



Customary Marriage Culture of the Gampong Iboih Community

(Study of Social Change in Interracial Marriages in Suka Makmue District,
Sabang City, Aceh Province)

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ABSTRACT

The process of carrying out an interracial marriage often requires a process in which couples from different cultures attempt to incorporate elements of their respective cultures into their marriage. There are also social changes in marriage from various aspects in society, namely traditional norms, religious values, cultural traditions, cultural commitment and communication between nations. This research aims to describe and analyze the culture of interracial marriage in the Gampong Iboih community, Suka Makmue District, Sabang City and analyze the supporting and inhibiting factors of the traditional marriage culture of the Gampong Iboih community, Suka Makmue District, Sabang City. This research uses a qualitative approach with descriptive-qualitative methods and case studies. Data collection techniques are interviews, observation and documentation. Data validity uses triangulation of data sources, methods and theories. The results of this research show that the cultural processes resulting from marriage between nations are in the form of customary norms, religious values, cultural traditions, cultural commitment and communication between nations. Traditional norms are seen from the rules in society and daily life within social groups. Then religious values can be seen from converting to Islam before marrying into the Acehnese people. Cultural traditions in marriages between tribes are seen from habits such as mutual cooperation, clothing and food. Cultural commitment in marriage between nations, namely the agreement in marriage to make each other happy and create a harmonious family. Communication between nations in marriage is understanding the character of the couple and good communication in the household. The supporting factors for marriage between nations include openness, tolerance between both parties, flexibility, education and social support. Apart from that, several factors inhibit marriage between nations, namely different values and norms between husband and wife, citizenship and legal issues, and language differences.

Keywords: Between Nations, Qualitative research, Marriage Culture.

1. INTRODUCTION

Aceh Province is a region in Indonesia that has a variety of interesting cultures, especially in the form of arts, crafts and weddings. In the province of Aceh there are four main tribes, namely: the Acehnese, the Gayo, the Alas and the Tamiang. The Acehnese are the majority group who inhabit the coastal areas of Aceh. Customs in Acehnese society are not just customs or customs. But it includes all cultural elements found in various aspects of life and all of them are inspired by Islam, and as a tradition has been carried out for generations in Acehnese society. These traditions contain the philosophy and values of life which become the identity and life guidelines of the Acehnese people. Aceh is also known as the city of the Veranda of Mecca, because apart from the majority of its population embracing Islam, Islamic regulations are also quite strict in their implementation. The people of Aceh always uphold Islamic law in various aspects of their lives, for example it is almost difficult to find Acehnese women who do not wear the hijab.

Cultural, traditional and religious diversity is a necessity of life, because every person or community definitely has differences and similarities. On the other hand, the plurality of cultures, traditions and religions is a wealth in itself for the Indonesian nation. However, if such conditions are not understood with an attitude of tolerance and mutual respect, then the plurality of cultures, religions or traditions will tend to give rise to conflict and even violence (violence).

According to Ngarawula Bonaventura (2019), a living and developing culture will continuously encourage change and development over time. This situation allows social change to occur. As he stated, "culture changes are along with changes in people's lives. These changes come from a new experience, new technologies, and the result of adjustment to new way of life responding to new situations (that cultural changes will continue as long as humans live themselves. In urban areas which already have sufficient facilities compared to remote areas, the traditional habits and customs of their ancestors regarding marriage are no longer visible. , it just remains a memory. Likewise in the legal sector, whether it is positive law, customary law, or religious law, with the development of the younger generation, both in remote areas, especially those living in big cities, they have dared to try to relax it. customary rules (customary law, religious law, and positive law).

Marriage is a very important institution in society. Marriage is the legalization of a legal relationship between a man and a woman. Marriage is a sacred act for Muslim couples. Regulations regarding marriage, which is every person's human right, are known in unwritten law or customary law which determines that marriage is "legal rules that determine the procedures that must be followed, along with legal provisions that determine the legal consequences of the marriage." .

This mixed marriage has its own consequences, namely the application of legal norms for both parties. The legal regulations for mixed marriages are contained in Article 57 of the Law which states that in this law, mixed marriages are marriages between two people who are subject to different laws in Indonesia due to differences in nationality and one of the parties is married to an Indonesian citizen. The purpose of marriage is to create a happy family and continue offspring. According to Article 59 (1) of the Marriage Law, citizenship obtained as a result of marriage or divorce determines the applicable law in both public and civil law. From these provisions it is very clear that mixed marriage citizenship has legal provisions.

Marriages of different nationalities often create difficulties, especially in the marriage registration process, both in the prospective husband's country of origin and in the prospective wife's country of origin. Mixed marriages are marriages between people who are subject to different laws in Indonesia. Different legal objectives arise due to differences in nationality, class position, customs and religion. Mixed marriages in the Marriage Law only emphasize marriages between Indonesian citizens and foreign citizens. In the context of the existence of mixed marriages, the author has a great interest in studying and analyzing various cases that often cause problems when the mixed marriage process occurs in Indonesia.

Sabang City is a city in Aceh, Indonesia. This city is an archipelago located to the north of the island of Sumatra. Covering an area of 153 km², this city consists of five islands, namely Weh Island, Klah Island, Seulako Island, Rubiah Island and Rondo Island, of which Weh Island is the largest island. Reporting from the official website of the Ministry of Education and Culture, the history of Pulau Weh and the origin of the name Sabang City are fused in the mythology about the feud between the wise King Alam and King Daru who wanted to control King Alam's territory which was known to be prosperous at that time. King Daru's wish was thwarted because King Alam kept a powerful dragon named Sabang. This magical dragon is very loyal and obedient to the King of Nature. This caused King Daru to ask for help from two giants, Seulawah Agam (male) and Seulawah Inang (female). So, there was a fight between the Sabang dragon and the two giants.

Realizing the strength of the two giants, the Sabang dragon told Raja Alam that they would lose because they would not be able to win against the two giants. He also said that when he loses, the river that separates the two territories of King Daru and King Alam will merge, the earth will shake violently, and sea water will recede. Naga Sabang asked Raja Alam and all the people to flee to high ground because when the sea water recedes there will be *ie beuna* (sea waves that hit the land due to an earthquake) which will hit the land.

Sabang City has been designated by the Creative Economy Agency as a "Creative City" at the end of 2017. Sabang has been determined as a creative area with the aim of mapping the ecosystem, potential, best practices, and problems in developing the creative economic system in Sabang. The determination of a "Creative City" goes through several stages, starting from before to the assessment stage, the Region applies for participation and the Creative Economy Agency carries out verification. In this stage, creative city candidates fill out forms carried out by Academics, Businesspeople, Communities and Government. Next, field testing and activity monitoring are carried out. The following are "Good Practices" that have been carried out by the City of Sabang. With the title of "Creative

Craft City" from the Tourism and Creative Economy Agency (BEKRAF) in 2017, these creative activities are related to the creation, production and distribution of products made or produced by "Coconut Craft" and "Sabang Batik" craftsmen. These activities start from the initial design to the product completion process. These include handicrafts made from coconut and batik, which are generally only produced in relatively small quantities (not mass production). According to the 2018 BEKRAF Infographic, the annual turnover of the Crafts subsector in Sabang produces a turnover of IDR. 1.2 billion, with a workforce absorption of 54 people per year, and 228 activities per year (Adnan Iskandar. 2022)

Every human being cannot live alone apart from the life of his group. It is human nature to be able to live side by side with each other and try to continue their offspring by means of marriage, which is a legal relationship between a man and a woman for a long period of time. According to Law no. 16 of 2019 concerning Amendments to Law no. 1 of 1974 concerning Marriage: Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the belief in the Almighty God. Marriage is an important event in human life, because marriage is not It only concerns the personalities of the two prospective husband and wife, but also concerns family and community matters. In general, marriage is considered to be something sacred and therefore every religion always connects the rules of marriage with religious rules. All religions generally have their own marriage laws. In the current era of globalization, science and technology are developing very rapidly without paying attention to state and national boundaries. This progress has the effect of making it easier for relationships between human beings, between ethnic groups and between countries in all aspects of life. Interactions that occur between individuals of different ethnicities and countries in various fields will give rise to legal relationships, especially in international private law, one of which is mixed marriage.

One of the island destinations that is often visited by tourists is Weh Island, which is one of the areas in Aceh Province that has beautiful natural panoramas and underwater biodiversity. Geographically, this island is at the western tip of Sumatra, which is directly at the confluence of the Malacca Strait and the Indian Ocean, so it has a natural panorama that has the potential to be developed as an attractive tourist destination for tourists. The enormous potential for natural beauty has attracted the interest of both domestic and foreign tourists to come to the island. Then there is also one village that is often visited by tourists, this village is Iboih Village with beautiful underwater panoramas and unique landscapes as a result of tectonic and volcanic activity on Pulau Weh. This is what makes foreign tourists flock to the city of Sabang (Saputra, 2016).

The visit of foreign tourists also brings a bond, where a marriage bond occurs. Mixed marriages are a very common marriage among the people of Sabang. However, people think that mixed marriages are not good and it is better to avoid them. In fact, if one of them marries a foreign citizen, there is a feeling of worry that harmony in the family will not be guaranteed, which could lead to divorce. People do not agree if their children marry people who do not have clear origins, they assume that foreign nationals have unclear origins. The reality is that there are mixed marriages that occur in Sabang City, some of which have positive impacts and negative impacts, but for the residents of Sabang City, mixed marriages have more of a negative impact, because foreigners who marry Indonesian citizens do not bring foreigners to follow the culture in Sabang City, however Indonesian citizens who are carried away by the flow of foreign culture. The most important impact of mixed marriages in the city of Sabang is due to association, so that from this association we begin to get to know each other, then a feeling of liking and admiration arises, until finally the seeds of love grow which continue to the level of marriage. Then the next impact is the wealth/financial factor. It is said to be the wealth factor because in the mixed marriages that occur in Sabang City, the fact is that Indonesian citizens are proud to marry foreigners. It is clear that there are a lot of mixed marriages occurring in Sabang City. Starting from relationships, professional factors, educational factors, from economics and business, to career development, but of the many factors that cause mixed marriages is the factor of liking, being happy, and ultimately falling in love. So it is from these factors that marriages occur in Sabang City (Fajriana, 2017). Mixed marriages in Sabang City have become commonplace, so mixed marriages do not have that big of a problem. However, even though mixed marriages are commonplace, society considers that these marriages are not good, and it is better to avoid them.

2. LITERATURE REVIEW

2.1. Theory of Social Change

In general, social change is defined as a process of shifting or changing the order/structure in society, which includes thought patterns, attitudes and social life in order to obtain a better life. According to Selo Soemardjan (2009) social change is a change that occurs in social institutions in a society that influences the social system, including values, attitudes and behavior among community groups.

Changes in society that can also affect the social system such as values, attitudes, communication and behavior between groups in society. These can all be said to be concepts of social change. The emergence of social change can be caused from various sources, such as population growth and marriages between ethnic groups/different countries, which can cause changes in the relationship between social groups, Selo (2009: 303).

According to Henry PF (2008) Social change also occurs from various societal expressions such as norms, values and cultural phenomena. Other definitions also cover a very broad field; Social change is defined as variation or modification in any aspect of social processes, social patterns, and social forms.

2.2. Ethnographic Studies

Ethnography is an in-depth study of a group of people with the aim of describing socio-cultural patterns and activities in an area. Borg and Gall (1989: 387) define ethnography as "an in-depth analytical description of an intact cultural scene". Initially, ethnography was developed by anthropologists, and is therefore often referred to as an "anthropological field study approach".

The position of ethnographic studies is included in social research. Ethnography is a branch of anthropology that is used to describe, explain and analyze elements of a culture or nation. In Koentjaraningrat's view, it is stated that the content of ethnography is a description of the ethnic culture of an ethnic group holistically (as a whole).

Researcher Ethnography also allows researchers to see the world from the subjective perspective of the individuals involved in their research, avoiding judgments or stereotypes that come from outside sources. By living in a community for a long time, researchers can also understand the social changes that occur over time and discover trends, conflicts, or developments that may not be apparent in a short study. To understand human culture and society in depth, ethnographic methods are very relevant and valuable.

2.3. Culture

Culture is defined as a complex understanding of the feelings of a nation, including knowledge, belief, art, morals, law, customs and other traits acquired from members of society. According to Koentjaraningrat (1980), the word culture comes from the Sanskrit word budhayah, which is the plural form of budhi which means mind or reason. Thus culture can be interpreted as things related to reason. Meanwhile, the word culture is a compound development of cultivation, which means the power of the mind in the form of creativity, intention and taste.

Culture itself influences the level of knowledge and includes a system of ideas or notions contained in the human mind, so that in everyday life culture is abstract. However, that doesn't mean we can't enjoy culture directly, of course we can enjoy culture with our five senses. Examples include songs, dances and language. In short, culture in relation to basic cultural science is the creation, ordering and processing of human values, which includes efforts to humanize oneself in the natural environment, both physical and social. Values are determined or developed so that they are perfect and do not divide in civilizing nature, humanizing life, and perfecting human relations. Humans humanize themselves and humanize their environment. Viewed from the dimensions of its form, culture has three forms, namely first as a complex of ideas, concepts and human thoughts. Form here is referred to as a cultural system that is abstract, cannot be seen, and is centered on the heads of the humans who adhere to it. It is called a cultural system because these ideas and thoughts are not separate pieces but are interconnected based on closely related principles so that they become a relatively stable and continuous system of ideas and thoughts. Next is the activity complex, in the form of human activities that interact with each other, which are concrete and observable. This form is often called a social system. This social system cannot be separated from a cultural system. Whatever the form, these activity patterns are determined and organized by the ideas and thoughts that exist in the human head. Because humans interact with each other, activity patterns can also give rise to new ideas, concepts and thoughts and it is not impossible that they can be accepted and find a place in the cultural system of the interacting humans. And the last is existence as an object.

2.4. Cultural Commitment

In general, culture is a way of being shared by a group of people whose process occurs from generation to generation so that it is passed on to the next generation. Culture is something that can be used as a unique and distinctive identity for an area. It is important to know about the meaning of culture, because this can provide positive things. The Indonesian nation has many kinds of cultures. So this makes many visitors from abroad vacation in Indonesia.

In marriage, not only religious factors and written positive law play an important role, but other social factors such as customs, culture, community philosophy of life also play a role in the implementation of a marriage. According to Janggur in (Dafiq, 2018:99), the purpose of Manggarai traditional marriage is to produce offspring, increase the closeness of the extended family and aim to make men and women mutually happy. The ancestors acknowledged that the relationship between husband and wife, apart from loving and remaining faithful to each other, brings happiness and prosperity.

2.5. Cultural Traditions

Cultural traditions include practices, artistic expressions, language, music, dance and folklore that are an integral part of the culture of a social group. Cultural traditions reflect their cultural identity and pass on knowledge about the history and values of that group. Traditions that have become entrenched will become a source of morals and character for a person. Tradition or habit, in the simplest sense, is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time or religion. The most thing. The basis of tradition is the existence of information that is passed on from generation to generation, both written and oral, because without this, a tradition can become extinct. Apart from that, traditions can also be interpreted as shared habits in human society, which will automatically influence the actions and reactions in the daily lives of members of that society.

According to Koentjaraningrat, cultural traditions are the same as customs, concepts and rules that are stable and strongly integrated in the cultural system of a culture which regulates human actions in the social and cultural field. Tradition is a habit that is normal and continuously carried out by humans. Cultural tradition is the occurrence of an event that is repeated and continues to occur and is carried out from generation to generation. Tradition is also a beautiful and diverse cultural aspect that arises from imagination and culture that lives and develops in people's lives. Hamidi (1992:70) said that cultural traditions in a broad sense are a behavior or habit in various sectors of life. It will undoubtedly shift and change, not only by space and time, but more by the encounter between pre-existing traditions.

2.6. Marriage

Marriage according to customary law is a sexual relationship between a man and a woman, which carries a wider relationship, namely between groups of male and female relatives, even between one community and another. Meanwhile, based on etymology, in Indonesian, marriage comes from the word "kawin" which according to the language means forming a family with the opposite sex: having sexual relations or having sexual intercourse. Marriage is also called "marriage", derived from the word nikah which according to the language means (wath'i). The word marriage itself is often used to mean sexual intercourse, as well as to mean a marriage contract. According to Koentjaraningrat in (Oktarina, et al, 2015: 77), marriage is a transition or life cycle from the level of teenage life to the level of family life for all humans in the world. Viewed from the perspective of human culture, marriage is a regulator of human behavior that is involved related to their sex life, namely sexual behavior and sexual relations. Apart from regulating sexual behavior, marriage also has various other functions in the life of human culture and society. First of all, marriage provides rights and obligations as well as protection for the results of sexual relations, namely children. Marriage also fulfills the human need for a companion; meeting the needs for wealth, prestige and social class; and the maintenance of good relations between certain kin groups is often also a reason for marriage. From this understanding, marriage is more functionalistic in nature, in this case marriage is deliberately carried out by humans so that humans can fulfill their life needs so that humans are able to place themselves in their respective functions and roles in a marriage.

2.7. Traditional Marriage

The definition of customary marriage according to custom in Indonesia in general is not only as a "civil alliance" but also a "customary alliance" and at the same time a "kinship and neighborly alliance". So the occurrence of a bond does not only lead to civil relations, such as the rights and obligations of husband and wife, joint property, the position of children, the rights and obligations of parents. but it also concerns relations between customs, inheritance, kinship, kinship and neighbourhood, as well as regarding traditional and religious ceremonies.

Marriage in the sense of "Traditional Engagement" is a marriage that has legal consequences regarding the customary law that applies in the community concerned. The consequences of this law have existed since before the marriage occurred, for example with the existence of a marriage relationship which is a "rasan sanak" (child-child, bujang-muli relationship) and "rasan tuha" (a relationship between the parents of the family of the prospective husband and wife). Thus, according to customary law, marriage can be a matter of relatives, family, alliance, dignity, or it can be a personal matter, depending on the structure of the society concerned.

Marriage is a matter of relatives, a family matter, a matter of society, a matter of dignity, and a personal matter. This means that marriage is a matter that has ties or relationships with society, dignity and personal matters, not just a matter between individuals who bind themselves to each other in a legal relationship, namely marriage. As Van Hollenhoven said, in customary law there are many legal institutions that relate to the world order beyond and above human capabilities. Marriage in the sense of a customary agreement is a marriage that has legal consequences for the customary law that applies in the community concerned.

Discussion of the subject of marriage law basically means discussing who can enter into a marriage with whom. The word who means that the only person who can enter into a marriage is a legal subject called a natural person.

In customary law, marriage is not only an important event for those who are still alive, but marriage is also a very meaningful event and is fully attended by and attended by the spirits of the ancestors of both parties. Thus, marriage according to customary law is a sexual relationship between a man and a woman, which carries a wider relationship, namely between groups of male and female relatives, even between one community and another. The relationships that occur are determined and supervised by the system of norms that apply in that society.

2.8. Religious Values

Value is something that is seen as meaningful and has levels. Hamidy (1993:2-11) says that value is meaning, role and usefulness. Rohmat Mulyana (2004: 35-36) said that the highest value that must be achieved is unity. So in general, the meaning of religious values are life values that reflect the growth and development of religious life which consists of three main elements, namely aqidah, worship and morals which guide behavior in accordance with Divine rules to achieve prosperity and happiness in life in this world and the hereafter.

Linguistically, religious values come from a combination of two words, namely the words values and the words religious. The word value can be interpreted etymologically and terminologically. Religious values or religious values are the expressed or implied conceptions contained in a religion that influence the behavior of a person who adheres to that religion which has an essential nature and comes from God, and whose truth is absolutely recognized by the adherents of that religion. Multazam (2005:4) explains that religion is a form of human relationship with its creator through religious teachings that have been internalized within a person and are reflected in their daily attitudes and behavior. Religious messages are religious messages that can invite someone to do good. Both human relationships with God, relationships between humans, human relationships with nature or the environment as well as those related to religious education.

2.9. Customary Norms

Customary norms are guidelines that aim to regulate a person's behavior in society which are determined based on customs or customs in that community. Customary norms are norms that are relative depending on the region or supporting community. As with other norms, customary norms also function to safeguard individual actions in a community group. This is useful for maintaining and regulating so that community groups do not deviate and tarnish the good name of a particular group or community. Apart from that, traditional norms are also useful for maintaining the cultural homogeneity and values of a community group. Not only do they maintain cultural homogeneity in society, traditional norms can also maintain social status that is deeply rooted in a particular community group.

Norms are known as guidelines or references in regulating the behavior and actions of a person or society that are based on values. There are various kinds of norms that apply in social life, one of which is customary norms. Ismaya (2023: 81) customary norms are norms relating to actions or behavior that are considered correct or reasonable in a culture or society. In marriages between nations, traditional norms can be seen from the wedding ceremony using Acehese customs.

2.10. Communication Theory

Communication has an important role in human life, in daily activities people carry out social relations by communicating. By communicating, people can achieve their life goals (Mulyana, 2010: 69). Hafied (1998: 20) explains that communication in society is a form of interaction between people who influence each other, whether intentionally or not. Not limited to forms of communication using verbal language, but also in facial expressions, art and technology. Communication is basically a means used to convey information (Suranto, 2005). Communication in society always wants to connect with other people, wants to know the surrounding environment and even wants to know what is happening to oneself. Curiosity is what forces humans to communicate. In social life, communication is important in adapting to one's environment (Hafied, 2004: 4). So it can be concluded that communication is a process of conveying thoughts and interactions that mutually influence each other in a society. Effendy (2005: 5) explains that communication is a thought or message conveyed to another person. Therefore, communication depends on a person's ability to understand one another. In social life, humans always establish relationships using communication. Because with communication, humans will know about each other.

2.11. Communication Between Nations

Communication in society always wants to connect with other people, wants to know the surrounding environment and even wants to know what is happening to oneself. Curiosity is what forces humans to communicate. In social life, communication is important in adapting to one's environment (Hafied, 2004: 4). So it can be concluded that communication is a process of conveying thoughts and interactions that mutually influence each other in a society.

2.12. Symbolic Interactionism Theory

According to Blumer, the term symbolic interactionism refers to the distinctive nature of interactions between humans. The peculiarity is that humans interpret each other and define each other's actions. It is not just a mere reaction to other people's actions, but is based on the "meaning" given to other people's actions. Interaction between individuals is mediated by the use of symbols, interpretation, or by mutual efforts to understand the meaning of each other's actions. In this theory, it is explained that human actions are not caused by "outer forces" (as meant by structural functionalists), nor are they caused by "inner forces" (as meant by psychological reductionists) but are based on the meaning of something they encounter through a process. which Blumer calls self-indication.

Symbolic interactionism places more emphasis on active and creative individuals than other theoretical approaches. Symbolic interactionism assumes that everything is virtual. All interactions between human individuals involve an exchange of symbols.

3. RESEARCH METHODS

The approach used in this research is a qualitative approach and the research method used is a descriptive-qualitative research method with a case study strategy design. The research focused on the people of Iboih Village, Suka Makmue District, Sabang City. The descriptive method is a research method that attempts to solve problems or answer various statements from the problems faced up to now. It is assumed that: "The qualitative approach aims to understand social phenomena from the perspective of the participants through involvement in the lives of the actors involved" (Mustafa in Alwasilah, 2002:27).

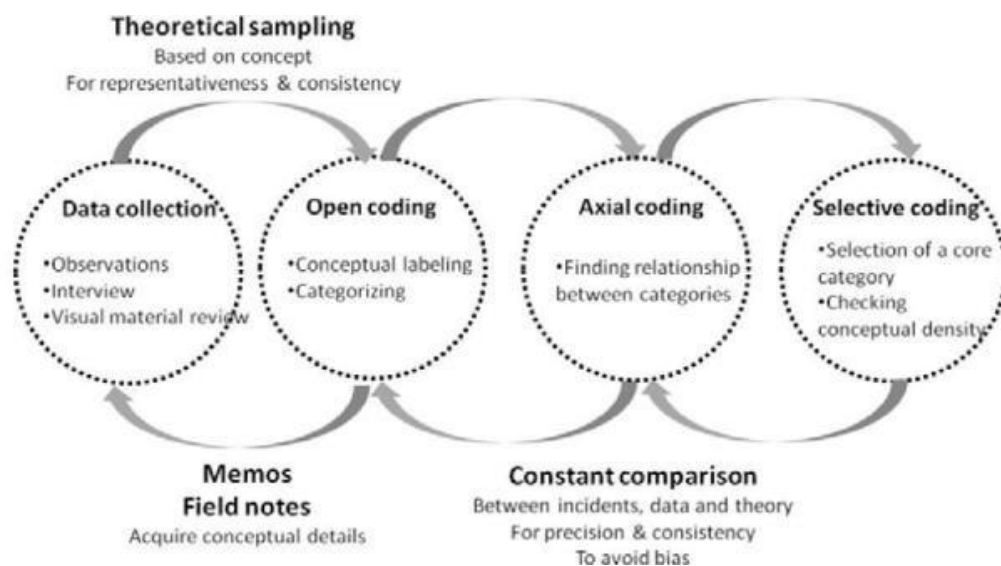
The focus of research on the Traditional Marriage Culture of the Gampong Iboih Community, Suka Makmue District, Sabang City is:

- 1) Traditional Marriage Culture of the Gampong Iboih Community, Suka Makmue District, Sabang City. With Indicator:

- a. Customary Norms
 - b. Religious Values
 - c. Cultural Traditions
 - d. Cultural Commitment
 - e. Communication Between Nations
- 2) Supporting and Inhibiting Factors of Traditional Marriage Culture Between Nations of the Gampong Iboih Community, Suka Makmue District, Sabang City. With Indicator:
- a. Cultural Supporting Factors for Traditional Marriages Between Nations
 - (1) Openness
 - (2) Tolerance between both parties
 - (3) Flexibility
 - (4) Education
 - (5) Social Support
 - b. Cultural Inhibiting Factors of Traditional Marriage Between Nations
 - (1) Cultural Differences and Traditions
 - (2) Citizenship and legal issues
 - (3) Language Differences

Informants are people interviewed, asked for information by the interviewer, who are thought to master and understand data, information or facts from a research object (Bungin, 2008:10). The author involved 5 sources including: Head of Gampong Iboih Village, Suka Makmue District Head, Gampong Iboih Community Figures, Sabang City Ministry of Religion, Husbands from different countries.

Data analysis techniques are a process for processing data and information into the research process, so that later the data will be used as research results or new information. The data analysis process needs to be carried out in order to know the validity of the data obtained so that it will make subsequent processes easier. Grounded theory is a qualitative method for producing theory development using both inductive and deductive approaches. The goal of grounded theory is to generate hypotheses based on conceptual ideas. This qualitative research method can be explained in both qualitative and quantitative research. The aim of the Grounded Theory method is to assess the effects of social behavior. There are four stages of data analysis in GT after transcribing and collecting data, including (Glaser, 1992):



- Coding stage/ 'Open Coding'. The goal is to identify keywords from all the data collected
- Concept formation stage or 'Axial Coding' with the aim of collecting codes with the same content which allows data to be grouped into interconnected categories and concepts are formed

- The categorization stage/'Selective Coding' aims to group the concepts that are formed and then select those that are related to theory formation for the research problem.
- The theory formation stage is aimed at explaining the subject under study by strengthening it with existing theories and literature studies. This stage is often called 'theoretical note'.

The sequence of data analysis as described in scheme 1 is starting from collecting data with the possibility of carrying out interpretation and analysis when collecting data, followed by the data analysis stage. Then, continuing with concept formation, the first stage of coding the substance begins. After finding related keywords, categories are generated. Related categories will produce concepts. The next stage is to select the main concept according to the problem being studied to solve the problem, by reducing the sample, studying the literature that supports the main concept, and selecting it to form a concept that is selected as the core variable to support the theory that will be produced.

4. RESEARCH DISCUSSION

4.1. Data Analyst

1) Data Analysis Techniques: Introduction and Process

Data analysis techniques are a critical process in research, which involves various methods to process raw data into meaningful and usable information. In a research context, data analysis aims not only to generate new information, but also to validate the data obtained to ensure its accuracy and reliability. The data analysis process includes various stages, from data collection to interpretation and presentation of results.

In quantitative research, data analysis techniques often involve the use of statistics to describe and test relationships between variables. On the other hand, in qualitative research, data analysis techniques focus more on understanding the meaning and patterns of data collected through methods such as interviews, observation, and document analysis. One approach that is often used in qualitative research is Grounded Theory.

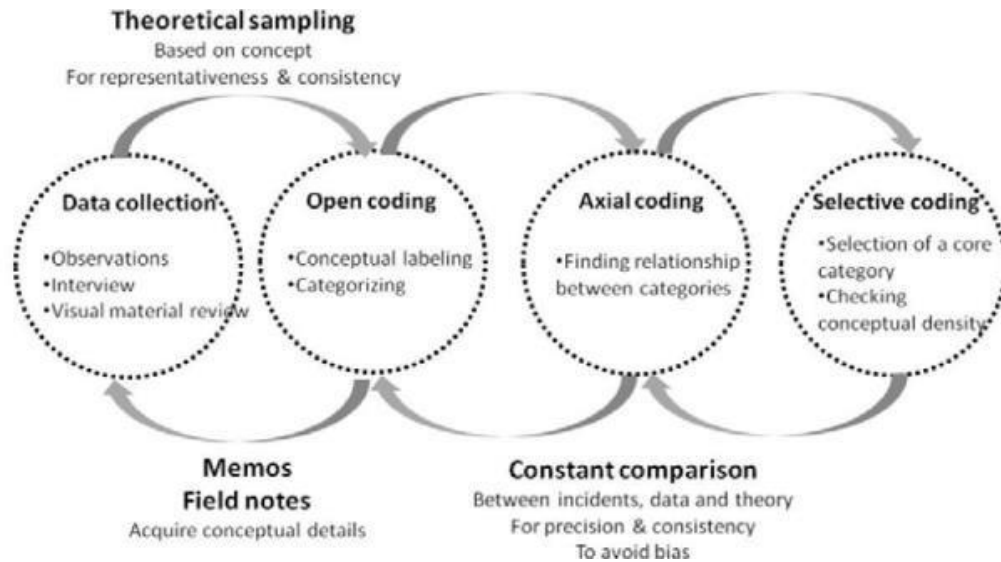
2) Grounded Theory: Approach and Goals

Grounded Theory is a qualitative research method that aims to develop theory based on data collected systematically. This method was first introduced by Barney Glaser and Anselm Strauss in 1967. Grounded Theory uses inductive and deductive approaches to generate hypotheses based on conceptual ideas that emerge from data. The main goal of Grounded Theory is to understand the effects of social behavior and to develop theory that is relevant to the context being studied.

Grounded Theory can be applied in various types of research, both qualitative and quantitative. In the context of qualitative research, this method allows researchers to explore the meaning of research subjects' experiences and to identify patterns that emerge from the data. In quantitative research, Grounded Theory can be used to test and develop hypotheses generated from qualitative data.

3) Data Collection in Grounded Theory

Data collection in Grounded Theory is often carried out through unstructured interviews, known as unstructured interviews. An unstructured interview is a form of interaction between an interviewer and a respondent in which the interviewer only has a general plan about the questions or topics to be discussed. Questions in unstructured interviews are usually general in nature and do not follow a specific order or wording. This allows the interviewer to adjust questions according to the responses given by the research subjects, so that the data obtained is richer and more in-depth.



Stages of Data Analysis in Grounded Theory

After data is collected through interviews or other methods, the next step is to analyze the data. Glaser (1992) identified four main stages in data analysis using Grounded Theory:

a. Open Coding

This stage aims to identify keywords or main concepts from all the data collected. Open coding involves dividing data into small parts and labeling each part based on emerging themes or concepts.

b. Axial Coding

This stage aims to collect codes that have the same content and group them into interconnected categories. This process allows data to be grouped into broader categories and form more complex concepts.

c. Selective Coding

This stage involves grouping the concepts that have been formed and selecting the concepts that are most relevant to the formation of theory for the research problem. At this stage, researchers focus on the main concepts that will support theory development.

d. Theory Formation

This stage is aimed at explaining the subject under study by strengthening the findings with existing theories and literature studies. Researchers develop theories based on the data that has been analyzed and the concepts that have been chosen.

4) Data Analysis Sequence

The data analysis process in Grounded Theory begins with data collection, which may include interpretation and initial analysis. After the data is collected, the first stage is coding the substance of the data. These codes are then used to identify related keywords, which will be grouped into categories.

These categories, in relation to each other, form broader concepts. The next stage is to choose the main concept that is most relevant to the problem being studied. This process involves reducing the sample, studying the literature that supports the main concept, and selecting the concepts that will become the core variables for the theory that will be generated.

4.2. Data Presentation and Analysis

1) Introduction and Marriage Process

Marriage is a legal and spiritual bond between two individuals, a man and a woman, who are called husband and wife with the aim of forming a happy family or household. Marriage is also a legal aspect for receiving certain rights and obligations. Marriage laws differ from country to country in terms of dividing inheritance rights, insurance rights, financial responsibilities and even many rules and rituals related to marriage.

Marriages with cultural differences are an interesting thing to study because there are many reasons why these marriages can occur, one of which is through introductions. Introductions between two individuals from different

countries can be via the internet, work/business friends, acquaintances while on holiday, former school/college friends, and workers from Indonesia or other countries.

Quoted from the Aceh Government secretariat, there are several stages in Acehnese Marriage Customs, namely:

a. Stages of applying (Ba Ranup)

Ba Ranup (ba-bringing ranup-betel) is a tradition passed down from generation to generation which is familiar to the people of Aceh, when a man proposes to a woman. To find a match for a boy who is considered an adult, the family will send someone they feel is wise in speaking (called seulangke) to take care of this matchmaking. If Seulangke has found the girl in question, he will first review the girl's status. If no one has one, then he will convey his intention of proposing to the girl. On the agreed day, a group of men's elders came to the girl's parents' house, bringing betel to strengthen the bond and its contents. After the proposal is finished, the man will ask for his leave to go home and the woman's family will ask for time to discuss with her daughter about whether or not the proposal is accepted.

b. Stages of Engagement (Jak ba Tanda)

If the proposal is accepted, the man's family will come back to do peukong haba (peukong-strengthen, haba-talk), namely discussing when the wedding day will take place, including determining how much dowry money (called jeulamee) is requested and how many guests will be requested. will be invited. Usually at this event an engagement ceremony is held at the same time (called jak ba sign jak-go, ba-bring signs, meaning a sign that the ring has been proposed). At this event the men will deliver various typical regional Acehnese foods, buleukat kuneeng (yellow sticky rice) with tumphou, various fruits, a set of women's clothing and jewelry tailored to the capabilities of the men's family. However, if this bond is broken in the middle of the road due to the man breaking off, the gold mark will be considered lost. However, if the cause is a woman, the gold token must be returned twice as much.

c. Wedding Party

Before the wedding party takes place, three days and three nights a meugaca or boh gaca (wearing henna) ceremony is held for the groom and bride. This custom is strongly influenced by India and Arabia. But now the custom has shifted to only the bride wearing henna, then preparations are made for the marriage ceremony. In the past, the marriage ceremony could be done at the KUA or at the prayer room near the house without the bride being present. but now it has developed with the wedding ceremony which is carried out in large mosques, especially at the Baiturrahman Grand Mosque, on the day of the bride and groom along with their families and invitees. The groom's marriage ceremony to the woman is attended by the marriage guardian, celebrant, witnesses and the family.

Usually the pronounciation is in Acehnese "ulon Tuan peunikah, aneuk lon (if the woman's father says it)...(name of the bride) ngon gata (name of the groom) ngon meuh...(amount of dowry agreed) mayam "The answer is ulon Tuan terimong nikah ngon kawen.. (name of the bride and groom) ngon meuh.. (amount of dowry agreed upon) mayam, cash." There are several different pronunciations, adjusted to local agreements and customs the prospective groom and the bride, whether held on the same day or on another day, which is also called the tueng linto baro event, is not only about celebrating happiness, but also about introducing the bride and groom to all the relatives.

d. Tueng Lintoe Baroe (Receive the Groom)

Tueng Linto baroe (tueng-receive, linto-men, baroe-baru) namely accepting the groom is accepting the groom by the woman, acceptance according to customary law or in the Acehnese tradition. The groom comes to the party along with his entourage (family & relatives). The group was served a special dish called idang bu bisan (idang-dish, bu-nasi bisan-besan). After finishing eating, the Linto Baro group asked permission to go home, while the groom remained to be accompanied at the wedding until the event was over.

e. Tueng Dara Baroe (Receive the Bride)

Tueng dara baroe is something that is done by men, in other words it is picked up according to customary law or in Acehnese tradition. This event is the same as the one above but the women go to the men's event.

f. Dowry (Jeulamee)

In Ureung Acehnese customs, dowry is only known in the form of gold and money. The dowry in each Aceh is different. In the western part of Aceh, the dowry is in the form of gold given according to the

agreement, usually amounting to between dozens and dozens of mayam. Meanwhile, in the Eastern region, the dowry proposed is under a dozen but uses additional money, which is called "peng ango" (peng-money, ango-hanging), this is done to help the woman to throw a party and buy the contents of the room. The dowry is usually set by the woman and usually siblings have a dowry that continues to increase or is at least the same. However, everything regarding the dowry can change according to the agreement of both parties.



Figure 1. Dowry, Documentation by: Researcher

g. Idang & Peuneuwoe (boy's gift to Dara Baro)

Idang (dish) and Peunuwo or homecoming are dishes given from the bride and groom to the other party. Usually during Intat linto baro (seeing off the groom), the group brings Idang for the bride in the form of clothes, daily necessities and equipment for the future wife. and during the Intat dara baro (taking off the bride), the group will bring back the tray which was previously filled with these items with typical Acehese food such as bolu, boi cake, karah cake, wajeb, and so on, as much as the tray is given or it may be less. with an odd number.



Figure 2. Penuwoe/Dish in Acehese wedding customs

The custom of carrying goods or cakes in Acehese tradition is very strong, especially in a new family. When a newlywed celebrates the first fast or first Eid and goes to a relative's house for the first time, it is obligatory for him or her to bring food. And this custom continues until the wife has children, namely the in-laws bring food and the wife returns the favor.

h. Peusijuek (plain flour)

Peusijuek (cooling) is an Acehese custom from India too, but has been adapted to Islamic culture. Peusijuek is carried out to give encouragement, prayers and blessings to the target person. At a wedding, both sides of the family will perform Peusijuek at every opportunity. usually before and after the vows, when going down the aisle at both events.



Figure 3. Pesijuk Equipment, By: Researcher

Peusijuek is one of the Acehnese traditions which is carried out during any activity such as going on the pilgrimage, using new items such as houses or vehicles, babies coming off the ground, pregnant women and so on. The above customs are customs that are usually carried out by the Acehnese tribe. This is a tradition or habit that has never disappeared in the culture of Pidie, Aceh Besar, Bireuen and its surroundings. For the eastern and surrounding areas, namely for other tribes, there may be some additions and subtractions.

2) Marriage Culture (Case Study of Social Change in Gampong Iboh Community)

Culture can occur in traditional marriages between nations, namely by understanding the partner's culture through open communication about each other's culture, traditions and values.

a. Communication Between Nations

Communication in society always wants to connect with other people, wants to know the surrounding environment and even wants to know what is happening to oneself. Curiosity is what forces humans to communicate. In social life, communication between nations is important in adapting and adapting to one's environment (Hafied, 2004: 4). There are several types or models of communication that are part of intercultural communication, including the following (Purwasito, 2003: 122): International Communication (International Communication), namely the process of communication between nations and countries, this communication is reflected in diplomacy and propaganda, and often related to intercultural situations (between cultures) and interracial (between races).

In pair I, the results of interviews obtained from Mr. Yusuf Musa who came from England and Mrs. Siti Maghfirah who came from Aceh said that there were no serious obstacles in communicating because Mr. Yusuf had understood Indonesian from the start before marrying Mrs. Siti Maghfirah even though he could not speak it, so When she responded in English, it was Mrs. Siti who didn't understand, so Mr. Yusuf got around it using visual aids or Google Translate. This communication barrier is not a problem for the couple, Mr. Yusuf and Mrs. Siti, because cultural differences enable them to learn the language and get other information about culture.

The second pair communicates in the language of their respective regions, so it becomes difficult to communicate, but this is not a problem because this pair uses sign language or code so that the other person understands them. This is in accordance with the opinion of Awar (2016) that "Language is a difficult thing in communication which causes miscommunication between partners, misunderstandings occur due to inappropriate delivery, speaking tone and intonation. However, this can be overcome by reducing the obstacles that occur and understanding each other."

Differences in language and culture in marriages between nations are inevitable. However, the impact of these differences really depends on how the couple responds to them. Couples who are able to minimize these differences through good communication and mutual respect can prevent problems from arising.

In this context, mutual respect is the main key to maintaining harmony in marriages between nations. When couples are able to appreciate each other's differences, their marriage can actually become a source of cultural wealth. By combining aspects of different cultures, they can create a blend that is unique and rich in value.

However, these differences do not only have positive impacts. There are also potential negative impacts that can arise if the couple is unable to resolve these differences well. Tensions and conflicts can arise due to

miscommunication or differences in cultural values and norms. Therefore, the ability to deal with differences wisely and with understanding is very important in maintaining marital harmony between nations.

Overall, language and cultural differences in marriages between nations can be both challenges and opportunities. The impact of these differences depends on how the couple deals with them. If managed well, these differences can enrich a couple's lives and make a positive contribution to cultural diversity. However, if not managed well, these differences can become a source of conflict.

So it can be concluded that communication between nations is a process of conveying thoughts and interactions that mutually influence each other in a society. Where sometimes there are problems in communication and we have to understand each other. In this modern era, various models and forms of communication between nations have emerged and developed.

b. Cultural Commitment

Cultural commitment in marriages between nations can be seen from the agreements in marriage in carrying out life together. In general, cultural commitment is a way that is shared by a group of people and couples, the process of which occurs from generation to generation so that it is passed on to the next generation.

According to Janggur in (Dafiq, 2018:99), the purpose of traditional marriage is to produce offspring, increase the closeness of the extended family and aim to make men and women mutually happy. Creating a household that is harmonious and loves each other. Then cultural commitment also combines traditions from both cultures into their wedding ceremony, the couple is in the compromise stage by being willing to compromise certain aspects of their respective cultures in order to create a marriage that combines both cultures, attending education by involving the family to better understand each other's culture. other.

Cultural commitment is a concept that includes ways of being shared by a group of people and passed down from generation to generation. This creates a unique and distinctive identity for an area. Culture is very important for Indonesia which is rich in cultural diversity. In the context of marriage, not only religious and legal factors are important, but also social factors such as customs, culture and society's philosophy of life.

Cultural commitment is a commitment in traditional marriages between nations where both partners create a harmonious household and love each other. Understand each other's social changes that occur after marriage. In a marriage with cultural commitment, not only religious factors and written positive law play an important role, but other social factors such as customs and philosophy of social and cultural life also play a role in the implementation of a marriage.

c. Cultural Traditions

Marriages between nations have cultural traditions inherent in them, such as mutual cooperation, special food, clothing and language. Hamidi (1992:70) said that cultural traditions in a broad sense are habits in society that have developed from generation to generation.

Interracial marriages often present challenges in the cultural adaptation process, especially when partners have very different cultural backgrounds. One of the most striking aspects of these cultural differences is food tastes. From the interviews conducted, it is clear that differences in food tastes are a challenge that must be faced and overcome by couples.

Couple 1 revealed that cultural differences caused a culture shock situation which affected the harmony of their relationship. They must overcome existing differences in customs and customs to maintain harmonious relations. In the context of food, the couple has to cook two versions of the menu every day to meet each other's food tastes, which shows the effort and compromise in living their daily lives.

Couple 2 also faces challenges when it comes to food. At first, they had to cook different menus, but as time went by, they started to like the food of their partner's culture. This shows the process of successful adaptation and how these differences can be an opportunity to learn from each other and appreciate each other's culture.

Couple 3 faces a similar situation, where they have to adjust to different culinary tastes. However, by learning to cook food from their partner's culture, they managed to create harmony in their home life. Their children also enjoyed foods from both cultures, demonstrating success in combining the culinary traditions of two different cultures.

Apart from food, interracial couples also have to adapt to the daily customs, holidays and social values of

their partner's culture. Social and economic support plays an important role in helping couples adjust to different cultures. Income factors and support from family and community greatly influence the success of cultural adaptation in marriages between nations.

Marriage between nations, in terms of food, is something interesting, namely combining cultural traditions from two different cultures and each country certainly has unique cultural traditions. Couple 1 said that the husband who comes from England has to eat bread every day like Europeans in general, and prefers food that is not spicy and not oily, while the wife prefers traditional Acehese food which is rich in spices and spicy. So, being married to a foreigner is not easy in terms of food. The wife has to prepare two kinds of food so that everyone can eat their own culinary delights. However, these differences can also be an opportunity to learn from each other and try new things together.

In cultural traditions, couples can broaden their views and celebrate the diversity of foods and cultures they share. Couple 2 from Yemen-Aceh also experienced the same thing, in terms of food, the husband taught his wife to be able to cook typical Yemeni food such as saltah or traditional Yemeni soup which is usually eaten with bread. YouTube is a solution for the wife to become more proficient in typical Yemeni cooking. As time goes by, the husband who comes from Yemen likes typical Acehese food such as fish cooked with typical Acehese spices, where Aceh is famous for its wide ocean and many types of fish. maybe you've never eaten it before and you don't need to cook typical Yemeni food often. Because typical Acehese cuisine also has a distinctive taste.

So it can be concluded that marriages between nations have cultural traditions inherent in them, such as mutual cooperation, special food, clothing and language. In marriage, cultural traditions are reflected in daily life and society. Understand each other's culture and combine the two different cultures.

d. Religious Values

Marriage between nations also has religious values where non-Muslim couples convert to Islam when they want to marry into Acehese society, whether male or female, study Islam more deeply and follow the Islamic law that applies in Aceh, especially Gampong Iboih Sabang. Wear clothes that reflect Muslim. Multazam (2005:4) explains that religion is a form of human relationship with its creator through religious teachings which have been internalized within a person and are reflected in their daily attitudes and behavior.

Sarwono (2002: 37) also explains that religious values are the relationship between religion and society which is widely proven by religious knowledge in rational arguments about the meaning and nature of life, about God and awareness of everything that a person does to other people. So religious can be said to be an action that a person does to another person based on his or her religious beliefs and beliefs.

The support of family and friends is the key to the success of traditional marriages between nations. Religious values can also be seen from attitudes. Intercultural marriages can result in actions that were unexpected or that were never considered before. Marriage between nations is strongly supported by family and friends and even the local community, based on a combination of values and norms that create opportunities for understanding and respect between the two. According to one couple, Acehese people have high religious values and are very open to their partner's culture or habits.

From the results of interviews and analysis of values in intercultural marriages, it can be concluded that the main key to maintaining harmony is through mutual respect, equality and openness to differences. By building a strong foundation of these values, couples can overcome cultural challenges and enrich their life experiences on a marriage journey full of meaning and diversity.

e. Customary Norms

Norms are known as guidelines or references in regulating the behavior and actions of a person or society that are based on values. There are various kinds of norms that apply in social life, one of which is customary norms. Ismaya (2023: 81) customary norms are norms relating to actions or behavior that are considered correct or reasonable in a culture or society. In marriages between nations, traditional norms can be seen from the wedding ceremony using Acehese customs.

Traditional norms are also maintained from generation to generation because they are believed to be something good and thus become part of the identity of a group or region. Customary norms include unwritten norms.

According to Andri (2018: 14) traditional norms are rules or regulations that live in a particular society that grow and develop and are respected by the community. Norms are rules, standards and measurements. It can also be said to be something definite that we can use to compare something else. Traditional norms are inherited from generation to generation and become part of the identity of a group or region. Traditional norms also contain rules of life regarding good and bad behavior. Where in an area every community must comply with the rules that apply in that area. for example, traditional clothing norms and many more.

Based on the results of interviews conducted by researchers with parents in marriages from different ethnicities/countries, it was found that both parents had similarities in considering religion to be an absolute and very important thing to teach to children. They choose to focus and prioritize children's education on character formation, obedience to religion and state regulations in Indonesia. Moreover, all couples who marry from different ethnicities/countries already share the same belief, namely followers of Islam. The next form of care is that the child is given the opportunity to learn and master the language of both parents. This allows them to communicate with families from both sides and broaden their horizons. Introducing children to cultural diversity from an early age.

In their daily practices, every family from various ethnic groups in Indonesia strictly adheres to traditional norms according to their respective habits and beliefs (Rachmawati, 2020). It can be seen in families who marry from different ethnic groups, even though they have differences in customs, ethnicity and culture, they have similarities in viewing traditional norms as the main priority.

So it can be concluded that traditional norms are norms relating to actions or behavior that are considered correct or reasonable in a culture or society. In marriages between nations, traditional norms can be seen from the marriage ceremony using traditional Acehese marriage customs.

3) Supporting and Inhibiting Factors of Traditional Marriage Culture Between Nations, Gampong Iboih Community, Suka Makmue District, Sabang City

a. Supporting factors

Supporting factors for traditional marriage culture between nations are openness, tolerance, flexibility, education and social support. Openness is important in strengthening relationships and helping couples face cultural differences (openness to culture, values and traditions). The openness meant here is that the couple always talks about everything related to problems that occur in domestic life. Openness in communication can prevent misunderstandings and strengthen understanding.

Based on the results of interviews with Yusuf Musa, it was revealed that the main factor that influences the success of marriages between nations is the existence of a commitment from a couple when undergoing a relationship which includes the same goals, vision and mission and being ready to face the challenges that arise in a marriage. Apart from that, there are also effective and open communication factors, emotional maturity of each partner in dealing with problems and issues, to reduce the occurrence of arguments, and experience and adaptation factors in dealing with difficulties that will later be faced in a relationship.

Factors that influence the success of marriages between nations in the long term are mutual understanding between the two of them towards tolerance of various things, be it cultural customs, social society, and thought patterns which make it possible for both of them to be more open minded towards differences so that there are no differences in viewpoints. resulting in divorce.

Furthermore, tolerance is an important point to respect the differences, opinions and beliefs of other people. Tolerance, namely that partners support each other's cultural adaptation and also understand and respect each other. This attitude of mutual tolerance between husband and wife in mixed marriages is in accordance with the statement put forward by Narwoko and Bagong, that tolerance is, "A form of accommodation that takes place without any manifestation of formal agreement. The middle occurs because individuals are willing to accept existing differences as a reality and are willing to allow these differences, and avoid themselves from disputes that may arise." (Narwoko and Bagong, 2004:61).

The statement found above is confirmed by the results of interviews conducted with the three informants stating that because they are living in a family and are married, we have to understand each other because we have to be clever in carrying ourselves, if the other is fire then the other has to be cold, because These differences are what makes marriage unique.

Flexibility also shows an attitude of mutual understanding in adapting to various situations, changes or demands that may occur. Flexibility, namely that partners understand each other and have the willingness to learn about each partner's different culture. This can be seen from the observations of the three pairs of informants, they always try to learn the culture of each partner, such as couple I, namely Yusuf and Siti Maghfirah. Yusuf, who comes from England, prefers to eat bread and food that is not spicy, so his wife, Siti Maghfirah, always tries to learn to make her husband's favorite bread with side dishes that are not too spicy, even though it is tiring because she has to cook different menus for her husband. , children, and even for himself but he enjoys doing this as a form of his love for his family.

Furthermore, the results of the interview with partner II, Siddiq, also showed that he, who initially liked bread eaten with Saltah soup, now really likes Indonesian food, namely rendang. It is clear how each couple in this mixed marriage has a high level of flexibility so that their household is harmonious and harmonious. Married couples must have an open mind and be flexible in accepting differences of opinion, facing change, and being able to adapt to unexpected situations. Family and marriage therapist, Janet Zinn, said that there are many things that can happen in a marriage relationship, if we are too rigid, we will not be able to survive. A partner's ability to "adapt themselves to existing circumstances or situations" is very necessary, especially when there are drastic changes. With so many incidents, we can learn many things and more importantly, understand each other more in ways they may have never expected before so that the marriage relationship will be far from fighting or even divorce.

Education is useful for improving a person's communication skills to convey ideas and opinions clearly, and listen better. Apart from education, there is also social support from the community in maintaining and strengthening a couple's marital relationship. Based on interviews, in terms of support there is no problem because the people of Aceh are very nurturing and very supportive of the cultural differences between each couple.

b. Obstacle factor

Factors inhibiting marriage culture consist of differences in values and norms. Norms are rules, standards and standards that serve as guidelines for measuring the goodness and badness of an action in society. Each culture has different values and norms, these differences become obstacles in the preparation and implementation of a wedding. The family environment is the first and closest circle in every human being's life. What a person gets from their family environment will usually stick with them for a long time, especially for children and teenagers. Therefore, implementing and educating norms within the family environment is very important. However, differences in values and norms often create problems in the relationship between husband and wife.

The second inhibiting factor is citizenship and legal issues. Article 57 of Law Number 1 of 1974 states that a mixed marriage is a marriage between two people who in Indonesia are subject to different laws, due to differences in nationality and one of the parties is an Indonesian citizen. Couples who marry from different countries certainly face many obstacles and legal problems related to marriage because there are many requirements that must be prepared by both parties.

The Ministry of Religion is the only government agency mandated by law to carry out supervision and recording in providing marriage and reconciliation services for the Muslim population which is carried out by the District Religious Affairs Offices (KUA) throughout Indonesia. Therefore, the marriage book issued by the District Religious Affairs Office (KUA) for those who are Muslim is a document that has the same legal status as the marriage certificate issued by the Civil Registry Office for those who have a religion other than Islam. For this reason, there is no reason for some countries to require their citizens who marry Indonesian citizens to re-register their marriage at the Civil Registry Office.

A mixed marriage between a foreigner man and an Indonesian woman means that the child's citizenship automatically follows the citizenship of the father. This is a legal consequence of prioritizing the use of the *ius sanguinis* principle, based on Law no. 62 of 1958 concerning Citizenship. In connection with this, several problems arise based on statutory regulations:

- (1) If there is a divorce from a marriage between a foreigner (man) and an Indonesian citizen (woman), then the divorce does not affect the status of the child. Children remain foreigners until they are 18 years old and

when they reach the age of 18, children have the right to determine their own nationality. However, if a divorce occurs (based on a judge's decision), the child is raised by the mother. Meanwhile, the father is still obliged to provide living expenses to the child, only if the father denies the child's expenses, this marriage law has not yet been regulated.

- (2) There is no regulation on the issue of determining the citizenship status of children from mixed marriages.
- (3) There are no regulations regarding the legality and registration of mixed marriages.
- (4) Legal smuggling often occurs in cases of legitimate but illegitimate children.
- (5) There are no regulations regarding inheritance for children from mixed marriages.

Law Number 62 of 1958 has not been able to solve all problems related to the status of children resulting from marriages between foreigners and Indonesian citizens, because several existing problems are still being resolved through the courts. Furthermore, regarding the status of Indonesian citizens' children born abroad adhering to the jus soli principle, they are as follows: If the father is not clear, the child's status remains an Indonesian citizen. If the father is clear then the child's status is bipatrid.

Furthermore, language differences can be a major obstacle in understanding and relationships between partners, especially if one partner is not fluent in the other's language. This can be a big challenge in everyday communication and also in understanding each other. Language limitations can make it difficult for someone to express feelings appropriately. This can be frustrating and sometimes lead to conflict because it is difficult to convey meaning clearly. Language is not only about words, but also about culture. Some phrases or words in a particular language can have different meanings in different cultural contexts. This can lead to misunderstandings and unintentional conflicts. Wilbur Schramm, in his work "Communication Research in the United States" states that communication will be successful if the message conveyed by the communicator matches the frame of reference, namely the combination of experience and understanding (collection of experience and meanings) that the communicant has obtained. .

When someone is unable to communicate with their partner's social environment because of language, this can create a feeling of isolation. Partners who are not fluent in the local language may find it difficult to engage in social life in a new environment. For couples who don't speak the same language, the process of integrating into a new culture can be much more difficult. Understanding local norms, traditions and values can be an extra challenge. To overcome this barrier, couples who have been interviewed mentioned that they try to learn their partner's language or create a communication system that is unique to them. Taking language classes together, using language learning apps, or incorporating both parties' languages into everyday conversations can help strengthen communication. Commitment to learning and understanding each other is also an important key in overcoming language barriers in cross-cultural marriages.

From the description above, it can be seen that the problems that arise in mixed marriages are mostly external factors, such as language barriers, differences in values and norms in each culture, as well as citizenship and legal issues.

4) Society's perception of interracial marriage and the impact on married couples

What is society's perception of intermarriage? And how this impacts married couples. Society's perception of interracial marriage and its impact on the couple. Most people consider this to be something that can expand civilization, where there is a culture that unites two differences so that it provides many new things in everyday life, but it cannot be denied that there are also some people who consider this as an obstacle because it is contrary to The culture of each partner will have an impact on both of them, the possibility of disputes or significant differences in habits and culture.

Society's perception of interracial marriage can vary depending on the views of each society, there are those who consider it good and beneficial in increasing cultural diversity and increasing awareness of the importance of tolerance and accommodation in society. However, there are also those who refuse and disagree because it can cause difficulties and is prone to problems, resulting in a disharmonious marriage relationship. And this of course has an impact on the couple's psychology, because each view from society is able to provide positive and negative energy to the couple, depending on how they deal with each perception.

5. CONCLUSIONS, SUGGESTIONS AND IMPLICATIONS

5.1. Conclusion

Results of research on Inter-Nation Traditional Marriage Culture in Gampong Iboih, Suka Makmue District, Sabang City, Aceh Province. This research focuses on the social changes that occur in that society. This chapter is discussed to answer two main problem formulations, namely:

- 1) Culture of Inter-Nation Traditional Marriages in Gampong Iboih, Suka Makmue District, Sabang City, Aceh Province. This research highlights the customary norms that apply in inter-national marriages in Gampong Iboih. These traditional norms include rules and traditions that have been passed down from generation to generation. Apart from that, religious values play an important role in maintaining the sacredness and integrity of marriage. Strong cultural commitment can be seen in people's efforts to maintain traditions even though they face the influence of globalization. Cultural traditions, such as traditional ceremonies and wedding rituals, are still carried out solemnly. Communication between nations is also an important aspect in strengthening the bond between husband and wife who come from different cultural backgrounds.
- 2) Supporting and Inhibiting Factors of Inter-Nation Marriage Culture in Gampong Iboih, Suka Makmue District, Sabang City, Aceh Province. There are several factors that support the success of inter-nation marriages in Gampong Iboih. Openness between partners to accept and respect cultural differences is very crucial. Tolerance between both parties is also important in creating a harmonious relationship. Flexibility in adapting to your partner's culture helps in overcoming existing differences. Education also plays a role in increasing understanding and understanding of each culture. Social support from family and the surrounding community provides positive encouragement for couples in living their married life.

However, there are also factors that hinder marriage between nations. Differences in values and norms between husband and wife often lead to conflict. Citizenship and legal issues can become obstacles in the administration process and recognition of the legality of marriage. Language differences can also hinder effective communication between couples, which ultimately affects household harmony.

- 3) Society's perception of interracial marriage and its impact on married couples. Society's perception of interracial marriage can vary depending on the views of each individual. Some consider this to be something positive because it can broaden cultural horizons, where the combination of two different cultures provides many new things in everyday life. However, it cannot be denied that there are some people who consider marriage between nations as an obstacle because it goes against the culture of each partner. This can result in disputes or significant differences in customs and culture.

Society's perception of interracial marriage can affect the psychology of married couples. A positive view from society can provide positive energy and encourage partners to be more tolerant and accommodating. On the other hand, negative views can cause stress and difficulties in marital relationships. Therefore, the way a couple faces and responds to each of these perceptions is very important in determining the harmony and happiness of their marriage.

5.2. Suggestion

- 1) Appreciation and Preservation of Culture in Inter-Nation Marriages

Society must continue to respect, uphold and preserve the culture of each couple, even if they marry between nations. Socialization regarding interracial marriage is very necessary for couples who will undergo mixed marriages. This outreach should be carried out by related parties, such as government institutions, community leaders and cultural organizations.

The main purpose of this outreach is to ensure that couples who are getting married understand the laws governing mixed marriages. A good understanding of these laws will help couples deal with various challenges that may arise in their marriage. Apart from that, the practice of socializing and understanding this law also needs to be emulated by other ethnicities or nationalities in Gampong Iboih Village, Suka Makmue District, Sabang City, in order to create harmonization and better understanding in living a mixed marriage life.

- 2) Data Collection on Inter-Nation Marriage Couples by the Government

For the government and policy makers, it is important to collect data on couples who enter into interracial marriages. This data collection should be carried out by the District and forwarded to the Villages in Suka Makmue

District. Systematic data collection will help the government monitor the development of intermarriage couples and provide the necessary support.

The collected data can be used to develop programs aimed at supporting and strengthening the harmony of the couple. Apart from that, this data collection will also help in formulating more effective and targeted policies, which can provide legal protection and social assistance for mixed marriage couples. The government can also use this data to conduct further research on socio-cultural dynamics in communities that marry between nations.

3) Limitations...Research Results as Study Material for Other Research

For other researchers, the limited results of research on Inter-Nation Traditional Marriage Culture (Study of Socio-Cultural Change in the Gampong Iboih Community, Suka Makmue District, Sabang City, Aceh Province) can be used as study material for further research. This research opens up the opportunity to carry out a more in-depth and comprehensive study regarding various aspects that may not have been fully revealed. For example, further research could focus on the psychological and emotional impact felt by mixed marriage couples, the role of education in shaping society's perception of intermarriage, or a more detailed analysis of cultural conflicts and how to resolve them.

In addition, other researchers can explore how the socio-cultural changes that occur affect the next generation of mixed-marriage couples. Thus, this research not only contributes to scientific knowledge, but also provides practical insight for society and policy makers in managing the socio-cultural dynamics that arise as a result of intermarriage.

4) It is hoped that further research will deepen the community's perspective on marriage between nations because in this research the author only mentions it in general or in outline.

5.3. Implications

The implications of the research results regarding Inter-Nation Traditional Marriage Culture in Gampong Iboih, Suka Makmue District, Sabang City, Aceh Province include several aspects that are relevant in the social and cultural context.

First, this research reveals the importance of traditional norms in interracial marriages in Gampong Iboih. These norms not only include hereditary rules and traditions, but also religious values that strengthen the sanctity of marriage. The implication is that further efforts are needed to preserve and maintain this cultural tradition amidst the current of globalization which threatens to change thought patterns and social practices.

Second, factors supporting the success of marriages between nations, such as openness, tolerance and flexibility, are an important focus. Research shows that couples who are able to integrate cultural values and overcome differences well tend to have more harmonious relationships. The implication is the need for more intensive education and advocacy programs to increase understanding and appreciation of cultural diversity in the Gampong Iboih community.

Third, the existence of inhibiting factors such as differences in values, legal problems, and communication barriers shows the complexity of intercultural marriages. The implication is the need for policy reform and greater social support to help couples overcome these challenges. Practical steps such as legal assistance and language training programs can help reduce the administrative and interpersonal barriers that often arise in the context of intercultural marriages.

Fourth, society's perception of marriage between nations greatly influences the psychology and well-being of couples. The implication is the need for outreach and advocacy campaigns to reduce stigma and increase social support for couples who marry across cultures. Encouraging a positive and inclusive view of intercultural marriage can contribute significantly to domestic harmony and happiness.

Fifth, this research highlights the complexity of social and cultural dynamics in Gampong Iboih and its impact on married couples. The implication is the need for a holistic and evidence-based approach in designing policies and intervention programs that support social integration and cultural diversity in society.

Overall, this research not only provides in-depth insight into interracial marriage culture in Gampong Iboih, but also points the way for improved policies and social practices that are more inclusive and sustainable in the future.

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