Cross-Cultural Marriage Family Resilience and Implications for Family Guidance and Counseling

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ABSTRACT
The family is considered one of the most important units of society because it contributes to the physical and mental well-being of its members. Each family has different characteristics, concepts, views, and values. The difference in this concept is influenced by individual characters, including their cultural background. Marriage is an effort to harmonize two different cultures, both in broad terms such as race, ethnicity, skin colour, customs and in specific terms such as habits, individual characteristics, characteristics and thoughts (mindset). In the cross-cultural scope, marriage has unique challenges and opportunities. It is crucial to explore the efforts and barriers of cross-cultural families in building cultural resilience from various aspects. This study uses case studies to reveal family resilience in cross-cultural couples based on Froma Walsh's theory. Results Based on the study, a description of family resilience can be described from three main aspects: the belief system, organizational processes, and communication processes. Cross-cultural family dynamics to build family resilience and contribute to the contribution of family guidance and counselling. The implications of family guidance and counselling help families to plan and solve family problems, especially in building family resilience.

Keywords: Cross-cultured, Marriage, Resilience.

1. INTRODUCTION

Building a family means building strength, resilience and resilience [1], [2]. Uniting two different persons is not a principle in a family. A good family maintains and provides space for individuals to express and explore their potential. Family is not an obstacle to realizing personal hopes and dreams because family is a source of strength in achieving hopes and dreams. This understanding is often misunderstood so that it is not uncommon for domestic violence to occur, both in verbal and non-verbal forms.

Experts have widely discussed the family theory, but it is not relevant when implemented in different families. Each family has different characteristics, concepts, views, and values. This difference in concept is influenced by individual characters, including their cultural background [3]. Each region has a unique and distinctive culture that forms individual characteristics. This is because culture is built, produced and preserved by humans. Culture is a product of thoughts, habits, customs that affect individual behavior patterns [4]. The behavioral patterns of cultural products are inherent in shaping the character of individuals and influencing the concept of family that is built [5]. This character can strengthen the family on the one hand, but on the other hand, it becomes a threat if it is not managed correctly.

Marriage is an effort to harmonize two different cultures, both in broad terms such as race, ethnicity, skin color, customs and in specific terms such as habits, individual characteristics, characteristics and thoughts (mindset). Culture influences how the family builds a family [6]. Culture influences individual traits and habits

brought into family life [7]. Culture is one of the elements forming family resilience (family resilience).

Each partner incorporates their background, education, and beliefs into their expectations about the relationship and the future together. When couples come from the same culture, there is many overlapping traditional beliefs and values, but there will still be many differences in how each views the relationship. When couples also come from two different cultures, the difference can be huge.

Cross-cultural families have become an integral part of society, and their number continues to grow in almost all countries [8]. In cross-cultural families, proper communication is one part that supports the interaction of family life. Conflicts in cross-cultural marriages are complicated by differences in the value orientation of partners [9]. The positive aspects of cross-cultural marriage are mutual understanding and broadening the view of life [10]. Inman, Altman, Kaduvettor-Davidson, Carr, and Walker suggest that cultural differences may strengthen cross-cultural marriage [11]. It is essential to emphasize the positive role of culture in marital satisfaction.

Individual ethnic and cultural differences put pressure on marriage itself. With two different cultures, a family often has to struggle to understand the differences between families. Based on the results of research conducted by Smith & Tubergen involving 116,745 couples who divorced in the period 1995-2008 in the Netherlands, it shows that the risk of divorce is higher for cross-cultural couples [12]. Further research has uncovered the complexity of intercultural marriages because couples in such marriages are each equipped with a different set of rules; different values, habits and points of view, different ways of relating to one another, and different ways of resolving their differences" [13] Effective communication in cross-cultural marriage does not just happen in practice; of course, it is faced with conflict.

Causes of conflict in marriage can come from internal partners or external factors. Individuals who are bound in marriage need the ability to survive various conflicts that arise to maintain the quality of marriage. Strengthening family resilience is needed so that cross-cultural family can live in harmony and harmony.

Family resilience is defined as the ability or capacity to survive, adapt, struggle and be resilient in dealing with crises [14]. The concept of resilience can be seen from two different perspectives. First, resilience is an individual's character to be able to survive in a crisis. This concept is not entirely true because resilience cannot be built or developed if resilience is considered a

character. Second, resilience is a process, not a result. Resilience can be built, managed and developed.

Family resilience was developed based on the personal construct theory (personal construct theory) promoted by George Kelly [15]. Research related to resilience has been widely carried out at the individual level and developed in a more complex area, namely the family [16], [17],[15]. The family resilience construct describes a situation in which a family facing high levels of stress can maintain healthy functioning despite the negative impact of adversity [18]. Furthermore, research conducted by Bradley & Hojjat suggests the importance of family resilience in building marital satisfaction [19].

Family resilience is determined by various factors, one of which is culture. The dynamics of family resilience are fascinating to study, especially in cross-cultural couples' families. On the one hand, culture is a source of strength for families to adapt and build families, but on the other hand, culture can also be a threat.

In the context of Indonesia, culture is often interpreted as customs, habits, values and traditions based on geographical location, which is often referred to as a province. Each region has cultural characteristics firmly attached to it from generation to generation and is recognized collectively by the community

2. METHOD

The method in this study is qualitative, which is defined as a systematic procedure (method) agreed upon by a scientific community to reveal a subjective meaning (search for meaning) of research participants about a symptom that is the object of research in the field of science [20]. The type of research used is qualitative with a case study approach (case study). The research subjects were determined based on the criteria: couples from cultural backgrounds with specifications on ethnic groups. Other criteria for marriage are at least three years, and the couple already has children. Data analysis used descriptive qualitative to describe the picture of family resilience and efforts in building family resilience.

3. RESULT AND DISCUSSIONS

3.1. Result

Every family has its stressors, both at low to high levels. Family problems are unavoidable and predictable. Families are not always in a safe and comfortable situation (comfort zone); this emphasizes the importance of families building family resilience. Walsh stated that family resilience is the capacity/ability of the family to survive and adapt in crises [14], [21]. Based on the study results, the description of family resilience can be

described based on three main aspects, including belief systems, organizational processes and communication processes.

3.1.1 Belief system

The belief system is at the heart of all family functions and resources in building family resilience. A belief system broadly includes values, beliefs, attitudes, cultural biases, and assumptions that coalesce to form a set of basic premises that trigger emotional responses, influence decisions, and guide actions/behavior. The belief system dynamics in cross-cultural couples in building family resilience in the belief system aspect is not easy. Various conflicts related to the culture of origin trigger various emotional reactions. This was expressed by the respondents as follows:

"The temperament of my partner and his extended family made me want just to give up or end the marriage because I was diagnosed with depression due to the attitude of my partner's parents to me."

"My partner is good, but being raised in a temperamental family and marrying me who is very 'inconvenient' causes frequent misunderstandings. I am considered too sensitive while I find my partner and extended family annoying because of my temperament."

The problems that occur also affect confidence in the family and trigger various emotional responses. It is not uncommon for cross-cultural families to feel that the problems they face are not over, where the problem is an accumulation of minor problems that occur almost every day. This is in line with the following respondent's statement:

"Small problems that had piled up unresolved had exploded at one time, so we thought of separating, but it turned out that at that time, angry emotions were in each of us. We feel that our business is important, me and my job then partner with work that also needs to be done"

Family belief systems rooted in the influence of multigenerational, cultural origin, family origin, socio-cultural, and spiritual are transmitted through family behaviour. This dramatically affects the way family members view the situation, the suffering they are experiencing and in making their choices. The family belief system is built by eroding various negative views and self-confidence into a positive outlook that forms a new system in the family. It is this belief system that helps cross-cultural families maintain the family. Difficulties or crises experienced by cross-cultural families are constructed together with the belief system built to produce meaning and value. This belief can improve family functioning more effectively, strengthen family ties and strengthen family resilience

3.1.2 Organizational Process

The organizational process is the family's ability to rebound and reorganize in the face of challenges to maintain its continuity. Organizational patterns are shaped by family flexibility, attachments between family members and economic resources. Cross-cultural families encounter obstacles in these three components that are not easy to overcome. As expressed by the following respondents:

"When we are tired or stressed, each of us is often ignited by negative emotions."

The family is like an organization that requires management. Families must have rules, norms and regulations as guidelines for building family resilience. Family rules are made and obeyed by developing various family resources to make them stronger, more challenging and resilient in dealing with various family problems. Family resilience will emerge if its members understand that the family is a multidimensional living organism that can develop, adapt and move towards better change [22].

3.1.3 Communication Process

Communication becomes very interesting to discuss in the family realm. Communication is a critical factor in family survival. In cross-cultural families, communication and expression of emotions are closely and interrelated. This, if not understood properly, can lead to conflict. As stated by the following respondents:

"I grew up in a Sundanese family with a language that tends to be soft and is paired with a husband from East Java who is used to speaking loudly and even loudly. For me hearing loud sounds like that is like being yelled at. I am not used to hearing loud noises, while my partner has been ingrained in him that loud does not mean he is angry. Often there are misunderstandings about the difference in the tone of speech which often results in violent fights."

Cultural influences have an impact on communication patterns and emotional expression, especially in cross-cultural family couples. As the primary mechanism by which people share meaning, language has a significant impact on cross-cultural couples [23]. In a situation like this, each partner must be more tolerant and promote mutual understanding so that the message in question is finally conveyed correctly.

"I allow children to cry, grieve and ask children to define the emotions they feel, both positive and negative. While the couple was never sad at all because of the rules from his mother in the past, boys were not allowed to cry and be sad. Again, I am considered sensitive and lazy while I think my partner has no feelings."

Differences in communication patterns and emotional expression, if not appropriately addressed, can

trigger disputes. Cross-cultural families must strive to balance, empathize and be friendly with circumstances. The process of cross-cultural family communication is necessary to continuously strive to suppress personal egos, create comfort and interaction with partners. Thus, cross-cultural family relationships and communication patterns will be at the same frequency. Family Communication affects family harmony [24]

3.2. Discussions

Cross-cultural families experience unique dynamics to build family resilience. Cross-cultural families are vulnerable to minor conflicts that can accumulate into significant and fatal problems. The value orientation of each party influences this. A partner's ideas, ideas, and behavior are inseparable from the belief system they adhere to, and often this principle triggers conflict if it is not appropriately mediated. Crisis conditions in cross-cultural families emphasize the need for a service program to help them get through their most difficult times.

On the other hand, cross-cultural families have strengths that other families do not have that can be developed into resources for family resilience. Based on the description above, it is necessary to make an effort to help cross-cultural families to be able to get through the crisis and develop their family resources so that they have high family resilience. The family's efforts and success in getting out of a crisis are called family resilience.

Efforts that can be done are with family guidance and counselling (family therapy). Wilis stated that family counselling could be interpreted as a service of assistance provided to individual family members through the family system to overcome family problems and develop harmony [25].

4. CONCLUSION

This study describes a picture of family resilience in cross-cultural couples. Resilience is built to find and recognize the positive side to be used as a strength to rise, hope and be optimistic in achieving shared goals. *Resilience* is a family resource that becomes the nature and character of the family. The development of family resilience in cross-cultural couples experiences interesting dynamics due to cultural factors prone to conflict. Communication helps cross-cultural couples feel more connected so that resilience can be formed. This study also describes the conditions or challenges and efforts of cross-cultural families in building family resilience. Thus, presumably related parties such as family counsellors can seek development and mentoring programs for cross-cultural families to strengthen family resilience.

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