

## **CHAPTER I**

### **BACKGROUND**

#### **A. Research Background**

Intercultural Communication is the process of message exchanging between certain cultures and another. Regarding to the diversity of the world which is indicated by the difference needs and characterizations of individuals, it clearly explains and proves that this intercultural communication is unavoidable for every human beings. Culture relates to how people live, learn, trust, and finally implement everything as culture teaches. Consequently, it shows how strong a culture is because a culture can affect every aspect of human social life, especially in communication. Culture places one of important elements contributing social life because culture is the pattern of human life which is carried and applied since someone's birth.

Every place has its own culture, creating risk in the process of intercultural communication due to the variety and diversity of certain places. The risk occurs in the interpretation of each culture. One case is given from story of Malay in Indonesia when the king was at war against the invaders; the problem happens because of the small things when the commander of the king Caucasian kissed wife's hand as a symbol of respect. The king was angry and argued that the commander was not polite (Mulyana & Rakhmat (ed), 2003: v). This example is just an example of many cases of intercultural communication that occurs because of differences in the interpretation of each culture.

In these globalization and multicultural eras, Indonesian people have been conducted intercultural communication cleverly as they begin to realize that Indonesia does not only consist of indigenous people who live in, but also there are tribes and other immigrants as well. We can see from many schools which teach other cultures and adapt many cultural forms from other cultures. Open-minded characterization makes intercultural communication occurs and it continues at the level of acculturation. Acculturation is not considered to be a changing anymore. The process of acculturation occurs smoothly as we can see from the situation when someone takes a certain culture and he loves it, it will be very easy to follow the preferable culture. Furthermore, a lot of people in Indonesia dare to perform inter-ethnic marriages today.

The changing of people way of thinking indicates the development of society in terms of culture. Actually, inter-ethnic marriages are normal in the many countries, including Indonesia. We can see on television that many artists were born from inter-ethnic marriages. In the community, it is a natural and normal thing when someone marries a person coming from other ethnic, even from Caucasian ethnicity. But the problem is that not all natives or immigrants who live in Indonesia think that inter-ethnic marriages are allowed. The prohibition of inter-ethnic marriages comes from Yemen society.

Yemenis in Indonesia is usually called Arabian. Characteristics of Yemenis is coined more uniqueness in terms of maintaining its culture. In Indonesia, Yemen society came hundreds of years ago, even before Indonesia's independence. Around the 15th century, *Walisongo* came from the town of

Hadramaut in Yemen, which is part of the Arabian Peninsula. Therefore, it is not surprisingly that their face is look like the face of the Arabian and they are called Arabian. Walisongo came from Yemen to Indonesia to introduce Islam, and at that time Walisongo successfully changed the way of Hindu Buddhist with Islamic culture. (L.W.G Van Den Berg, 1989: 192-204). Furthermore, the way of worship of most Muslims in Indonesia is based on what has been taught by Walisongo. The word “walisongo” stands for nine (sanga) and guardian (wali). The guardian is the religious leaders or people who have sufficient knowledge in the field of religion, and the word sanga is number nine, so Walisongo are religious leaders consisting of nine people and spread to various regions in Indonesia.

In Hadramaut, the society is divided into four classes, namely; Sayid, Qobail tribe, the middle class, and the slave class. (L.W.G Van Den Berg, 1989: 23). Sayid is a descendant of the prophet Muhammad and it means people who are highly valued in the community. The second level is Qobail tribe; a tribe that evolves from several regions in Yemen and in Indonesia we can find some examples of Qobail tribe in the Javanese, Sundanese, and other tribes. The third level is the middle class in the economic field and the last group is a slave group or group of slaves' people.

In its first coming to Indonesia, Walisono traded and did Islamic Propagation through inter-ethnic marriages with the natives. By marriage and having children, Walisongo could be closer to the people and it is easier to make a further approach. Marriage done by Walisongo was not their primary purpose, but

it was used for the purpose of preaching. But it is quite strange now when inter-ethnic marriages are now prohibited because it is considered to be the disobedience of the Yemen cultures. And there is a big question on why there are still many inter-ethnic marriages in this group until now.

Yemenis in Indonesia does not force all Yemenis to put Yemen culture totally; they still do acculturation with several restrictions. Acculturation meant by the researcher is that Yemenis still wear their native culture as the major culture, and only take a couple of Indonesian cultures for social life. This aims to uniformity and is not for adoption because their native culture is still seen clearly. The uniqueness of this ethnic attracts the researcher's interest as it is very rare when certain ethnic group has unique customs and it keeps the uniqueness although they live as the minority of a society.

The acculturation can be seen easily in the language; the language they use is the appropriate language in the Indonesian region they inhabit and sometimes it is mixed with Arabic. Another acculturation is in marriage. Marriage is still conducted mainly based on the culture of Yemen, for example, is the use of the same prayers for time to time, wedding costumes, and others. However, there are some Indonesian cultures that they put into the ceremony, for example, the use of siraman ritual (one of the Javanese cultural events) before weddings party. Another example is the use of ethnics' costumes in Indonesia, depending on where the Yemenis live and settle.

The researcher considers that the acculturation of Yemen ethnic engages only in cultural applications but not on ethnicity. When talking about inter-ethnic

marriages, this will be a very sensitive topic and a lot of attention for the Yemenis due to the very strong Yemen group efforts in maintaining the purity of its culture, especially in marriage. If it is calculated, the number of the marriage today between Yemenis and other ethnic group is very small. Inter-ethnic marriage is regarded as something that breaks the Yemeni culture.

Inter-ethnic marriage is regarded as something that is not only violated, but it can also delete Yemen identity in him automatically. Then it becomes common when the Yemenis who have married with other ethnic groups get different social treatment from the society. This behavior indicates that Yemenis think that if inter-ethnic marriage happens, those who do it are deemed to have come out of the culture and will not be considered as the people of Yemen anymore. What Yemen culture prohibited is just because Yemenis want to preserve the purity of their ethnic.

Characteristics of ethnic or tribes who keep ethnic purity will increase cultural diversity of the country. As well as Yemenis, they are very strong in maintaining ethnic purity. However, very guarded ethnic purity and given the great resistance when there is a violation will cause an problem, is ethnocentric attitude. Ethnocentric comes from an attitude when seeing their own culture as something that can not be disputed. Ethnocentric attitudes in cultural diversity will barricade good intercultural communication, especially in a large scope that would inhibit a sense of nationalism, because this attitude only focus on their own culture

The reason why Yemenis maintain the purity of cultures is due to the characteristics of Yemen's own ethnic culture, they are ethnocentric people. Arabians are the democrats, but they will be an ethnocentrism when he met another group / focus on his own group (Ibn Khaldun on Fuad Baali & Ibn Wardi, 2003: 148). This characteristic is the main reason why Yemenis in Indonesia are very extreme in maintaining their ethnic purity, especially in inter-ethnic marriages.

Yemenis characteristics are ethnocentric and inter-ethnic marriages were performed by Yemenis is something worth to studying, because ethnocentric attitude is an attitude that is very hard to accept differences. In intercultural communication needs to be an understanding of the differences, especially in inter-ethnic marriages. When there is an ethnic who centered to culture of its own and hard to accept differences, would be very interesting if examined how communication pattern in inter-ethnic marriages

Yemenis in Indonesia grows very rapidly. This can be proven by the development of Yemenis in Indonesia. Many Yemenis communities are very easy to find in Indonesia for examples, Condet community in Jakarta, Ampel society in Surabaya, and Pasarkliwon area in Surakarta. Entering these regions, we can see easily how this ethnic trade, socialize, and communicate in a very unique and different from others. This brings a good reason for them to remain in the same area due to the similarity of their ethnicity. Reason to choose Pasarkliwon because the author is domiciled in the same location, so it will be more profound when examined at a location that very close to the researchers. Moreover, the majority

Yemenis in Surakarta lived in Pasarkliwon, this is what underlies the author to examine there

Before conducting the research, the researcher had observed and written some data from the Yemenis township in Indonesia conducting inter-ethnic marriages with the natives. The researcher found 6 cases of inter-ethnic marriages refusal. Some subjects who have relationship with the natives got resistance, rejection, conflict, and expelled from Yemen ethnic group. The cases take place in some Yemen neighborhoods where some cases happen before the wedding and the rests happen after the wedding. This is a clear example of how ethnic purity is strictly guarded by Yemen ethnic, even by an extreme action in providing the cultural limitation. Some facts found by the researcher occurred in 2013, whereas if we think about our society in this multicultural era, intercultural relationships and even marriage is not surprising and it normally occurs in Indonesia.

As mentioned earlier, Yemen community can be easily found in Pasar kliwon. Most of Yemenies live in this area and some of them try to make changing about the culture that has been taken and carried out by their ancestors such as at a wedding. Observation taken by the researcher relates to the inter-ethnic marriage which is assumed as the destructive culture of Yemen and will cause a negative impact. The worst impact is when someone is not regarded as a Yemen ethnic anymore because he/she does not follow the culture of their ancestors taught and held firm for a long time.

There are some previous research that related with intercultural communication, is intercultural communication between *tutur besan on*

Simalungun ethnic by Rejaki Ando from Sumatera Utara university 2013. Aim of those research is to discover intercultural communication process and the obstacle of *tutur besan* (brother in law) on marriage of Simalungun ethnic. Method that he use is descriptive qualitative. Result of this research show that intercultural communication still affected by culture that derived from Simalungun ancestors. There's prohibited to done intercultural communication directly except with intermediaries. This research have some similarity with author's research, for example on the method, and on intercultural marriage, and on keep the culture. The differentiation is in this study, is focus on intercultural communication between partner, family, and partner family. Then about object, author study concern on ethnic purity that prohibited Yemenis to done intercultural marriage.

Furthermore, other previous studies is entitled intercultural communication on inter-marriage of China ethnic and Java ethnic on Surakarta by Rulliyanti Puspowardhani Sebelas Maret University 2008. Aim of those research to analyze intercultural communication, personal background, and social value that developed on intercultural marriage. Method that she use is interpretative approach with phenomenology tradition. Result of this research shows that prejudice in intercultural communication of other ethnic still exist although both ethnic have been life on same scope from long time ago. Then about personal background from ethnic still exist and carried, and about social value both ethnic have some similarities, so both mutually adjusting. The differentiation of Rulliyanti research with author research is on method and object that researched. Rulliyanti describe based in phenomenology on general how intercultural

communication, how social value of ethnic, and how personal background running. But on authors research, some point above do will explained and then about general, author will focus on communication based on aim of this research without forget to explain value of Yemen ethnic and personal background.

Although this research is descriptive qualitative, author will discuss also about process before intercultural marriage, also culture that dominant on inter-marriage. So this research still focus based on aim of the research, and then author will give extra explanation to give big description about intercultural marriage that Yemenis done. Shortage of this research is author only limit the aim of research just based on communication between partner, family and partner families. It will more deep when the data that obtained on this research analyzed by phenomenology.

Starting from the facts of the Yemenis in keeping their ethnic purity, the researcher had observed and found some Yemenis who performed inter-ethnic marriages. It became very interesting considering on the ethnic characteristics of Yemen that severely limited the access to get the data. The researcher finally got data and family-related material in the Yemen, on society it divided them into two categories. The first category is a conventional family; a family that still applies and keeps the culture of the ancestors and does not make any changes although it gets exposure from globalization. Ethnic on social life is also more often congregate with other Yemenis also, not with other ethnic. The second group is a modern family, the family that has been affected by globalization and multicultural era that no longer uses the Yemenite culture wholly or uses the

Yemenite culture in some parts only. Ethnic on social life is also more often congregate with other ethnic groups than with ethnic Yemen.

Based on facts about the characteristics of Yemen ethnic and some examples of Yemenis who have married to another ethnic, the researcher wants to know about the communication pattern of Yemen ethnic communities in inter-ethnic marriages in Pasar Kliwon, Surakarta. Then this research will produce a pattern communication of Yemenis between partner, family, and his partner family, also comparison between the characteristics of men and women of the modern family plus conventional family.

## **B. Problem Statements**

With the problems limitation above, the researcher formulates 3 problem statements as follows:

1. How is the intercultural communication pattern between Yemenis and his partner?
2. How is the intercultural communication pattern between Yemenis and his family after inter-ethnic marriage?
3. How is the intercultural communication pattern between Yemenis and his partner family after inter-ethnic marriage?

## **C. Benefits of Research**

This research is expected to be a facilitator for the reader to understand the perceptions coming from Yemen ethnic related to the inter-ethnic marriages. Moreover, this study can serve as guidelines for the subject of inter-ethnic

marriages to know some of the values that are used to perform inter-ethnic marriages.

This research is also expected to provide the diversity of research, especially in the field of culture which has very broad scopes, and this study is also useful for researchers as a recommendation for further research.

## **D. Literature Review**

### **1. Intercultural Communication**

Yemenis communication with the natives can be said to be going well, especially for Yemenis who have lived in Indonesia, particularly in Pasar Kliwon, Surakarta for a long time. Yemen ethnic cultures in some parts have been mixed with the culture of the Javanese who live there, from their coming to Indonesia at the first time. Yemenis do not force all people to be equal to their native culture in all parts, but they try to understand the culture in the region and adapt it. The history states that in the beginning of the Yemen society in Indonesia, Yemenis married Indonesian in order to be accepted by the natives and treated equally. From this point, Yemenis do *Pelaziman* (understanding other cultures) for the sake of getting intention to gain recognition and closeness from the community. It can be seen from the marriage culture when the understanding the other ethnic marriage does not run until descendants. And this is proven that the inter-ethnic marriage is considered as a matter of breaking tradition. Culture *Pelaziman* now only relates to the events or cultural tradition and it does not touch to inter-ethnic marriage. This fits what is said by Deddy Mulyana (2003: 138) who states that in

the intercultural communication, there are times when a person goes through the process of getting a new culture and a new cultural pattern is used as his new cultural identity, this is called the process of cultural conditioning. But although Yemenis take some local cultures, Yemenis are very different from the native population. The process of interpretation of the meaning is always different from one another, and it is the reason why intercultural communication still has fundamental differences in perspective. It is in accordance to the explanation of Deddy Mulyana (2003: xi) who explains that intercultural communication is the exchange of ideas and cultural meanings of different people. When they meet and exchange messages, Yemenis will exchange different messages with indigenous peoples because the nature of communication between cultures is correlating two different interpretations based on the cultural background of each.

The difference between Yemenis with other ethnics lies in the beliefs, values, and ways of acting. For example in the case of religious belief, Yemenis will greatly depend on what is said by their parents, and do it with the same procedures as their parents like how to pray, and how to worship. Another distinction is about the value. Yemenis see culture is something that can not be disputed, or something that must be adhered to and implemented. For example in the case of marriage, inter-ethnic marriages are unacceptable due to their ethnic purity. Everything related to the culture of Yemen is something that must be obeyed and believed, so that other cultures are not allowed to enter. What Yemenis keep is because they want to save Yemen value and keep the ethnic purity. Those facts make intercultural communication have sharp distinction. This

difference causes Yemenis creates their own barrier when they have relationship. They just want to touch on the communication context. This explanation is in accordance with what is stated by DeVito (2001: 52) who says that intercultural communication is improved communication which has differences in beliefs, values, and ways of acting. All three differences start from cultural backgrounds that teach Yemenis about the context message and then the significant differences are seen very clearly in Yemenis communication. When they communicate, they have a strong cultural barrier, so they will automatically avoid everything that is forbidden by their cultures. Yemenis give message to the natives that blend to much with other ethnic and marriage between ethnic cultures is prohibited. It can be seen from the very small number of inter-ethnic marriages or the fact that the majority of Yemenis married to the same group. Intercultural communication can not be understood only from the surface because intercultural communication between Yemenis and native has deep meaning.

What has been performed by Yemenis actually shows the effort of Yemenis to maintain their culture for being disrupted or to keep the existence of their cultures purity. Intercultural communication is used as a tool to interact with the community and it is not used to alter the pattern of culture, beliefs, and behaviors. Regarding to this matter, Deddy Mulyana explains previously that the characteristic equation does not guarantee the cultural similarities. It is because everyone sees culture from different ways, different lifestyles, beliefs, values, and attitudes. Therefore, it clarifies the differences in social life that has been restricted by cultural patterns (Deddy Mulyana 2003: 24). Yemen cultural patterns

teaching about cultural barrier and stereotype to see everything from the culture as something that can not be disputed clarify Yemenis intercultural communication differences.

Ethnic purity is a concept of an ethnic net of mixing elements from other cultures. This concept is understood and used as guidelines by the Yemenis, that they should really keep their ethnic culture of the entry of another. Therefore in the social life, Yemenis communication with other ethnic very limited. In fact they are more easily associated with Pasarkliwon because Yemenis majority just stay there. The initial concept of ethnic purity due to the continuous communication from the ancestors of Yemen until now, that the Yemeni culture is something exclusive and should be kept to their purity.

Yemen culture makes Yemenis as bound with some regulations that have been made and carried out hundreds years ago. It suddenly becomes natural guideline which is followed and performed by Yemenis naturally in social life. It is in accordance to what is said by Lustig and Koester (2003: 84) who say that culture is unconscious mindset to perceive any message in each cultural context. Cultural context of Yemen who teaches cultural exclusivity and compliance will be brought, as guidelines, ultimately for Yemenis in social life. The culture bounds someone strongly and it not only shows person distinction physically, but also plays as a sign of differences in perceptions and social values.

Perception and social values influences of culture will be attached to a person's subconscious. The effect occurs when a communicator is doing communication, he will always see everything in terms of cultural standards that

he believes in. Perception and social values will only be adapted to their own culture. It also happens to the Yemenis. They see everything in terms of culture so that it is no wonder why most of them have the same characteristics in expressing perceptions and see social values. This is because the culture has been embedded in the subconscious of Yemenis.

Explanation of intercultural communication of Yemenis above describes generally how this ethnic majority in social life. However, there are some small families that have removed exclusively on Yemen attitudes to conduct inter-ethnic marriages. It can be see from the inter-ethnic marriages that occur in some small family in Pasar Kliwon. This occurs when the process of *pelaziman* or cultural conditioning is not limited by standard culture, but it is seriously studied as a new culture. The main factor of that condition is because communication is absorbed into a collective perception, and in this case Yemenis use it as acculturation. This is similar to the argument of Deddy Mulyana (2003: 145) who says that immigrants are acculturated with indigenous cultures through communication. Through communication, the attitude of openness develops and removes the superior and inferior attitude when meeting other communities, and finally, the perception and social values are changing.

Perception and social values create behavior which is the result of cultures that meet and then the acculturation is absorbed. Behavior is formed through many sources, and culture is one of the sources (Samovar, et al, 1998: 20). Sometimes perception and social values of a culture with other cultures are very different because of the different process of learning about cultures. Perception

and social values will be the central point in a person's behavior when communicating with the public. Essentially, communication will show how Yemenis are in the community. Ethnic purity that kept by Yemenis until now make a barrier for good intercultural communication. Ethnic purity tend to likely to cause behavioral closed and did not understand others. When openness and understanding among cultures exist, this will lead to the changes in perception and social value of Yemenis. But if Yemenis only hold Yemen culture as cultural standards and do not want to open their mind to other cultures, this will disrupt communication process between cultures, especially in the process of acculturation.

## **2. Ethnicity**

Ethnicity is evaluated almost entirely based on the basic biological and social characteristics of the pure (Warner and Lunt on Marcus Banks 1996: 4). Sometimes we can see certain ethnic based on skin color, face shape and other characteristics to identify a person. However, not all ethnicities can be seen from a biological perspective. Ethnicity sometimes can be seen from the pure characteristics of a person in the development of social life. This shows that ethnicity has a deep understanding and it is not only limited to the physical order, but also about how someone expresses the perception and sees the value in social life.

An ethnic group settling in foreign cultures and has assimilated their culture with the new environment sometimes finds difficulty to see their original

version of their culture because their biological characteristics have been mixed by other cultures. The easiest way to determine someone ethnicity is looking at the social characteristics. Social characteristics come from continuously learning of culture. That is why it is easy to get the information of someone's characterization when their social characteristics are still in accordance with their natural ethnic characterization. Clear evidence that can be taken is what is seen in Yemen community in Pasar Kliwon. They can not be judged and known easily from their physical characteristics, because a lot of them do not look like Yemen people physically. But when we identify their social characteristics, we will find their identity as they still run the culture of Yemen as their primary culture.

Likewise in view of ethnic Yemen, Yemen ethnic communities would assume someone is ethnic Yemen or not based on how the person to start maintain a culture and ethnic purity of Yemen. If there are Yemenis who do not maintain their ethnic purity, the majority of the people of Yemen will give a negative effect on these person, even the worst thing is not regarded as an ethnic Yemen community.

Every ethnicity has its own habits and they are often different with other ethnic groups in creating the uniqueness of certain group, including Yemen customs. They have strong characteristics such as prohibiting inter-ethnic marriages and they are very respectful of what is taught by their ancestors. This causes the characteristics of what is taught by parents Yemen in the past is still held and carried out until now. It becomes clear on the difference between this ethnic with other ethnicities. Yemenis have cultural fence to cover their culture

and still keep their ethnic purity. This is in accordance with the explanation Chapman who says that ethnicity is feeling of reluctant in describing the phenomenon that involves everyone and it is settled in the vocabulary as a marker of strangeness and unfamiliarity (Chapman et al on Marcus Banks 1996: 4). From this description, ethnicity can be understood as a cultural character, this character believes all things in accordance with their ethnicity, and then the standard is used as a marker of oddities when seeing other ethnic groups. Yemen Ethnic has a very strong ethnic characteristics, it is proven from how they see the strangeness and unfamiliarity or attitude that is not familiar when looking at the pattern of other cultures that are different from the culture of Yemen. In the end it makes a standard ethnic attitude adopted and continues to run. In this case Yemenis make cultural boundaries to clarify the difference with other ethnicities. This restriction affects the attitude of Yemenis in several ways and the prohibition of inter-ethnic marriages is one clear example of this matter. Moreover, each Yemenis is forced to submit to and obey the Yemeni culture.

The effect of Yemenis culture which is strongly held by its followers is not only in the lifestyle, but it also affects the stereotype. In viewing other communities which have different lifestyle and cultural patterns, Yemenis feel unusual and unfamiliar. This happens because when Yemenis enter social interaction, they think that their culture is undisputable thing. Therefore their lifestyle and stereotypes are constructed automatically based on Yemeni culture. This is in line with Chapman's explanation that Yemenis, with all unique characteristics inside, shows the weird and unusual culture in the society,

especially in the matter of communication. The way they choose to show their characteristics is the exclusivity among other communities.

Strangeness and unfamiliarity are the point of view of each ethnic in viewing others. Those two things occur in Yemeni. When they see other group, they value something based on their culture standardization. This attitude belongs to tribal attitude or the attitude of focusing on their culture. The tribal attitude does is caused by many factors, and one of the factors is the influence of culture patterns. Culture pattern is a mindset which cannot be seen, heard, felt, but it comes up in someone's mind and guides him to measure and perceive everything (Lustig and Koester 2003: 84). Cultural patterns that run continuously, will educate cultural actors to run the most appropriate cultural patterns. Yemenis attitude that tends to be exclusive and focus on their own culture comes from the cultural patterns running from the past. Cultural pattern of Yemen teach Yemenis to use Yemen culture in social life, so unconsciously exclusivity of Yemenis in keep the ethnic purity running until now.

It is not surprising when an ethnic look ethnic culture based on their perspective, because the cultural patterns that run continuously will produce a mindset that attach to the cultural actors. It also happens to Yemenis. They perceive things based on their cultural experience. Tribal attitude comes from the mindset and it is unconsciously absorbed into the identity of the inherent and can not be debated. Tribal attitude is something that is very difficult to delete, and it is also very difficult to accept the difference, because the tribal attitude will be a culture of exclusivity. Mindset of exclusivity is always communicated from time

to time and the origin comes from the ancestors of Yemenis, so the majority of Yemenis who live in the area will accept it as a mindset. Culture passes down from generation to generation based on communication, rather than genes (DeVito: 29). In line with the previous explanation, understanding and behavior of Yemenis culture always exist due to communication. The ancestors of Yemenis provide regular messages to descendants and they are absorbed and carried out until now. There is one main reason why Yemenis always maintain their ethnic purity and why Yemenis are very proud of their own culture; it is all because of communication. Therefore, Yemenis have awareness that their ethnic is exclusive and always sticks with them. Unconsciously, they see and understand things based on the perspective of their ethnic groups.

Ethnicity is not only exclusive, because there are many points that influence the characteristics of ethnicity, is the restrictions and inheritance. Restrictions are cultural rules that restrict the person to use another culture. Meanwhile, inheritance gives explanation that ethnicity is not seen from the people who run a particular culture but the views of the people who have the lineage of a particular ethnicity.

Quoting from Marcus Banks, ethnicity is a simple explanation of the boundaries, the attitude of otherness, objectives, goals and rewards, identity, ancestry and classification (Marcus Banks 1996: 190). The first explanation is about limitation. Ethnicity limits one's with ethnic cultural which he hold. Sometimes other cultures of other ethnic are not easily accepted. This happens on

Yemenis. They do not accept incoming culture easily because they have a clear boundary for other cultures to enter in the area kept by Yemenis.

The second is the attitude of otherness. Because of the exclusivity they feel, this causes difficulty to another group that is not equal to him or her. We can see from inter-ethnic marriages case. Yemenis are exclusive, and this affects the Yemenis to make rules that all Yemenis can not be married with other ethnic groups. The third is about goal and rewards. Every ethnicity has a goal in culture and this point comes from a culture that teaches values in culture. The aim of Yemenis is becoming ethnicity that is not mixed with other ethnicities. Yemenis fear that when there is one other ethnic marry, this will lead to the extinction of the culture of Yemen

The last points are inheritance and classification. Ethnicity is sometimes understood not only from inheritance. It happens because sometimes a person, who holds a culture of a particular ethnic, although he was not born in the ethnicity, is not being called part of the ethnic. This is happens to Yemenis, they keep their descendants to save the original culture of Yemen with the value of this ethnic culture. Then Yemenis also argue that the Yemenite are people who have offspring, it is not someone who just runs culture Yemen. Just like on society many indigenous copy Yemen characteristic with using a clan, such as from Java use Al Jawi, from Betawi Al Batawi, and others clan. But what indigenous done are argued by Yemenis as imitator, not argued as Yemenis. Yemenis will argued someone are Yemenis or not based from descent classification.

Ethnicity comes from a culture of learning; the learning culture comes from the cultural pattern. What has been executed and applied by the ethnic will affect how the ethnicity in social life, especially in communication. Then the attitude of openness will appear when communication is understood as a tool that is used not only for changing message, but also in changing thoughts and ideas. When openness rises, tribal attitude will be reduced, and if the pattern of deeply held cultural and intercultural openness is limited, this will hinder the process of socialization, especially in the process of intercultural communication.

### **3. Inte-ethnic Marriage**

Inter-ethnic marriage is a marriage involving two different cultures. Different Ethnicity brings a lot of difference in many factors. All marriages involving two lives have different cultural values, history, and personality. The differences are fundamental and sometimes make an obstacle to inter-ethnic marriage. Cultural values, history, every ethnic personality will be very different and when the three factors above are not met, it will have an impact on inter-ethnic marriage. It is like Yemenis with their characteristics. There are several families that want to hold inter-cultural marriage. It will test the exclusivity of Yemenis in the matter of marriage because three factors above are compulsory elements in marriage. If a marriage does not meet with one of them, there will be a trouble in the marriage. The suitability of three factors becomes the success key in inter-cultural marriage.

When the inter-ethnic marriages take place with an attitude of openness, consistency of a difference that carry over from each culture will result in good inter-ethnic marriage. Moreover, the collaboration of the two cultures will produce one culture that never existed before (Gottman, Driver, Tabares 2002: 387). In the inter-ethnic marriages, the fundamental character of each culture will be carried over. It explains why when two different cultures to collaborate with inter-ethnic marriages will generate a new culture. In the inter-ethnic marriage, the influence is not only from the couple, but also from the family who comes from different culture. This is also an important point in the inter-ethnic marriage. Yemenis, who can make good adaption with his couple, sometimes find difficulty in the interaction with his couple's family because the characteristics among groups are quite different. In the inter-ethnic marriage, the Yemenis exclusivity and difficulty in accepting openness tends to accept another culture.

This distinction brings huge risks to the success of marriage or we may say that the success inter-ethnic marriage is very limited. This is in line with the explanation presented by Gainess and Agnew in their book. They say that inter-ethnic marriage tends to happen but the successful report of inter-cultural marriage is never reported (Gaines & Agnew 2004: 231). Unsuccessful inter-ethnic marriage happens when the actors can not understand their cultural difference well. The suitability of two different cultures can not be held instantly because it is part of continuously learning of cultural communication. Openness is the solution of the exclusivity. The next factor is value. Value is defined as something that is valuable, Frame on (Tiffany 2011:20). It means that culture is

very valuable and that is why many people keep maintaining their culture. In other words, there are many cultures that are still carried out by their followers because they think that culture is valuable. In the case of Yemenis, we can grab information that the ancestors of Yemenis had brought the Yemenis the value of parental obedience and the Yemenis think that the lesson from the ancestors is very useful and valuable. In the matter of marriage, the Yemenis have value got from the ancestors to marry woman from Yemenis also.

Another factor that can influence the success of inter-ethnic marriage is social factors. Social pressure can destruct one's motivation in having intercultural relationship, Foeman & Nance on (Tiffany 2011: 23). It shows that the social pressure can influence marriage actors. Social environment comes from family, couple's family, friends, relatives, etc. social pressure can be very active because the actors can not remove his parts of life. Inter-ethnic couple who can manage their social pressure can create strong relationship, Foeman & Nance on (Tiffany 2011: 25). Finally, if inter-ethnic marriage can manage and understand the characteristic, value, and social pressure, the strong happy marriage will occur.

## **E. Research Metodology**

### **a. Types of Research**

This study uses qualitative research methods. Qualitative research methods aimed to explain phenomena through the collection of existing data obtained, and not focus on the quantity of data but on the quality of data. Descriptive is the type of this research that aims to make a systematic description, factual, and accurate

on the facts and the properties of the population or a particular object. This research uses descriptive are trying to portray the reality that is happening related to the closing of ethnic Yemen to conduct intercultural marriage. How intercultural communication after marriage will be described with descriptive. The data obtained will be collected and collated for later analysis.

#### **b. Location and Research Time**

The study was conducted in the district PasarKliwon Surakarta. In this city's ethnic diversity is very easily found therein. There are many immigrants who came and settled in Surakarta and become Indonesian citizens, especially ethnic Yemen. Particularly in Pasarkliwon, this district is the most widely settled ethnic Yemen in Suakarta, therefore it is becoming a major reason in determining the location of the study investigators.

The first stage of the research will take 2 days for a letter to the maintenance of observation. Obeservation will take 7 to 10 days, to observe how communication sources in family activities. Then the interview itself takes 4 days with different informants aim is that researchers can focus on one speaker each day, so that could solve all questions clearly no rush to move to the next speaker in the same day.

#### **c. Data Sources**

Sources of data in this study are ethnic Yemen who has conducted intercultural marriage in Pasarkliwon Surakarta. Informants will be interviewed related how intercultural communication in inter-ethnic marriages, as well as the attitude is clearly forbids ethnic intercultural marriage took place. Although the

number of inter-ethnic marriages are very few, even almost be said to be very minimal, but the author managed to find and gain access to collect data from Yemenis actors of intercultural marriage.

At least the author has chosen four informants as the primary data source in this research. 4 sources have been selected taking into account the characteristics of each are different, such as:

In this study, the writer has chosen 4 informers with the each characteristic. 4 informers with their characteristics are:

1. First is Rodhiah Ali Assegaf, a Yemeni woman of conventional or traditional family. Traditional means in the social life of what is done almost all that has been done by the ancestors. Rodhiah Family is very extreme in prohibiting inter-ethnic marriages, but Rodhiah married to the Javanese man. Both Rodhiah parents are ethnic Yemen, and all the brothers and sisters of Rodhiah marriage only with ethnic Yemen. In social life, the family is not open to communicate with other ethnicities, they only communicate in the same scope, with ethnic Yemen. About the culture, the culture of Yemen is very dominant in the family; therefore it is not surprising that Rodhiah gets eviction from the house by his parents, when doing inter-ethnic marriages.
2. Second is Helmi Al Chotib, he is Yemenis of the modern family. Modern means that hos social life is almost all not based on what has been done by the ancestors, but mixed with the culture of the community. In social life, Helmi family tends to be closer to other ethnic groups than with ethnic

Yemen. Communication styles used in the family precisely mimic of Java. Yemeni culture that is held is not thick like a traditional family, but the culture of Yemen still attached on some points such as, how to pray, cultural traditions, and ways of managing the home. Helmi performs inter-ethnic marriages with women Java. Both Helmi parents are ethnic Yemen, but his brother also married with Javanese women. In this family, mindset or thinking about banning inter-ethnic marriages are not as thick as the conventional ones.

3. The third is Ummi Hanifah Basyaiban, she is a Yemeni woman of the modern family. Modern means that the family with social behavior is unsuitable with his/her ancestors' one, but it was mixed with society culture. Ummi both parents are Yemenis, have 3 children, 2 girls and 1 boy and three inter-ethnic marriages. Since all of her siblings conducted inter-ethnic marriages, Ummi did too. In this family, ethnic Yemen is understood very little, even Yemenite culture understood only slightly by this family. Yemen culture held in this family are not as thick as traditional family, it can be said the family is not using culture Yemen least unless only language that is still mixed with Arabic, over the no. Ummi married to a Javanese man.
4. The last is Abdillah Husein Alhabsyi, he is a Yemen ethnic from conventional or traditional family. Traditional means that in almost all of his social life still based on what his ancestors have done. About parent, both parents are still using all cultures of Yemen. Both Abdillah parents

are ethnic Yemen, with 2 children and both are men. Abdillah brother is married to ethnic Yemen. Abdillah was the only one who did inter-ethnic marriages. Abdillah family is very extreme in maintaining the culture of Yemen and in social life they communicate more often with ethnic Yemen. Actually Abdillah is also has the same thought with his parents, but in social life, Abdillah has openness to communicate with other ethnicities. Abdillah family prohibits inter-ethnic marriage and he married a woman of Java.

4 informant and the reasons of choosing it are the main data source in this research. Informants were interviewed within 1 meeting, then the related data collection interview the researcher used a tape recorder to obtain data that can be heard in their entirety and can be heard again before becoming a transcript of the interview.

#### **d. Technique of data collection**

In The level of data collection, researchers use two levels of data collection, namely the interview and observation. The first semi-structured interview that is made. The process is a question that researchers make clear the structure will be asked to informants, but in the interview process progresses, researchers can ask other things based on feedback from their informants. But, all good questions that were structured and maneuverability in an interview, planned in addition and fixed focus to answer the problem formulation.

Then the second is the observation, observation of participants committed researchers to increase the intensity of the encounter between researchers with

sources at certain hours. The intention is to adjust the characteristics of sources for researchers to know how many sources there are at home, so researchers add intensity meeting at which the sources were in the house to facilitate the communication process suitable observation point by summarizing the problem.

#### **e. Data Analysis Technique**

Data analysis techniques should start from beginning and the data must set in writing and analyzed. One way that use on this research is recommended by Miles and Huberman (in Ardianto, 2011:223), there are three types in analysis data, follow the following steps:

##### **1. Data reduction**

In this process the researcher to sort out where the quote can be taken from informants who meet with the point of the formulation of the problem. Point formulation of the problem is an answer to the problem formulation. Researchers who have just sort of conformity and not separating appropriate citations.

##### **2. Data Model (Data display)**

Contains important quote from o formulation of the problem who previous through a process of data reduction. Points of this problem formulation used by researchers to conduct discussions. Each quote is important that have been choose, at the bottom will be discussed.

##### **3. Draw conclusions**

Discussion of points formulation of the problem will be seen in broad outline as to what the meaning is, and will be used as the conclusions of this

research. This conclusion also contains the desired comparison researcher for comparing one by one among the respondents was, Yamanese women from modern family with Yamanese women from traditional family, and then Yamanese man from modern family with Yamanese man from traditional family.

#### **f. Triangulation**

Triangulation in testing the credibility can be interpreted as checking data from multiple sources in various ways and at various times. In this study the authors chose triangulation method, by using the strategy of checking the degree of confidence in the results of discovery research with data collection techniques. In this study, the data collection techniques used were interviews and observation.

Observation form as experience when author with informant, if not matched author will explain in analysis. Research findings from the data collection techniques will be matched. Interviews will be matched with the results of observations made by the researcher, my goal is to ensure checking of the degree of confidence that the findings of the research results have been obtained.