

## INTERCULTURAL COMMUNICATION BARRIERS FOR COUPLES IN DEPOK CITY

Ahandini Nirmala Sukma<sup>1\*</sup>, Risma Kartika<sup>2</sup>

Universitas Pancasila, Jakarta, Indonesia

\*ahandinins@gmail.com

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### Abstract

The phenomenon of intercultural marriage is something that is often encountered in Indonesia. The number of islands, cultures, ethnicities, and languages that Indonesia has makes diversity can be found in several aspects of life, one of which is marriage. Communication that occurs in inter-ethnic married couples certainly has several obstacles that can cause miscommunication and lead to conflict in the household. The purpose of this study was to determine the barriers to intercultural communication in married couples in Depok City. The concepts in this study consist of Intercultural Communication and Barriers to Intercultural Communication. This research uses a qualitative approach and descriptive research type. The results of this study were that six of informants each encountered obstacles both above and below the waterline. From the statements of the six informants, it can be concluded that the obstacles that occur are caused by differences in understanding and lack of communication of each individual regarding the categories of intercultural communication barriers above waterline, below waterline and prejudice. In addition, ethnocentrism only occurs in one informants only.

**Keywords:** Intercultural Communication, Communication Barriers, Couples with Different Cultures, Below and Above Waterline Barriers.

### Abstrak

Fenomena pernikahan beda budaya menjadi suatu hal yang sering ditemui di Indonesia. Banyaknya pulau, budaya, suku, serta bahasa yang dimiliki Indonesia menjadikan keberagaman dapat dijumpai di beberapa aspek kehidupan, salah satunya pernikahan. Komunikasi yang terjadi pada pasangan suami istri beda suku tentunya memiliki beberapa hambatan yang dapat menyebabkan *miscommunication* dan mengarah pada konflik dalam rumah tangga. Tujuan dari penelitian ini adalah mengetahui hambatan komunikasi antarbudaya pada pasangan suami istri di Kota Depok. Konsep dalam penelitian ini terdiri dari Komunikasi Antarbudaya dan Hambatan Komunikasi Antarbudaya. Penelitian ini menggunakan pendekatan Kualitatif dan jenis penelitian Deskriptif. Hasil dari penelitian ini adalah keenam informan masing-masing mendapat hambatan baik hambatan *above* maupun *below waterline*. Dari pernyataan keenam informan dapat disimpulkan bahwa hambatan-hambatan yang terjadi diakibatkan oleh perbedaan pemahaman serta kurangnya komunikasi masing-masing individu terhadap kategori-kategori hambatan komunikasi antarbudaya *above waterline*, *below waterline* dan prasangka. Selain itu, Etnosentrisme hanya terjadi pada informan keenam.

**Kata Kunci:** Komunikasi Antarbudaya, Hambatan Komunikasi, Pasangan Beda Budaya, Hambatan *Below* dan *Above Waterline*.

### INTRODUCTION

Indonesia has many ethnics and cultural diversity because it has 34 provinces. The diversity of ethnicities and cultures in Indonesia makes Indonesian

society a multicultural society. In daily interactions, communication carried out with multicultural communities is known as intercultural communication, which is communication that occurs when the



message producer is a culture and the recipient member of the message is a member of another culture (Mulyana & Rakhmat, 2014).

The modern big cities formation make people from various regions in Indonesia unable to avoid meetings with the opposite sex from different ethnic and cultural backgrounds. The phenomenon of intercultural marriage is something that is often encountered in Indonesia according to research (Zahroh, 2017) entitled intercultural communication in intercultural marriages between Javanese and Betawi tribes in the Trondol Banten area, explaining that intercultural marriages are often found in Indonesia, with many islands, cultures, and ethnicities, as well as languages that belong to Indonesia. Marriage certainly involves two people who have differences and similarities in terms of ethnicity, religion, race, nationality, culture, mindset, character, career path, education level, and much more. Previous research (Hadawiah, 2017) which examined the communication patterns of intercultural married couples in Makassar. He also mentioned that in intercultural communication, culture is very influential when communicating. A family from an intercultural marriage is unique and plays an important role in solving household problems.

Inter-ethnic marriages occur in couples who have different ethnic backgrounds. In practice in Indonesia, inter-ethnic or cultural marriages are still considered taboo for some people. Quoted from magdalene.co, inter-ethnic or cultural marriages are not supported because a strong collective culture is still upheld by some communities, besides that the clash of rules from the two couples' families makes inter-ethnic or cultural marriages quite avoided. The attachment of stereotypes about various ethnic groups as well as prohibitions or myths about the prohibition of marriage for people of different ethnic groups are one of

the obstacles that are often experienced by inter-ethnic couples (Parhani, 2020).

In inter-ethnic marriages, there are often various differences in customs, culture, thoughts, habits and many more which sometimes become problems in the household life of inter-ethnic couples. In several previous studies, intercultural communication that occurs in intercultural marriages can cause an obstacle or hindrance in their communication process as a couple. In the research (Anwar & Cangara, 2016), the objective of this research is to find out what obstacles exist in the communication between the cultures of Javanese and Papuan ethnic couples who are still married or divorced. This research resulted in something that is the openness of communication between couples which is quite good has not been able to reduce conflicts that occur in the household. The solution is that both form a strong marriage commitment bond and the need to instill thoughts of diversity.

One city where there are many inter-ethnic marriages is Depok City. Depok city is close to the city of Jakarta and is still within the Jabotabek area. In addition, Depok City is also an ideal place to stop by and become a place to live for migrants from all over the country. Tokohkita.co writes that the original inhabitants of Depok are around 36% of the total population of Depok, while the rest are urbanites or migrants from various regions and tribes. This makes Depok City a city that is rich in ethnicity and culture. The large number of people in Depok City who have different ethnic backgrounds make inter-ethnic marriages a natural thing to happen in the city (Tokohkita, 2019)

According to the Public Relations of the Depok City Religious Court, the divorce rate from 2018 to 2019 increased by around 3.94 percent, the majority of divorce cases are in the age range of 26-30 years (tribunnews.com). The majority of divorce cases that occur in the city of Depok are

caused by arguments and disputes that occur continuously (Hariani, 2019). Previous research entitled problems of inter-cultural marriage (Harahap, 2016) discusses the problems of marriage faced by married couples with different cultures, namely ethnicity or culture. The research was conducted on inter-ethnic couples in Kober Village in Depok City.. The results of this study are the problems faced by research subjects indicate that the couple has difficulty communicating with their partner's family. Different mindsets, different principles of life are also the problems they face. However, one of the five research subjects did not experience problems or problems as described above, this is because the attitude of understanding and understanding that exists is quite good between this couple. Married couples who have different cultural and ethnic backgrounds will facing several problems such as differences in gender roles, expressing emotions, opinions, parenting, social behavior, relationships with extended families and many others.

Communication is the main key to dealing with these problems so that they can find common ground so that problems can be resolved (Novianti, 2014). They have to face these differences by adjusting to themselves in order to maintain their household. In the process of adjustment and understanding between partners, of course, communication is used to equalize understanding between the two married couples. In fact, humans are creatures that are created to be able to communicate so that message exchange can occur and the interactions carried out receive appropriate feedback. It also applies in marriage, communication is carried out to interact and also as a way to understand and adapt to the differences that exist between married couples.

Even though a husband and wife of different ethnic groups interact every day by communicating, that does not mean that the communication is carried out smoothly

without obstacles. They have to face these differences by adjusting to themselves in order to maintain their household. In the process of adjustment and understanding between partners, of course, communication is used to equalize understanding between the two married couples. In fact, humans are creatures that are created to be able to communicate so that message exchange can occur and the interactions carried out receive appropriate feedback. It also applies in marriage, communication is carried out to interact and also as a way to understand and adapt to the differences that exist between married couples. Even though a husband and wife of different ethnic groups interact every day by communicating, that does not mean that the communication is carried out smoothly without obstacles.

According to research (Hadawiyah, 2016) sometimes communication can become an obstacle when both or one of them does not want to understand and does not have the openness to adjust in order to maintain the harmony of their household. This is evidenced by divorce data in Depok, which is mostly caused by quarrels and disputes that occur continuously and are related to daily communication with spouses.

The phenomenon of intercultural marriage is something that is often encountered in Indonesia according to research (Zahroh, 2017) entitled intercultural communication in intercultural marriages between Javanese and Betawi tribes in the Trondol area, Banten. as well as the language that is owned by Indonesia

The everyday communication that is carried out by a married couple from different ethnic groups may not always get the same meaning from each other and cause communication barriers between the two. One of the reasons for this is due to different ethnic and cultural backgrounds. Intercultural Communication is communication carried out by people who have different cultural backgrounds

(Suherman, 2020). In the process of interaction or intercultural communication, it can cause an obstacle because of different cultural backgrounds and of course it is discussed in Intercultural Communication. Communication that occurs in inter-ethnic married couples, of course, must have several things that can become miscommunication and cause conflict in the household.

Divorce data in Depok City states that the majority of divorces are caused by ongoing quarrels and disputes. The quarrel is caused by a lack of communication and other factors that lead to quarrels and disputes that occur between partners. The message conveyed does not necessarily agree or interpret the same meaning between the communicator and the communicant, so that it creates a gap or obstacle in the process of interacting or communicating (Hariani, 2019).

Based on the problems described above, the problem formulation of this research is "What are the barriers to intercultural communication among married couples in Depok City?"

Based on the background and problem formulations described above, the purpose of this study was to determine the barriers to intercultural communication among married couples in Depok City.

This interpersonal communication research within the scope of the family is expected to add insight to other academics to be able to perfect similar studies that will be carried out at a later date.

This research is also expected to be useful for the wider community, especially for married couples from different ethnic groups to find out the forms of intercultural communication barriers that occur in daily interactions with their partners.

## **METHODOLOGY**

According to Bogdan and Biklem in (Barlian, 2016), paradigm is defined as a loose collection of logically shared

assumptions, concepts or proportions that lead to the way of research. Paradigm can also be interpreted as a person's perspective on something. The paradigm chosen for this research is the interpretive paradigm. According to Saranatakos in (Manzilati, 2017) the interpretive paradigm is a paradigm that seeks to understand human behavior and this paradigm emphasizes the role of language, interpretation and understanding. The interpretive paradigm was chosen because this study discusses how intercultural communication barriers between married couples in the city of Depok. In this study, the interpretive paradigm was chosen to be able to describe obstacles in the communication process and understanding of married couples who are influenced by their respective cultures.

The appropriate research approach for this research is to use a qualitative approach. According to (Rukin, 2019) a qualitative research approach is an approach that focuses on definitions, meanings, and thoughts on certain situations and is usually often used for topics related to everyday life. Research that uses a qualitative approach explains a phenomenon as a whole. Qualitative research is characterized by the results of the findings not obtained through calculations or other means related to numbers (Rukajat, 2018). Qualitative research is basically research that seeks to explain the object thoroughly and deeply. Qualitative research is also conducted to build descriptive understanding. The topic of this research is deemed suitable if researched using a qualitative approach, because the results must be described descriptively in order to obtain in-depth and more detailed results.

This type of descriptive research is research that aims to make research systematic, factual and accurate regarding research facts (Arief, 2020). This type of research describes the research data as completely as possible. Descriptive research will produce broader and more detailed

findings(Gulo, 2002). This type of descriptive research is suitable for this research because it will describe in detail and systematically how the barriers to intercultural communication between married couples in the city of Depok.

The unit of analysis is a research unit or it can also be called a research subject (Maryati & Suryawati, 2001). The unit of analysis can be defined as the focus of research. The unit of analysis in this study is an individual unit of analysis, through this unit of analysis the researcher can attempt to explain the characteristics of the individual to be found in the research being carried out. The following are individuals who were used as informants determined by the researcher. The characteristics of the informants in this study are: Couples of different cultures or ethnicities, 25-40 years old and domiciled in Depok City.

In determining informants, the researcher uses the Nonprobability Sampling technique, which is a sampling technique that does not provide equal opportunities or opportunities for each element or member of the population selected to be the sample and nonprobability sampling can be interpreted as a sampling technique that is not random or subjective in nature, while sampling that is used is purposive sampling, which is to determine the sample with a consideration from the researcher himself(Anshori & Iswati, 2017).

The first informant named Renggo or the husband's party is Javanese and 39 years old and lives in Tapos District, Depok City. The second informant named Via or his wife is a Minang tribe and is 37 years old and lives in Tapos District, Depok City. The third informant named Slamet or her husband is of Javanese ethnicity and is 40 years old and lives in Tapos District, Depok City. The fourth informant named Penthi or his wife is a Betawi tribe and is 37 years old and lives in Tapos District, Depok City. The fifth informant named Heri or her husband is a Javanese and is 40 years old and lives in Cilodong District, Depok City. The sixth informant named Lina or his wife is a Batak

tribe and is 35 years old and lives in Cilodong District, Depok City.

According to (Rukajat, 2018)research with a qualitative approach basically observes objects directly including the activities they do, interact directly, and try to be directly involved in their lives and in interacting with their environment. Because of the things that have been mentioned above, this study uses data collection techniques by interview. Interviews are a way to collect data by asking questions orally to informants, and informants will immediately provide answers to questions that have been given (Barlian, 2016).

The interview conducted was a semi-structured interview, namely the interview starting from the issues covered in the interview guide but questions can continue to develop depending on the process and answers of each individual (Fitrah and Luthfiyah, 2017). This interview needs to be carried out carefully and in depth so that the data will be obtained with maximum results.

In this study, data collection was carried out directly or face to face and interviewed each individual, totaling 6 informants. Interviews were conducted with the help of interview guidelines and questions could develop according to the informant's response because the interview in this data collection was a semi-structured interview.

According to (Helaluddin & Wijaya, 2019)the instrument used in research with a qualitative approach is the researcher himself. Researchers are an important key in the research conducted. Researchers are required to fully understand the objectives of the study and the methodology and techniques used to complete a study.

In conducting this research, researchers need to use data collection techniques in the form of interviews, so an interview guide is needed as a guide so that the interview process is more structured and gets sufficient and valid data from the

research object. Notes and recording devices are also needed so that researchers do not forget or leave data because it is not recorded or recorded..

The data analysis technique used is to use the data analysis model of Miles and Huberman. According to (Sayidah, 2018) data analysis by Miles and Huberman's model in view of the interactive model there are three types of analysis activities, namely the first is data reduction, the second is data presentation and the third is drawing conclusions. Before carrying out the initial stage, namely the initial reduction, data collection is required, such as through observation, interviews, and the assistance of supporting documents. After that data reduction is carried out to improve the data that has been collected. Then the data is presented to be interpreted in a form that is easier to understand. The final step after the data has been processed into data that is easy to describe and has sufficient information, conclusions can be drawn on the research that has been carried out.

After the research is carried out, of course the results obtained must be believed to be valid and reliable results. Authenticity and Trustworthiness methods are used to ensure that the results of this study are valid or correct. Good research is encompassed by authenticity and trustworthiness, which are important activities that must be carried out in a study (Daymon & Holloway, 2008). A research that can be categorized as authentic (authenticity), namely research that is conducted fairly and actually writes the research and provides benefits to the object of research. As for the trustworthiness of the data validity, this model is related to validity, namely whether the research results are valid or in accordance with existing realities. , then the second is reliability, which is related to the consistency of research data results (Wahjuwibowo, 2018).

## RESULTS AND DISCUSSION

In this study, the researcher had six informants, namely three married couples from different ethnic groups or cultures who live in the city of Depok. The findings of this study were obtained from data collection techniques in the form of semi-structured interviews. Semi-structured interviews were conducted to determine the form of intercultural communication barriers that occurred in the six research informants. There are two obstacles to intercultural communication according to Chaney and Martin (2004) in (Muchtar et al., 2016), namely the above waterline which consists of physical, cultural, perception, motivation, experience, emotion, language, non-verbal, and competition. While the below waterline is: stereotypes, norms, perceptions, rules, business philosophy, values, branch groups, and networks. In addition, according to (Samovar et al., 2014) things such as stereotypes, racism, prejudice, and ethnocentrism can have an effect on being obstacles in intercultural communication.

According to West and Turner (2008) in (Yasir, 2020) Communication is a social process where individuals use various symbols to create meaning and interpret meaning in their environment. Communication is a form of interaction that humans carry out every day to exchange messages or information. There are various forms of communication, one of which is communication carried out by two or more people, known as interpersonal communication.

According to (Wiryanto, 2004) interpersonal communication, also known as interpersonal communication, is communication carried out by two or more people directly and receiving immediate reply or feedback. This form of communication allows incoming feedback to be received directly and message effectiveness is higher because communication is carried out directly.

Intercultural communication includes communication that involves communication participants who represent personal, interpersonal, group with an emphasis on differences in cultural backgrounds that affect the communication behavior of the participants (Liliweri, 2018). Messages in intercultural communication are symbols which contain the characteristics of communicators that are heard or seen in the experience of the interpersonal communication process between those of different cultures (Ali, 2016). The communication process carried out by communicators and communicants with different cultural backgrounds will display messages with various meanings depending on the cultural background of each individual.

Communications and cultures are like two sides of a coin that is inseparable and mutually influence each other (Putri, 2016). Culture its not only determine who talks to whom communication takes place, but culture also determine how people encode the message.

Table 1. Intercultural Communication Barriers (Iceberg Model)

Intercultural Communication Barriers Above Waterline	Intercultural Communication Barriers Below Waterline
Physical Culture	Norm
Motivation	Perception
Experience	Stereotype
Emotion	Rule
Language	Philosophy
Non-Verbal Communication	Branch Group
Competition	Value
	Network

According to Chaney and Martin (2004) in (Muchtar et al., 2016) Barriers in intercultural communication have a shape like an iceberg immersed in water, and these obstacles are divided into two categories,

namely above water (above waterline and under water (below) waterline). From the table 1 its mentioned eight forms from each categories which has affect the daily communications of the informants.

The resource persons in this study were six informants or 3 married couples who come from different ethnic or cultural backgrounds and all of whom live in the city of Depok.

The findings from the research previously described are about the barriers to intercultural communication between married couples from different ethnic groups or cultures in Depok City. The cultural background of each pair is different, where the first pair has a Javanese and Padang cultural background, the second pair has a Javanese and Betawi cultural background, and the third pair has a Javanese and Batak cultural background. This is in accordance with the concept of intercultural communication, which is communication carried out by people who have different cultural backgrounds. The three couples came from different cultural backgrounds (Suherman, 2020).

This study focuses on explaining the forms of intercultural communication barriers that occur in all three pairs of informants. Communication barriers in the iceberg model are above and below the waterline according to Chaney and Martin (2004) in (Muchtar et al., 2016). They tend not to be willing to communicate because they are tired due to work and when one party does not want to communicate, there will be a misscommunication. This is relevant to the first category of communication barriers, namely physical where self-availability can hinder intercultural communication. Differences in perceptions of something can hinder the communication process because it can lead to differences of opinion. Based on this information, perception can be a barrier to intercultural communication. Cultures that influence personal traits or characteristics

can be a barrier to communication between cultures of intercultural couples.

In the communication process, culture can affect how to communicate and shape characters or traits that often cause differences that can be a problem in communicating between partners. Motivation can hinder the communication process because when one of the partners does not have the motivation to communicate, the message will not arrive effectively. Different experiences can affect their communication process. Information about something is obtained from experience, when the experiences of the husband or wife are different, often it can cause communication problems. The understanding that each person's experience plays an important role in processing the meaning of a message. Bad emotions are caused by being tired of working and usually bad emotions will cause problems in communicating because they involve feelings of anger and high intonation. This proves that emotions can hinder communication between cultures because they cause communication problems.

In a husband and wife who are different cultures, there are no obstacles in the language used for daily communication because they both use Indonesian. Forms of non-verbal communication that can hinder communication are high intonation which is associated as a form of anger and facial expressions which illustrate that one party is unwilling or impressed instead to communicate and body movements that are interpreted to avoid a conversation. Non-verbal which can be a barrier to intercultural communication between partners, including facial expressions, gestures, and voice intonation can be a barrier to intercultural communication. While doing other activities such as working, playing gadgets, or watching movies can become obstacles in communicating because it can cause one partner to be less focused as a result of doing these other activities. The explanation above

is in line with the notion of competition relating to message recipients who are carrying out other activities so that the message cannot be received properly.

Meanwhile, the communication barrier below waterline discusses the factors that shape a person's behavior or attitude. The stereotypes that are described are of course different for each pair, some have good or bad connotations. Each pair classifies the characteristics of their partner's tribe with the characters of being stingy, gentle, rough, kind, and others. This is relevant to the notion of stereotypes, namely someone's assessment of a particular tribe. Different rules found in this study are about discipline or undisciplined and regular or irregular of each partner which can become a conflict because of differences in these rules and regarding openness, transparency, and the opposite nature of being closed in communicating. The difference in philosophy relates to discipline and order where one party tends to be disciplined and the other is undisciplined. Philosophical similarities do not become barriers to communication.

However, the different philosophies adopted will create barriers to intercultural communication because it will cause some misunderstanding due to these differences. Husbands with Javanese ethnicity gave the same answer, namely Javanese culture formed themselves to communicate with smooth speech. Meanwhile, the wives who come from various tribes namely Minang, Betawi and Batak explain how their culture shapes them when communicating. Openness and honesty when communicating with partners is inversely proportional to their husband's Javanese culture. Differences in values can hinder the communication process. The difference in values experienced by couples, namely regarding the value of openness shared by partners is important in resolving conflicts, while the other party adheres to different values and feels that the conflict does not



need to be exaggerated and tends to be passive. In terms of values, if the values adopted are different, it can cause communication barriers but they can still be resolved properly.

Prejudice can hinder communication that occurs in intercultural couples. Prejudice is associated with non-verbal communication and prejudice that can become another communication barrier, namely regarding uncommunicative attitudes towards partners, which leads to unfavorable suspicions. In terms of ethnocentrism, the five informants said that their ethnicity and their partner were both good or equal. Meanwhile, the sixth informant thought that Batak culture was better than Javanese culture.

## CONCLUSION

In this study, the researchers concluded the forms of intercultural communication barriers for married couples in Depok City. Intercultural communication barriers carried out in this study used the iceberg model, namely the above and below the waterline. In the above waterline category there are 9 categories, namely the first one is physical, in this study it was found that self-availability to communicate could be an obstacle for the six informants because when one of them was not willing, the communication carried out was not effective. The second category is culture, which relates to the culture of each partner which can be a potential barrier in communication. In this study, barriers in the form of culture relate to how each informant communicates. The third category is perception, in this study perception is considered to be a communication barrier for the six informants and is related to differences of opinion.

The fourth category is motivation, in this study motivation can be an obstacle for the six informants because based on information from the informants when communicating, they must have motivation

or topics to discuss or interest. The fifth category is experience, experience can be an obstacle because each informant must have different experiences and according to the information of the informants this experience is related to differences in something that is controlled by each. The sixth category, namely emotion, in this study emotions can be a barrier because the informants said that bad emotions or angry emotions will tend to be a place for outlet to the interlocutor and can cause misunderstandings in communicating. The seventh category is language, according to the statement of the six informants, language is not a problem because the informant and his partner communicate in Indonesian. The eighth category is non-verbal, in this study the nonverbal communication barriers experienced by the informants were related to gestures, facial expressions, and voice intonation. The last category is competition, competition can be a barrier to intercultural communication for the informants of this study because communicating while doing something else can cause messages not to be conveyed properly.

As for the below waterline category, which can be found in this study, the first is the stereotype, which relates to the views of each partner on the tribe of the partner. Then the second is the rule, differences in the rules were found in the six informants and were related to the rules of open communication and discipline. The third is philosophy, philosophy can become an obstacle if the philosophy adopted is different between partners. The fourth, namely cultural groups, is related to how each culture can shape themselves in communicating with their partners. Then the last one is value, in this study the values embraced by informants and can become a barrier to communication with their partners, namely the value of openness in terms of communication. Meanwhile, the other 2 categories, namely norms and networks, were not found to be obstacles to the informants.

In this study it can also be concluded that the husbands who have Javanese background have the same characteristics according to the informants of the wives. In terms of stereotypes, the Javanese are considered as refined and loving families. Meanwhile, communication barriers to Javanese husbands also found similarities in the eyes of the wife informants, namely the Javanese husbands were closed or avoided conflict, besides that they were also considered indecisive so that sometimes household problems were difficult to solve by communicating because the husband was reluctant to solve it. or talk about domestic conflicts. The statement of the wife informants is also supported by the statement of the Javanese husband, namely explaining that their culture shapes their passive way of communication and avoids conflict because Javanese culture teaches that it is not permissible to speak which can hurt the other person.

Meanwhile, in the case of prejudice, it can become a barrier to intercultural communication because of the suspicions that the informants suspected because they were reluctant to communicate with their partners. Ethnocentrism was only found in one informant, namely informant Lina, who said that the Batak culture or its culture was better than Javanese culture, namely the culture of the husband.

Based on the results of the conclusions described above. The suggestions that researchers can give are it is hoped that further research can focus on different ethnicities and locations, so as to produce new information about other intercultural communication barriers and it is recommended that married couples who are of different ethnicity or culture can discuss their household problems, so that there is no miscommunication. Because several informants in this study said that one of the biggest problems in their household was that one party was closed, not communicating household problems

together with their partner, which eventually led to misunderstandings between them.

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