conversations, but she also gives Michle space to respond in a way that he's comfortable with. Michle seems to reciprocate Sita attention through nonverbal actions, such as smiling, helping without being asked, and listening attentively.

One significant moment captured in the video documentation was when M song a traditional Javanese song, and U tried to guess the meaning. Even though his guess was wrong, M responded with laughter and warmth. This reflects a symbolic form of accommodation from U toward his wife's culture. this process illustrates a healthy dynamic of communication convergence. Both partners are trying to bridge their communication styles without having to sacrifice their own cultural identities.

the accommodation that occurs in the Ueno family reflects the principle that communication adaptation is not merely about mimicking a partner's speaking style, but involves deeper emotional and social understanding. They do not completely change themselves, but rather adjust to one another within the limits of their own comfort. This reinforces the intercultural communication harmony they have built through their daily experiences.

c. Intercultural Communication Competence ICC

Over time, the Ueno family developed a fairly mature level of intercultural communication competence. They did not only learn how to talk to each other, but also came to understand each other's ways of thinking, values, and cultural expectations. This competence includes the ability to adapt communication styles, show empathy, be open to differences, and communicate flexibly without losing one's identity. M demonstrated her competence by not imposing her cultural background on Ueno, while Ueno learned not to neglect M communicative needs as a wife. For instance, they began to agree on designated times for open conversation, while still allowing some communication to take place through actions or daily routines such as preparing meals, helping with chores, or spending time with their children. In this context, they formed a hybrid communication pattern that is neither fully Japanese nor Javanese, but rather a result of cross-cultural negotiation based on mutual respect and shared learning. In the interview, M stated that she felt the communication in her family had evolved over time. She learned to read Michel nonverbal cues, while U also began to understand the importance of emotional openness. This shows that intercultural communication competence is not something instant, but a long term process shaped by shared experiences, patience, and a willingness to maintain a harmonious relationship. the following are the result of the analysis on the research sample :

Extract 03.

R: *Have you or your partner ever misunderstood each other due to differences in the meaning of cultural symbols or expressions?*

M: *"At first, I wondered, why doesn't he ever say 'I love you'? But then I realized, he's the type who expresses it more through actions, not words."*

Based on the excerpt above, it shows that there is a difference in the way affection is expressed between M and U, reflecting differences in communication cultures. Mega, who is accustomed to a verbal and expressive communication style, initially felt confused because Ueno never explicitly said "I love you." However, over time, she realized that Ueno expressed his affection through actions rather than words.

This difference is one form of intercultural communication challenge, particularly in the context of differing symbolic meanings and emotional expressions. In Japanese high-context culture, expressions of love tend to be conveyed implicitly through care and actions, rather than through explicit verbal statements. In contrast, in Javanese culture, which is relatively lower in context (especially in modern family settings), emotional expressions are often stated directly.

This situation reinforces the concept of "misunderstanding of expressive norms" in the Intercultural Communication Competence (ICC) theory, where perceptions of the meaning of actions or silence can differ across cultures. Therefore, M and U must build a shared understanding of how love and care are expressed within their respective cultural contexts to

avoid misinterpretations that could affect the harmony of their relationship.

From the video documentation, it's evident that M has increasingly come to understand that U expresses affection nonverbally. Instead of saying it, he shows care through concrete actions like helping with house chores, accompanying M in her activities, or giving small surprises.

M also tries to understand Japanese culture, even though they primarily use Indonesian in their daily communication. Meanwhile, U actively supports Sita in adjusting to the surrounding environment and gradually introduces aspects of Japanese culture.

Extract 04.

R: *Have you or your partner ever misunderstood each other due to differences in the meaning of cultural symbols or expressions?*

M: *"When I was angry, I spoke in Javanese. He didn't understand, but he still listened and didn't interrupt. I felt heard, even though he didn't get the words."*

Based on the excerpt above, it shows that in the communication interaction between M and U, there is an active effort from U to listen to and appreciate M emotional expressions, even though he does not understand the language being used. When M is angry and spontaneously speaks in Javanese, U chooses to remain silent and listen without interrupting. This gives Sita a sense of being heard, even though the literal meaning of her words is not fully understood by U. This indicates empathy and openness

in intercultural communication. U doesn't try to control how M expresses herself but instead respects it even if he doesn't fully understand the meaning.

Observations also show that M and U demonstrate flexibility in dealing with differences in values and lifestyles. For example, Sita continues to practice her cultural traditions, such as cooking Indonesian food daily and spontaneously speaking Javanese, and U shows no resistance to these habits.

In the video, Michle is seen listening to Sita sing a Javanese song, then tries to guess its meaning. He gets it wrong, but the effort makes Sita laugh and feel appreciated. This response becomes a symbol of how cultural differences can actually strengthen the bond, rather than divide it.

Extract 05.

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel like I understand him more over time. I used to think Japanese people were stiff, but it turns out they're very gentle in showing affection."*

M openness to new values, and Ueno's sensitivity to M cultural expressions, indicate that they have developed strong intercultural competence. Both strive not merely to tolerate differences, but to genuinely integrate each other's cultural values into their family life.

The researcher concludes that the communication model within the Ueno family is the result of the convergence of two distinct cultures. M represents a low context communication style verbal and open while U embodies a high context style that is more implicit and reserved. Through shared experiences, they have developed a new, harmonious, and adaptive communication pattern, reflecting a flexible form of intercultural communication.

2. The process of cultural adaptation in Ueno Family

The findings of this study indicate that the cultural adaptation process within the Ueno family occurs naturally, gradually, and reciprocally. Both spouses demonstrate a willingness to recognize, understand, and adjust to each other's cultural values. This reflects a level of openness and a shared desire to establish harmony within the household, despite their differing cultural backgrounds. Their adaptation is not one-sided but involves mutual efforts that evolve over time through daily interactions, shared responsibilities, and emotional support. The ability to engage in dialogue, show empathy, and compromise highlights the couple's commitment to maintaining a balanced intercultural relationship. This adaptive process also suggests that intercultural marriage does not necessitate the abandonment of one's cultural identity, but rather the creation of a new, shared cultural space that honors both traditions.

a. Excitement Phase

In the early stage of marriage and her move to Japan, M experienced the *excitement phase*, marked by a high level of enthusiasm to build new relationships and explore her partner's culture. She demonstrated openness to various aspects of Japanese culture, including making efforts to understand her husband's family habits, trying Japanese food, and attempting to learn the Japanese language, albeit to a limited extent. In the interview, M expressed that she felt highly enthusiastic and eager to adjust, especially because she was aware that she was entering a cultural space that was different from her own background. the following are the result of the analysis on the research sample

Extract 06.

R: *What language do you use daily at home, and why did you choose that language?*

M: *"I also sometimes learn Japanese words, even though I rarely use them."*

Based on the excerpt above, it shows that Sita takes personal initiative to understand U culture more deeply through language. Although she rarely uses Japanese vocabulary in daily conversations, her effort to learn it reflects her intention and respect for her partner's cultural background. This is a form of care that is not overtly verbal or conspicuous, but it demonstrates an attempt to build closeness and create balance in their relationship. This action also illustrates that the process of adaptation in an intercultural marriage does not always occur through major or intensive

changes, but often through small, voluntary steps. Sita does not feel obligated to learn Japanese; instead, she does so as a way of participating in her husband's cultural life. This creates a positive cultural dialogue within the family, where each individual contributes to the relationship in a balanced manner.

Based on the video documentation, M is seen smiling, actively interacting with her husband's family, and showing enthusiasm when her husband introduces Japanese food or traditions.

b. Disorientation Phase / Culture Shock

As time went on, M began to encounter challenges as the reality of living in a new cultural environment started to sink in. She felt awkward, anxious about making mistakes when communicating with her husband's family, and experienced cultural shock due to differing values and modes of expression. One of the major challenges emerged when Mega realized that Ueno's way of expressing affection was significantly different from what she expected—it was neither very verbal nor expressive. the following are the result of the analysis on the research sample :

Extract 07.

R: *Do you ever feel anxious or confused in communicating with your partner's family?*

M: *“Yes, at first I felt nervous when meeting his family I was afraid I’d say the wrong thing.”*

first statement indicates that M experienced initial nervousness when she had to interact directly with U family. The tension stemmed from her concern about possibly making mistakes in communication, whether in terms of language or social norms. This is a common occurrence in intercultural relationships, where individuals must navigate unfamiliar social situations and The second excerpt reflects a difference in expectations regarding how feelings are expressed between M and U. As a partner, M is accustomed to verbal expressions of affection, such as directly saying “I love you.” When she did not hear this expression from Michle, she felt confused and began to question the ways in which her partner showed love. However, this excerpt also implicitly reveals a growing process of understanding. M begins to realize that expressions of love do not always have to be conveyed through words but can instead be shown through simple yet meaningful actions. This marks an important point in building mutual understanding and acceptance of differences in communication and expression styles within their relationship.

c. Integration Phase (Biculturalism)

This phase represents a period of stability, where M has successfully formed a new cultural identity that integrates elements of her original culture

(Javanese/Indonesian) with those of the new culture (Japanese). She does not completely assimilate into Japanese culture, but continues to uphold core values from her background—such as cooking Indonesian dishes, using the Javanese language when expressing strong emotions, and raising her children with the discipline and warmth characteristic of Javanese parenting. U in turn, shows great acceptance and support for these elements. the following are the result of the analysis on the research sample :

Extract 08.

R: *Do you use a certain language in certain situations?*

M: *“Sometimes when I get angry, I use Javanese. He doesn’t understand, but he just listens quietly, without interrupting.”*

This statement illustrates a moment when emotions spontaneously surfaced in M , and instinctively, she reverted to using her mother tongue, Javanese, to express her anger. In such situations, the use of a regional language is not merely a tool of communication, but also the most natural form of emotional release for her. Interestingly, even though Michle did not understand the meaning of the words being spoken, he chose to quietly listen without interrupting. This attitude reflects a form of respect and a willingness to give space to his partner, despite the language barrier. In this context, silence does not indicate indifference, but rather an expression of acceptance and empathy toward an emotional expression that differs from his own.

Such a response also demonstrates how communication in intercultural marriages does not always require literal language comprehension, but rather the ability to be present, to listen, and to grasp the emotional meaning behind the words. At this stage, M no longer feels alienated. She has established a harmonious relationship with her husband and children, adapting cultural values through mutual understanding. Together, M and U have created a new, hybrid family culture.

The researcher concludes that the cultural adaptation process within the Ueno family reflects a harmonious form of two-way adjustment. Michle actively adapts to his wife's culture through language, food, and religious norms, while Mega demonstrates openness toward Japanese culture. These findings align with the stages of adaptation in Bennett's Developmental Model of Intercultural Sensitivity (DMIS) particularly the stages of acceptance and adaptation.

3. Intercultural Communication Challenges Faced by Ueno Family

In navigating their intercultural marriage, the Ueno Family is not exempt from facing various complex communication challenges. These challenges stem from differences in value systems, communication habits, and social expectations brought by each partner from their respective cultural backgrounds. Although communication within the Ueno family generally runs harmoniously, several challenges are inevitably present. One of the main difficulties lies in differences in emotional expression and language use. One of the main challenges faced by the Ueno family is the difference in language and cultural symbols. M revealed that

when she is angry or feeling emotional, she spontaneously uses the Javanese language, which is often not understood by either her husband or their children. This can lead to misunderstandings or confusion in interpreting her true intentions. Conversely U, who is not accustomed to expressing emotions verbally, sometimes chooses to remain silent something that Sita may interpret as avoidance or indifference.

Another challenge arises from cultural stereotypes. At the beginning of their relationship, M assumed that Japanese people were cold and rigid, while U initially struggled to understand the religious values in Islam, which is practiced by M. Such stereotypes, if not openly communicated and clarified, have the potential to create emotional distance between the couple. In parenting, differences in mindset also present their own challenges. M tends to be more expressive and assertive, whereas U is softer and more indirect in giving guidance. These differing approaches can sometimes lead to clashes, particularly in matters related to discipline and ways of expressing affection.

Nevertheless, according to interview findings, both partners agree that open communication, empathy, and mutual commitment are the key elements in resolving conflict and maintaining harmony in their household. They also emphasized that humor, forgiveness, and the willingness to learn from one another are important strategies in sustaining a healthy and happy relationship. In addition to differences in communication style and language, another significant challenge faced by the couple is how they deal with societal perceptions of intercultural

marriage. M shared that she had received negative comments from some individuals both from relatives in Indonesia and from their community in Japan questioning her decision to marry a foreigner and raising concerns about how they would raise their children amid religious and cultural differences. This situation has presented a unique challenge for M and U, particularly in strengthening their self confidence and in articulating their family's cultural identity to outsiders. The couple chose to face these challenges by supporting one another and demonstrating that harmony in a relationship does not necessarily depend on cultural similarity, but rather on the quality of commun

a. Differences in Emotional Expression and Communication Styles

One of the main intercultural communication challenges experienced by M is the fundamental difference in emotional expression between her and U. As a Javanese woman, M is accustomed to expressing her feelings directly, both in casual situations and during conflict. This contrasts with the Japanese communication style, which tends to prioritize calmness, self-restraint, and indirect expression. In the interview, M stated that she feels comfortable speaking openly to her partner, especially when conveying her desires or emotions. the following are the result of the analysis on the research sample :

Extract 09.

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel comfortable speaking directly. If there's something I feel, I just say it. But my husband usually stays silent first, then responds later."*

This excerpt illustrates a striking difference in communication styles between Sita and Michle. Sita feels more comfortable expressing her feelings directly and without delay. For her, articulating what she feels is part of being open and honest in a relationship. She does not hold back her thoughts or emotions, but instead conveys them immediately to avoid misunderstandings or emotional burdens. In contrast, Michle tends to respond in a calmer and more delayed manner. He usually remains silent at first and only gives a response after some time. This pattern can create challenges in communication, especially if one partner expects quick and explicit responses, while the other needs time to process and formulate what they consider to be an appropriate reply.

Although initially different, the statement also suggests a growing mutual understanding in their relationship. Sita has come to recognize her husband's slower response pattern and respects it as part of his communication style. This indicates that both partners are gradually adapting to each other's ways of communicating within their married life.

Based on video documentation, M appeared open when directing the children or speaking with U. She used a firm tone and open gestures, whereas U responded with smiles or silence, even in situations where tension was evident. M experienced confusion when she did not receive the response she expected. This highlights the challenge of aligning communication meanings across two vastly different cultural systems M low-context culture and U high-context culture as described in T. Hall's.

b. Language Barriers and Symbolic Misunderstandings

Although the couple uses Indonesian in their daily conversations, their communication still faces linguistic and symbolic barriers. M spontaneously uses Javanese when she is angry or wants to emphasize something, while Ueno and the children do not fully understand the language. This situation creates a gap in meaning, where M strong emotional expressions are not entirely comprehended by U. However, U does not reject this form of communication outright. Based on the documentation, he remains silent and listens when M speaks in Javanese, indicating that he respects her expressions even if he does not fully grasp their meaning. the following are the result of the analysis on the research sample :

Extract 10.

R: *How do you think cultural differences impact the harmony of your marriage? Is it enriching or challenging?*

M: *“Sometimes I get angry and speak in Javanese. He doesn't understand, but he still listens.”*

This extract excerpt highlights the emotional dynamics within intercultural communication between M and U. When M feels angry, she spontaneously reverts to using her regional language, Javanese. This reflects how, in emotional states, individuals often return to the most natural and familiar form of expression their mother tongue.

Although U does not understand the meaning of the words being spoken, he remains calm and continues to listen. His choice to stay silent and attentive demonstrates a form of respect for M emotions, despite the language barrier. This attitude also illustrates that their relationship provides space for emotions to be expressed and acknowledged, even if not understood literally. Such a response not only reflects patience but also symbolizes presence and attentiveness within an intercultural relationship. It shows that effective communication in an intercultural marriage does not always rely on linguistic understanding, but rather on openness and acceptance of different communication styles.

c. The Influence of Cultural Stereotypes and Unrealistic Expectations

The third intercultural communication challenge experienced by M involved the influence of cultural stereotypes on how she perceived her partner. In the early stages of their relationship, M held the view that Japanese people tend to be cold, inexpressive, and less romantic. This stereotype shaped her expectation that a partner should express affection explicitly, through words or romantic gestures, as commonly practiced in her cultural environment. the following are the result of the analysis on the research sample

Extract 11.

R: *Do you feel that stereotypes about your partner's culture affect how you treat them?*

M: *"At first I thought, why doesn't he ever say 'I love you'? I used to think Japanese people are cold."*

This statement illustrates one of the communication challenges in intercultural marriage faced by M the difference in expressing affection and emotional expectations. In the early stages of the relationship, M felt confused and questioned why U never said romantic phrases like “I love you.” This led to an initial assumption in her mind that Japanese people including her husband were cold or emotionally reserved. Such a view stems from differences in cultural backgrounds that shape each person’s perception and communication habits. M, who is accustomed to verbal expressions as a form of love, had difficulty understanding U more reserved style that does not rely on words. This mismatch created a

temporary emotional gap and led to misunderstandings during the early phase of their marriage.

However, the excerpt also reveals that M initial perception of her husband's culture gradually changed. She began to understand that a lack of verbal expression does not equate to a lack of affection it is simply a different way of expressing love. This shift in perspective indicates a process of learning and adjustment on Sita's part, as she works to understand her husband's communication patterns shaped by a different cultural background. However, over time, Sita began to realize that her husband's way of expressing love could not be equated with the kind of affection she was familiar with. Michle tended to express care through concrete actions, such as helping with household tasks, spending time with the family, and listening without judgment. Sita gradually revised her expectations and accepted that affection does not always have to be expressed verbally. This reflects a process of dismantling stereotypes and forming a more flexible perspective toward her partner's culture.

This transformation reflects the development of intercultural communication competence, in which M demonstrates openness, flexibility, and empathy as adaptive responses to the dynamic reality of cross-cultural relationships. This shift in perspective is a key indicator that intercultural adaptation is not only about language or customs, but also involves the reconstruction of emotional and relational meanings within the relationship.

d. Gender Role Differences and Decision Making in the Family

In both Javanese and Japanese cultures, gender roles within the family have distinct characteristics. Although Japan is often associated with patriarchal values in its social structure, in the Ueno family, M appears to play a more dominant role in daily decision-making. This dynamic can create role tension, especially when cultural expectations do not align with the actual distribution of responsibilities within the household. the following are the result of the analysis on the research sample:

Extract 12.

R: *Do you feel like you are not understood by your partner because your communication style is different?*

M: *"When it comes to the kids or household matters, I'm usually the one who decides. My husband just agrees."*

This statement reflects the dynamics of decision-making roles within the household between M and U. When it comes to matters related to their children and domestic affairs, M feels that she is more dominant in setting directions and making decisions. U tends to agree with the decisions M has already made, without much debate or discussion. This may portray a difference in communication styles as well as role structures in intercultural families. For M, taking the lead in decision making could represent a form of responsibility and clarity in managing household life. Meanwhile, U, who comes from a different cultural background, might view his passive involvement as a form of trust in his partner or as a way

to maintain harmony. However, such imbalance in roles also holds the potential to create hidden tensions if one party feels insufficiently involved in decisions that affect the family. In the context of an intercultural marriage, it is important to maintain a balance in roles so that communication is not one-sided, and both parties feel valued and have an equal contribution to their shared life.

Based on documentation video In several activities recorded on video, M is seen taking the lead in decisions such as choosing the children's activities or planning family events, while U tends to follow. Although this dynamic does not explicitly cause conflict, it reflects a role asymmetry that can pose a challenge. In the context of Japanese culture, which values structure and social harmony, the dominance of a wife in decision-making could be perceived as unusual within traditional role expectations. However, in this case, U demonstrates acceptance and adaptation to a more democratic and M centered family communication style. Nevertheless, the Ueno family demonstrates that such challenges can be mitigated through open communication and mutual recognition of each partner's capacity and role. This case illustrates that intercultural marriages do not merely involve navigating different traditions, but also require the reconstruction of power dynamics and mutual respect in ways that accommodate both cultural and personal values.

The researcher concludes that the communication challenges within the Ueno family primarily stem from differences in emotional expression, conflict resolution

styles, and language limitations. M tends to be direct and verbal, reflecting a low-context communication style, while Ueno is more reserved and indirect, aligning with Hall's concept of high context communication. Although both come from collectivist cultures, as described by Hofstede, the application of collectivist values manifests differently in their communication practices. Nevertheless, through empathy, humor, and openness, the couple has been able to navigate these differences adaptively.

B. Discussion

This section focuses on a deeper analysis of the collected data by connecting it with the theoretical frameworks previously discussed, including Geert Hofstede's Cultural Dimensions Theory, Edward T. Hall's High- and Low-Context Communication Model, and Milton Bennett's Developmental Model of Intercultural Sensitivity (DMIS). This discussion aims to understand how intercultural communication dynamics take place within the Ueno family as a Japanese-Javanese intercultural married couple.

1. intercultural communication

Based on the research findings obtained through in-depth interviews and video documentation observations, the communication pattern in the Ueno family demonstrates a combination of high-context and low-context communication styles. M, as a Javanese woman, applies a direct and open communication style, which is characteristic of a low-context culture. She is accustomed to conveying

messages explicitly, without relying much on symbols or implicit cues. In contrast, U, as a Japanese man, exhibits a calmer, more implicit communication style that avoids confrontation reflecting the high-context communication culture as described by Edward T. Hall (1976).

In their daily interactions, it is evident that M takes an active role in directing conversations, particularly in communication with their children and when discussing household decisions. U tends to respond with silence, smiles, or simple physical gestures such as nodding. Despite the significant differences in their communication styles, they have successfully built an adaptive and mutually understanding form of communication. This supports the *Communication Accommodation Theory* (CAT) proposed by Giles (2009), in which individuals adjust their communication styles to create harmony in intercultural interpersonal relationships. In other words, the communication pattern in the Ueno family is the result of a process of mutual negotiation and accommodation. The combination of the two communication styles creates a new model that is flexible and contextual, depending on the situation, emotions, and intensity of the interaction. This also aligns with the findings of research by Miranti Nilasari et al., (2023) which found that intercultural couples often form a new and unique communication pattern as a result of continuous interaction and negotiation. This pattern is dynamic and flexible, reflecting a mode of communication shaped not only by cultural background but also by the nature of the relationship and shared experiences.

2. Cultural Adaptation Process

The research findings also reveal that the cultural adaptation process within the Ueno family occurs gradually and dynamically. M, who resides in Japan, initially faced various challenges such as language barriers, differences in lifestyle, and stereotypes about Japanese culture. However, through daily interactions, support from her husband, and personal openness, Mega successfully adjusted both socially and emotionally.

M adaptation process can be analyzed using the *Intercultural Communication Competence (ICC)* theory developed by Chen & Starosta (2005). Mega demonstrates a relatively high level of intercultural competence, marked by an open attitude, tolerance for ambiguity, and efforts to understand and appreciate her husband's culture. She even attempted to learn some Japanese vocabulary as a form of appreciation, although she does not use it frequently.

This study also refers to Yurtaeva & Charura, (2024), who emphasize that intercultural family harmony is supported by emotional openness, cultural empathy, and flexibility in negotiating traditions. The present findings support the notion that successful adaptation arises not only from technical adjustments, but also from emotional engagement and a genuine willingness to appreciate one's partner's cultural background. From this perspective, cultural adaptation in the Ueno family is not a one way process, but rather reciprocal. Ueno also demonstrates adaptation by trying to understand his wife's language and culture, and even expressing

interest in Javanese songs. Both partners undergo a complementary and flexible adaptation process.

3. Intercultural Communication Challenges

Like many intercultural marriages, the Ueno family also faces communication challenges. The main issues include language barriers, differences in emotional expression, and contrasting conflict resolution styles. M often finds it difficult to express her feelings in Japanese, and when she becomes emotional, she tends to revert to the Javanese language, which is not understood by her husband or their children. U, on the other hand, chooses silence when conflict arises not out of indifference, but because in Japanese culture, silence is a way to show respect and to de-escalate tension. These differences are often misunderstood and can lead to miscommunication. This study refers to Hall's high and low context theory, which explains how misunderstandings frequently occur when individuals interpret silence, gestures, or expressions through different cultural lenses. This research affirms that silence does not always indicate avoidance but can be understood as a way to preserve peace and respect personal boundaries. In parenting styles, M is more assertive and direct in disciplining the children, while U tends to be gentle and patient. Despite these differences, the couple manages to find common ground through discussion and cooperation—key components of intercultural communication competence (ICC).

This study refers to Ellia & Rahayu, (2024) who stated that intercultural competence is essential for managing emotional and behavioral differences in

multicultural families. They emphasized that couples with a high level of ICC are more capable of resolving conflicts constructively without sacrificing harmony. Furthermore, Jayantini et al., (2022) highlighted that intercultural marriages can succeed when both partners are committed to continuously learning and adapting to each other's cultural backgrounds.



CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This research focuses on the dynamics of intercultural communication as observed by the researcher through video documentation. It examines how the couple conveys messages both verbally and nonverbally, how they manage cultural differences in daily communication, and how they respond to emotional situations and decision-making processes within the family. The conclusions in this chapter are based on an analysis of the findings that have been described and discussed. Through a combination of video observation and in-depth interviews with a Japanese-Javanese intercultural couple, this study successfully identified the intercultural communication dynamics formed in the daily life of the Ueno family. By applying key intercultural communication theories such as Hofstede's cultural dimensions, Hall's high- and low-context communication framework, and Bennett's Developmental Model of Intercultural Sensitivity (DMIS) the researcher was able to gain a deeper understanding of the couple's communication patterns, adaptation process, and the challenges they face in maintaining a multicultural marriage.

1. Communication Patterns Formed in the Ueno Family

This study reveals that the communication pattern in the Ueno family is the result of a combination between high-context communication, as demonstrated

by U, and low-context communication, as practiced by M. Although they come from different cultural backgrounds, both have managed to develop a new, adaptive, and flexible communication pattern through daily communication accommodation processes. This supports the view that communication in intercultural marriages is dynamic and continuously negotiated.

2. Cultural Adaptation Process in Intercultural Marriage

M has undergone a complex yet successful cultural adaptation process, passing through several key stages: initial culture shock, understanding, and acceptance. With the support of her spouse and her own personal efforts, she was able to adjust to the cultural environment in Japan. Meanwhile, U also demonstrated an accommodating attitude by learning about Javanese culture and providing emotional support to M. This adaptation is reciprocal in nature and reflects a successful effort in building a new cultural identity within their family.

3. intercultural communication challenges

The Ueno family faced several intercultural communication challenges, including differences in communication styles, symbolic and language barriers, cultural stereotypes, and gender role differences. Although these challenges had the potential to trigger conflict, the couple demonstrated that with open communication, a willingness to adapt, and mutual empathy, such barriers can be overcome. Their success highlights the importance of intercultural

communication competence in maintaining harmony within an intercultural marriage.

B. Suggestion

The result of this study recommend several suggestions, namely :

1. for teachers :

Teachers are encouraged to develop intercultural communication awareness to support students from multicultural families with sensitivity and inclusion. Educational strategies should promote tolerance, openness, and appreciation of cultural diversity through interactive and reflective learning approaches.

2. for students :

Students are encouraged to develop openness toward cultural differences, especially in diverse social environments. Strengthening intercultural communication skills such as empathetic listening and respect for differing values will help students build positive and meaningful relationships with peers from various cultural backgrounds.

3. for intercultural couples :

Couples are encouraged to develop open and mutually understanding communication, as well as to maintain flexibility in navigating cultural differences.

It is essential to build a shared family culture through compromise and empathy, while avoiding rigid adherence to cultural stereotypes from either side.

4. for other researcher :

Future researchers are advised to involve more culturally diverse couples and apply mixed-method approaches to enhance data richness and validity. Exploring the long-term impact of intercultural communication on children's identity within multicultural families is also a promising area for further study.



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Appendix 1

Documentation list (video analysis)

No	Aspect Observed	Purpose/Focus of Observation	Finding in the video
1	Language used daily	Does the couple use Japanese, Indonesian, or mixed language	From the videos watched, they use Indonesian in their daily interactions, even though they slip a little Japanese on one or two words.
2	The way of expressing opinions	requests Direct or indirect? Soft or firm?	M (wife) always speaks directly and firmly when conveying her wishes or telling something to her children or husband, and U (husband) speaks softly and calmly.
3	How to respond to differences	disagreements Is there discussion? Silence? Humor?	when there is a difference of opinion they always discuss
4	Facial expressions and gestures when interacting	smile, expression of confusion, awkwardness, anger, etc.	When interacting with her husband, M is always spontaneous and as it is, there is no awkwardness that occurs.
5	Response when small mistakes are made	is understanding occurs Does the partner laugh, get angry, ignore, or discuss?	When there is a small problem, M looks more assertive and serious, but U when there is a problem looks more calm and quiet.
6	Visible cultural symbols	Examples: food, clothing, posters, objects typical of Javanese/Japanese culture	M always cooks Indonesian food for her family, until her 2 children and husband like a lot of Indonesian food.
7	Family activities together	Do they do activities together in harmony?	Yes, they often do family activities together harmoniously such as going out with their 2 children, they always take time together.
8	Interaction with children or other family members	Communication patterns across generations or cultures	M interactions with her two children are very harmonious and cheerful but firm when telling something or her children make mistakes, as well as with U, this can be seen from the video that researchers watched
9	Patterns of cultural respect	For example: giving space, listening, joining traditions	yes, in the video that U watched, he listened and tried to interpret the Javanese song sung by mega, even though the results were wrong, but that was one form of accepting and appreciating mega's culture.
10	Spontaneous situations	spontaneous examples of how culture emerges in daily life	Yes, when she is angry, she sometimes speaks in full Javanese, which sometimes the two children and her husband do not understand the meaning, it shows a spontaneous response to M.

11	Reactions different culture (e.g. foreign food, partner's traditions)	Whether enthusiastic, confused, resistant, or trying to accept	M husband and two children were receptive and enthusiastic in accepting some of M culture, such as food and language.
12	Are there spontaneous moments that show an effort to understand each other?	e.g. joking, mimicking the partner's style of speech, helping to translate	The spontaneous moments shown by Ueno when trying to follow Mega's wishes are shown with jokes that invite laughter.
13	Who is dominant in organizing activities	re decisions made jointly or more heavily on one party	In some activities in the video, it can be seen that M is more dominant in making decisions, ueno as a husband only follows the wishes of M.
14	When one party is silent when talking	during a conversation Is the silence due to not understanding, respect, or conflict avoidance?	from the video that was watched, usually U would be silent when M started to get angry, and that was done to avoid conflict.
15	ow your partner shows attention or affection	For example, by touching, smiling, getting close, or giving things	Yes, there was a moment where U tried to guess the meaning of the Javanese song sung by M, although it was wrong, but he tried to know the meaning of M native language.

Appendix 2

Interview question

1. What language do you use daily at home, and why did you choose that language? = using Indonesian, but sometimes also Japanese but only a word or two.
2. do you use a certain language in certain situations? = sometimes M used javanese when angry.
3. In the face of conflict or disagreement, what strategies do you and your partner usually use to resolve it? = At first, we both go silent, but eventually one of us gives in and starts trying to make peace.
4. Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like? = M feels no need to adjust her communication style with U, her husband, because he already accepted her as she is from the beginning. In fact, U is the one who sometimes adapts to M communication style by learning bit by bit.
5. Have you or your partner ever misunderstood each other due to differences in the meaning of cultural symbols or expressions? = Yes, in the early stages of the relationship, U didn't understand Islam, so many misunderstandings happened during the learning process. Also, M initially had the stereotype that Japanese people are cold, but over time she realized they are actually very kind and warm-hearted.
6. Do you ever feel anxious or confused in communicating with your partner's family? = yes, but M tried to stay calm because U helped her communicate with his family.

7. What communication adjustments do you make to make your partner feel culturally valued? = M tries to learn some Japanese vocabulary so that it's not just Ueno who's learning Indonesian, even though she rarely uses the words.
8. How big a role does support from your extended family or neighborhood play in helping your cultural adaptation process? = Very significant—especially, U who always helps whenever M is confused by unfamiliar cultural or linguistic elements.
9. Does your partner support your adaptation process to their culture? = Yes, he does. For example, M parents-in-law occasionally invite her to share meals that include traditional Japanese dishes.
10. How do you think cultural differences impact the harmony of your marriage? Is it enriching or challenging? = It's both enriching and challenging. Enriching because both M and U get to discover new things, and challenging when conflicts arise due to different habits. For example, when angry, Mega reflexively speaks in full Javanese, which Ueno doesn't understand at all.
11. What communication challenges do you experience most often in this cross-cultural marriage? = During arguments, it's very difficult to express emotions because there's so much to say, but language becomes a barrier.
12. How do you resolve conflicts when different cultural values influence family decisions? = The key is good communication. Even though M and

U face language barriers, they do their best to understand each other so the problem can be resolved.

13. Do you feel like you are not understood by your partner because your communication style is different? = Not at all. Even though there are language barriers, M says they always try to understand each other and sometimes use body language like hugging and other gestures.

14. Do you feel that stereotypes about your partner's culture affect how you treat them? = Yes, at first M felt strongly influenced by stereotypes, but over time, those impressions faded.

15. What are the most effective strategies you have found to maintain harmony in this cross-cultural marriage? = Mutual understanding, because they both know there are many differences between them. Also, forgiveness, commitment, and—most importantly—good communication.

Adopted and modified from (Yunus et al., 2021).

Appendix 3

Extract extract

Extract 01:

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel more comfortable speaking directly. If I feel something, I just say it. My husband usually stays silent at first, then responds later on."*

Extract 02.

R: *What communication adjustments do you make to make your partner feel culturally valued?*

M: *"U sometimes learns a little Indonesian, and he even tries to cook Indonesian food sometimes. That's already a form of care."*

M: *"I also try to learn some Japanese words, even though I rarely use them."*

Extract 03.

R: *Have you or your partner ever misunderstood each other due to differences in the meaning of cultural symbols or expressions?*

M: *"At first, I wondered, why doesn't he ever say 'I love you'? But then I realized, he's the type who expresses it more through actions, not words."*

Extract 04.

R: *Have you or your partner ever misunderstood each other due to differences in the meaning of cultural symbols or expressions?*

M: *"When I was angry, I spoke in Javanese. He didn't understand, but he still listened and didn't interrupt. I felt heard, even though he didn't get the words."*

Extract 05.

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel like I understand him more over time. I used to think Japanese people were stiff, but it turns out they're very gentle in showing affection."*

Extract 06.

R: *What language do you use daily at home, and why did you choose that language?*

M: *"I also sometimes learn Japanese words, even though I rarely use them."*

Extract 07.

R: *Do you ever feel anxious or confused in communicating with your partner's family?*

M: *"Yes, at first I felt nervous when meeting his family I was afraid I'd say the wrong thing."*

Extract 08.

R: *Do you use a certain language in certain situations?*

M: *"Sometimes when I get angry, I use Javanese. He doesn't understand, but he just listens quietly, without interrupting."*

Extract 09.

R: *Do you feel the need to adjust your communication style when talking to your partner? If so, what does this adjustment look like?*

M: *"I feel comfortable speaking directly. If there's something I feel, I just say it. But my husband usually stays silent first, then responds later."*

Extract 10.

R: *How do you think cultural differences impact the harmony of your marriage? Is it enriching or challenging?*

M: *"Sometimes I get angry and speak in Javanese. He doesn't understand, but he still listens."*

Extract 11.

R: *Do you feel that stereotypes about your partner's culture affect how you treat them?*

M: *"At first I thought, why doesn't he ever say 'I love you'? I used to think Japanese people are cold."*

Extract 12.

R: *Do you feel like you are not understood by your partner because your communication style is different?*

M: *"When it comes to the kids or household matters, I'm usually the one who decides. My husband just agrees."*

Appendix 4
Research documents

 **MAJELIS PENDIDIKAN TINGGI PIMPINAN PUSAT MUHAMMADIYAH
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Menerangkan bahwa mahasiswa yang tersebut namanya di bawah ini:**

Nama : Devita Naila Nuraini Arifin
Nim : 105351104521
Program Studi : Pendidikan Bahasa Inggris

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Nomor : 0536 /FKIP/A.4-II/VI/1446/2025

Lamp : 1 Rangkap Proposal

Perihal : Pengantar Penelitian

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Nama : Devita Naila Nuraini Arifin
NIM : 105351104521
Prodi : Pendidikan Bahasa Inggris
Alamat : Syekh Yusuf
No. HP : 085657232052
Tgl Ujian Proposal : 12 Maret 2025

akan mengadakan penelitian dan atau pengambilan data dalam rangka tahapan
proses penyelesaian Tugas Akhir Kuliah (Skripsi) dengan judul : "Intercultural
Communication Model Of Mixed Marriage Between Javanese Indonesia And
Japanese (A Case Study Veno Famili)"

Demikian Surat Pengantar ini kami sampaikan kepada Bapak/Ibu, atas perhatian
dan kerjasamanya ucapkan terima kasih
Jazaakumullahu Khaeran Katsiraan.

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Makassar -----
25 Maret 2025

Dekan
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Dr. H. Bakarullah, M.Pd.
NBM. 779 170



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Hal : Permohonan Izin Pelaksanaan Penelitian

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Universitas Muhammadiyah Makassar
di-
Makassar

Assalamu Alaikum Wr. Wb

Berdasarkan surat: Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Makassar, nomor: 0536 tanggal: 26 Maret 2025, menerangkan bahwa mahasiswa dengan data sebagai berikut.

Nama : DEVITA NAILA NUR'AINI ARIFIN
Nim : 105351104521
Fakultas : Keguruan Dan Ilmu Pendidikan
Prodi : Pendidikan Bahasa Inggris

Bermaksud melaksanakan penelitian/pengumpulan data dalam rangka penulisan laporan tugas akhir Skripsi dengan judul :

"Intercultural Communication Model Of Mixed Marriage Between Javanese Indonesia And Japanese (A Case Study Ueno Family)"

Yang akan dilaksanakan dari tanggal 01 April 2025 s/d 07 Mei 2025.

Sehubungan dengan maksud di atas, kiranya Mahasiswa tersebut diberikan izin untuk melakukan penelitian sesuai ketentuan yang berlaku.

Demikian, atas perhatian dan kerjasamanya diucapkan jazakumullahu khaeran katziraa.

Billahi Fii Sabilil Haq, Fastabiqul Khaerat.

Wassalamu Alaikum Wr. Wb.

26 Ramadan 1446
26 Maret 2025

Ketua LP3M Unismuh Makassar,



Dr. Muh. Arief Muhsin, M.Pd.
NBM. 112 7761



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SURAT KETERANGAN SELESAI PENELITIAN
Nomor: Nomor: 158/05/A.2-XII/VI/1446/2025

Yang bertanda tangan di bawah ini:

Nama : Dr. Muh. Arief Muhsin, M.Pd
NIDN : 0902078303
Jabatan : Ketua LP3M Universitas Muhammadiyah Makassar
Berdasarkan surat izin penelitian Nomor 234/LP3M/05/C.4.VIII/VIII/1417/2025 tanggal 04 Agustus 2025, menyatakan bahwa:

Nama : Devita Naila Nuraini Arifin
NIM : 105351104521
Program Studi : Pendidikan Bahasa Inggris
Kampus : Universitas Muhammadiyah Makassar

Telah menyelesaikan penelitian Skripsi di Universitas Muhammadiyah Makassar dengan judul:

"Intercultural Communication Model of Mix Marriage between Javanese Indonesia and Japanese (A Case Study at Ueno Family)"

Penelitian ini dilaksanakan mulai bulan 01 April hingga 07 Mei 2025, bertempat di Universitas Muhammadiyah Makassar, Sulawesi Selatan dan telah selesai dengan bukti luaran berupa data penelitian yang telah disusun dalam bentuk Skripsi.

Demikian surat keterangan ini dibuat untuk digunakan sebagaimana mestinya.

Makassar, 08 Mei 2025

Ketua

Dr. Muh. Arief Muhsin, M.Pd
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PENGAJUAN JUDUL/DRAF PENELITIAN MAHASISWA
Nomor: 030/2021-BG-FKIP/Research/I/1446/2025

Assalamu Alaikum Warahmatullahi Wabarakatuh.

Melalui surat ini, Prodi Pendidikan Bahasa Inggris FKIP Unismuh Makassar dalam hal ini Ketua Prodi menerangkan bahwa telah **menerima** judul beserta draf penelitian yang saudara(i) ajukan pada tanggal 10 Desember 2024. Dengan keterangan dan pertimbangan di bawah ini:

Nama Mahasiswa : DEVITA NAILA NURAINI AIRIFIN
Research Issue : Intercultural Communication
NIM : 105351104521
Dosen Penasihat Akademik : Uyunnasirah Hambali, S.Pd., M.Pd.
Judul Penelitian : INTERCULTURAL COMMUNICATION MODEL OF MIXED MARRIAGE BETWEEN JAVANESE, INDONESIAN AND JAPANESE IN THE JAPANESE REGION (IN MAMA RITSUKI FAMILY)

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2. Dr. Eka Prabawati Rum, S.Pd., M.Pd.

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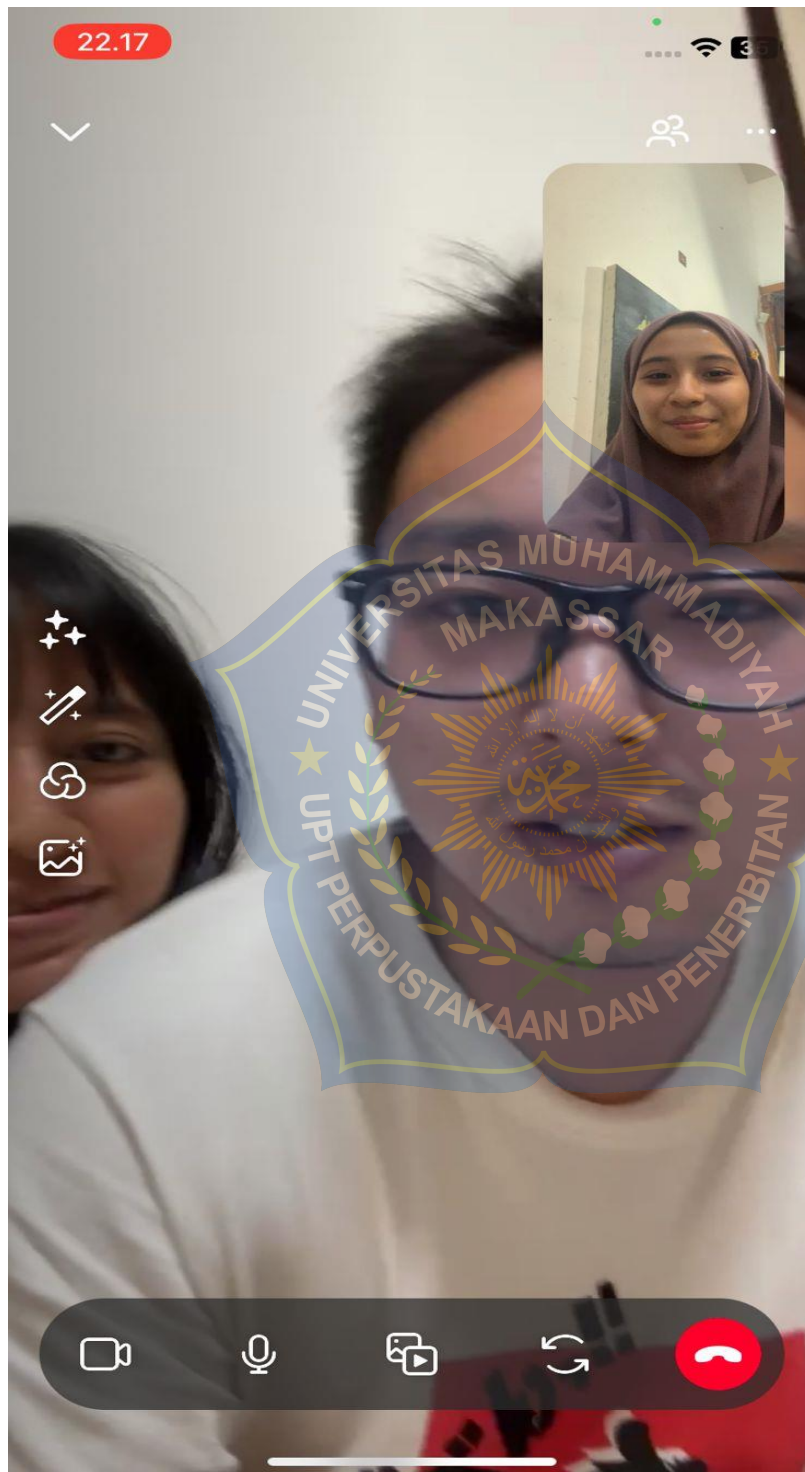
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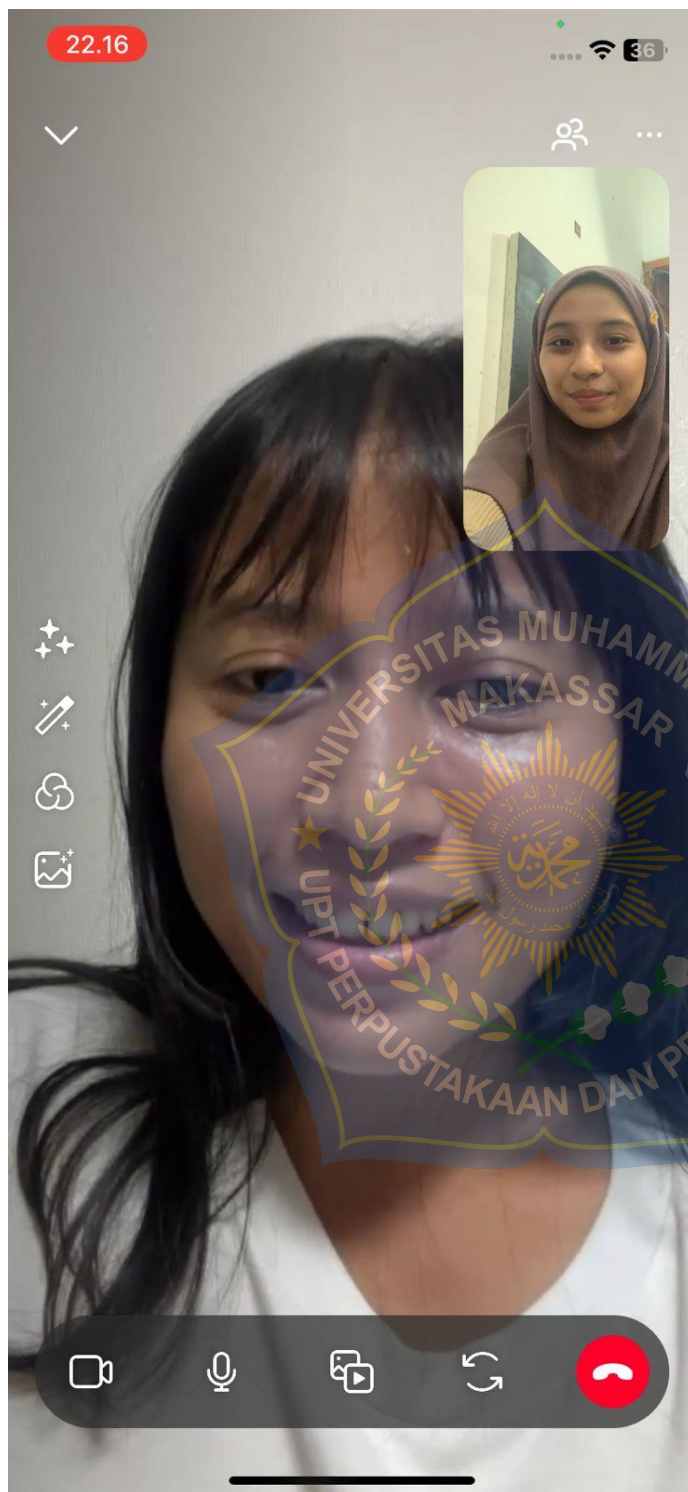
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NBM 977 807



Appendix 5
documentation







CURICULUM VITAE



Researcher, Devita Naila Nuraini Arifin, was born in Palopo on September 8, 2003. She is the eldest of six siblings, the daughter of Mr. Arifin and Mrs. Andi Almariani. From 2009 to 2015, she attended SDN 01 RAPE RAPE elementary school. She continued her education at Mts Al Khaeriyah Murante middle school from 2016 to 2018, and then attended SMA Negeri 3 Luwu high school from 2019 to 2021. She then pursued her studies at Muhammadiyah University of Makassar as a regular student, majoring in English Language Education at the Faculty of Education and Educational Sciences. At the end of her studies, she successfully completed her thesis titled, “Intercultural Communication Model of Mixed Marriages Between Javanese Indonesians and Javanese (A Case Study of the Ueno Family)” in the English Language Education Program at Muhammadiyah University of Makassar.