

The Meaning of Parenting Styles on Intercultural Marriage Harmony

Siti Gebrina Rizky¹, Sri Nurhayati Selian²

^{1,2}Muhammadiyah University of Aceh, Indonesia

Corresponding author e-mail: gebrinaarifinn@gmail.com

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Abstract: This study aims to understand the meaning of parenting patterns in relation to marital harmony among spouses from different cultural backgrounds. The research method used is a qualitative approach with a case study design, through in-depth interviews with three intercultural couples who have been married for more than five years. The results of the study indicate that parenting patterns not only function as a means of educating children but also serve as a platform for communication, collaboration, and adaptation between partners. The parenting process reflects the couples' ability to negotiate, understand each other, and balance differences in cultural values. Parenting styles that are conducted openly and equally contribute to building emotional intimacy, mutual trust, and stability in marital relationships. The implications of this research indicate the importance of strengthening communication and cooperation in multicultural families. Future researchers are recommended to further explore cultural and religious factors that also influence parenting styles as well as the harmony of cross-cultural marriages.

Keywords: Cultural Adaptation, Family Communication, Intercultural Couples, Marital Harmony, Parenting Patterns

A. Introduction

Indonesia is an archipelagic country known for its high level of ethnic, linguistic, religious, and cultural diversity. This diversity is one of the nation's distinctive features and wealth, shaping the national identity and strengthening the spirit of unity (Nugraha et al., 2025). Indonesia has more than 1,300 ethnic groups and around 718 regional languages spread across the archipelago. In addition, the Indonesian people practice various religions and beliefs, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, which coexist under the principle of *Bhinneka Tunggal Ika*, meaning 'unity in diversity'.

This diversity is also reflected in the value systems, social norms, and customs embraced by each community group. Every region has its own distinct traditions, ceremonies, and patterns of social interaction, which reflect cultural heritage and shape the social character of its people. In the context of modern social life, this diversity often presents unique challenges, especially in intercultural relationships such as interethnic or interfaith marriages, where differences in values and customs

require careful negotiation to prevent conflict (Wulandari & Abdullah, 2024). Thus, Indonesia's diversity is not merely a symbol of cultural plurality, but also a means of social learning that enriches the values of tolerance, mutual respect, and harmony in a pluralistic society.

The phenomenon of cross-cultural marriages is increasingly prevalent in Indonesia along with social mobility, globalization, and openness to differences in societal values. Previous studies have shown that differences in cultural backgrounds within a marriage can influence household dynamics, particularly in aspects of communication, value systems, and parenting patterns. It is known that parenting styles not only function as a means of educating children but also reflect the cultural values brought by each partner, which can affect the harmony of the marital relationship (Gumilang et al., 2023).

However, what is not yet widely understood in depth is how intercultural couples interpret the parenting styles they apply in the context of differences in cultural values, and how those meanings contribute to household harmony. Most previous research has only focused on the forms of parenting styles or communication strategies of intercultural couples, without exploring the subjective meanings and the process of negotiating cultural values behind the implementation of those parenting styles. In fact, understanding the meanings constructed by the couples is key to explaining how differences in values can be managed into a strength that reinforces harmony (Nabila & Nurwati, 2024).

The current situation shows that intercultural couples face challenges in determining parenting styles that align with differing values. Disagreements often lead to conflicts within the household, but there are also couples who manage to turn these differences into opportunities for mutual learning (Mahmudulhassan & Abuzar, 2024). This condition highlights the importance of phenomenological studies that explore the real experiences of intercultural couples in understanding and negotiating parenting patterns as part of the dynamics of marriage.

The novelty of this research lies in its effort to directly link the meaning of parenting patterns with cross-cultural marital harmony. Unlike previous studies that emphasize types of parenting or the dynamics of acculturation, this study focuses on the subjective meaning of parenting as a reflection of the cultural values embedded in their relationship. Thus, this research expands the understanding of how parenting can become a space for cultural dialogue that contributes to emotional stability and couple harmony.

The contribution of this research is expected to be both theoretical and practical. Theoretically, this study adds to the literature on family and marriage psychology by highlighting the relationship between parenting patterns and marital harmony in a multicultural context. Practically, the research findings can serve as a reference for family counselors and intercultural couples to develop balanced communication and understanding of parenting patterns, while aligning them with their respective

cultural values. Based on the aforementioned background, this research question aims to uncover how intercultural couples perceive the parenting patterns they implement, and how these perceptions contribute to their marital harmony.

B. Methods

This study uses a qualitative approach with a phenomenological method because it aims to understand the subjective experiences of intercultural couples in interpreting the parenting patterns they apply and their relation to marital harmony (Hasanah et al., 2025). A phenomenological approach was chosen so that the researcher could explore the deepest meanings of the experiences experienced by the participants without intervention, allowing their worldview (lived experience) to be understood fully.

This research was conducted in Banda Aceh City, Aceh Province, which is known as one of the regions with a high level of cultural and ethnic diversity, as well as strong religious values. This city was chosen because many married couples from different cultural backgrounds settle and interact in a social context rich with local traditions. The respondents of this study were husband-and-wife couples who married across cultures, whether they had differences in ethnicity, race, or religion. The participant criteria included couples who had been married for at least two years in order to have real experience in the process of child-rearing and cultural adaptation, and who had children and were actively involved in parenting activities. The selection of respondents was carried out using purposive sampling, specifically choosing participants intentionally according to the research focus, followed by snowball sampling to reach other relevant couples through recommendations from previous participants (Khalefa & Selian, 2021).

The main instrument in this study is the researcher himself (human instrument), who acts as a collector, observer, and data analyst. To support the data collection process, the researcher uses several additional instruments in the form of semi-structured interview guidelines, observation sheets, and field notes (Weyant, 2022). The interview guidelines included several open-ended questions such as how the couple applies parenting styles, what cultural values influence their way of raising children, how they deal with differences in parenting approaches, and how they perceive harmony in marriage. The interviews were conducted face-to-face at the participants' residences in the Banda Aceh area, lasting 20-30 minutes, and the entire process was recorded with the respondents' consent.

The data analysis in this study used a thematic analysis approach based on the steps (Braun & Clarke, 2023). The analysis process is carried out systematically, beginning with reading and reviewing interview transcripts to understand the context of meaning, then identifying and coding relevant data. These codes are subsequently developed into potential themes, reviewed again to ensure their consistency and relevance, and then given clear names and definitions. The final stage involves compiling the results report, including direct analysis from participants as supporting

evidence. Through this process, qualitative data is processed in a thorough and structured manner, resulting in an authentic and representative understanding in accordance with the research objectives.

To ensure the validity of the research results, the researcher applied four trust criteria according to (Guba & Lincoln, 1994) These are credibility, transferability, dependability, and confirmability. Credibility is maintained through data triangulation and the process of member checking to ensure the alignment of the findings with the participants' perspectives. Transferability is achieved by providing a clear description of the socio-cultural context of Banda Aceh. Meanwhile, dependability and confirmability are maintained through an audit trail and the researcher's reflection on potential biases. With these measures, the research results are expected to be valid, reliable, and capable of providing a deep understanding of the meaning of parenting patterns and cross-cultural marital harmony in Banda Aceh.

C. Results and Discussion

Result

Parenting Patterns of Husband and Wife from Different Cultural Backgrounds

The research results indicate that the parenting patterns of husband and wife couples from different cultural backgrounds create a complex yet harmonious dynamic in family life. The third couple, who were the subjects of the study, demonstrated that cultural differences actually foster a more adaptive, open, and compromising style of parenting. The parenting patterns implemented in intercultural families are influenced not only by the values inherited from their families of origin but also by life experiences, social environment, and the communication processes that occur within the household. Observation findings align with the data obtained through interviews, the results of which are presented by the researcher in the following section.

In the first subject, the couple, who come from Palembang and Aceh cultural backgrounds, formed their parenting style through communication and mutual agreement. The wife tends to apply a gentle approach and give the child freedom, while the husband emphasizes discipline and religious values. These differences are addressed through open discussions to prevent conflicts in the household. As expressed by the wife:

"As long as it stays within limits, mother doesn't restrict too much, but if it violates norms, father is definitely strict." (Interview with Subject 1, 2025)

The quote indicates that open communication is key to uniting perspectives between partners. Parenting agreements born from this dialogue demonstrate mutual respect and the ability to adapt, ultimately creating a harmonious family atmosphere.

In the second subject, a couple from Batak and Aceh cultures, the differences in

character are more pronounced. The wife has a firm and rule-oriented character, while the husband is gentler and more religious. Despite these differences, they share the same vision of raising a child with strong character and responsibility. In an interview, the wife said:

"I am stricter with the children because they were raised strictly from a young age. But my husband is more patient; he always says let the children learn from their mistakes." (Interview with Subject 2, 2025)

The statement shows that differences in parenting styles are managed with patience and communication. The process of mutual understanding enables couples to maintain the stability of their relationship and foster mutual respect in their respective roles.

Meanwhile, in the third subject, a married couple from Batak and Aceh backgrounds exhibited a more collaborative and equitable form of parenting. Both shared responsibilities in raising their child and were committed to always discussing family decisions openly. The husband stated:

"We try to learn to take the positive sides of both cultures. I am Batak, being assertive is necessary, but my wife is Acehnese, who is gentle and well-mannered. So we apply both." (Interview with Subject 3, 2025)

From the excerpt, it can be seen that parenting becomes a tangible form of balanced cooperation between husband and wife. This pattern of communication strengthens emotional bonds and creates a sense of mutual trust.

Research results indicate that cultural differences within a family do not always lead to conflict; rather, they can become a source of harmony if couples are able to adapt through communication and mutual agreement. The parenting styles applied by the three couples show a blend of values such as discipline, responsibility, and affection, which form the foundation for creating a harmonious and understanding family.

The Dynamics of Negotiation and Parenting Agreement

The research findings indicate that in intercultural families, the dynamics of negotiation and agreement on parenting patterns are crucial processes that determine household harmony. Negotiations are carried out not only for the differences in intermediate values between two cultures but also to develop a new mutual understanding in educating children. The third couple who were the subjects of the study demonstrated that, despite coming from different cultural backgrounds, they were able to create mutually agreed-upon parenting patterns through open communication, compromising values, and sharing balanced roles. This process shows that intercultural families in Indonesia have a high adaptive capacity in dealing with social and cultural differences.

The dynamics of negotiation and agreement on parenting patterns in cross-cultural

families are at the core of the adaptation process between two different value systems. Each couple demonstrates that cultural differences do not automatically lead to conflict, but rather become a space for dialogue, adjustment, and mutual complementarity. The interview results up to the third couple show that the negotiation process occurs naturally through everyday communication, especially when facing differences in perspectives on child-rearing. In this context, communication is not only a means of exchanging ideas but also serves as an emotional bridge connecting two differing viewpoints. Observational data show coherence with the interview results, which are elaborated in detail in the following section by the researcher.

In the first subject, a couple from Palembang and Aceh cultures explained that differences in views on raising children often arise, especially regarding limits on freedom and discipline. The wife stated that she prefers to give the child room to express themselves, while the husband emphasized the importance of discipline and responsibility. However, both chose to find a middle ground so that the child can grow independently while still obeying the rules.

"If mothers are more lenient with their children, as long as they still know the rules. But my husband is a bit strict, he wants everything to be orderly. If we have different opinions, we discuss carefully, usually find a middle way." (Subject Interview 1, 2025)

The negotiation demonstrated open communication and a willingness to understand each other's perspectives. Such a dialogue process strengthens emotional bonds while also serving as a means to build a balanced agreement.

In the second subject, a Batak and Acehnese couple described that cultural differences often lead to differences in parenting styles. The firm and rational wife instills the value of discipline, while the gentle husband tends to use an emotional approach. Although there were moments of disagreement, they both try to resolve them through communication once the situation has calmed down.

"I am used to being firm; if a child does something wrong, they need to be told. But my husband is gentler; he says not to be too harsh. So usually we talk first to avoid misunderstandings." (Interview with Subject 2, 2025)

From the excerpt, it can be seen that the negotiation takes place in an atmosphere full of self-control and mutual respect. This indicates the emotional maturity of the couple in uniting two different parenting styles.

Meanwhile, the third subject, a married couple from Batak and Aceh cultural backgrounds, demonstrated a more collaborative and equal negotiation dynamic. Both regarded parenting as a shared responsibility and always discussed every decision based on the principle of deliberation.

"We both agree that matters concerning children must be discussed. Sometimes I am the strict one, while my wife is more gentle. But once we have discussed it, we usually come to an

agreement and carry it out together." (Interview with Subject 3, 2025)

This quote shows that the couple has established a democratic communication pattern. Both are oriented towards cooperation and seek solutions that benefit all parties.

All three couples displayed similar patterns in the process of negotiation and parenting agreement, namely open communication, mutual respect, and flexibility in accommodating each other's cultural values. Negotiation was conducted not to determine who was right, but to seek a balance between two different viewpoints. The resulting agreement became a tangible manifestation of the integration of cultural and religious values in intercultural family life.

The Contribution of Parenting Styles to Marital Harmony

Marital harmony does not appear instantly, but rather through a process of adaptation and mutual understanding that is continuously built over time. Cultural differences often give rise to diverse perspectives on the roles of husband and wife, especially in child-rearing. Nevertheless, interview results show that intercultural couples are able to turn these differences into a wealth of values. By respecting each other's cultural views and habits, couples find a new balance that reflects universal values such as responsibility, affection, and open communication. Parenting patterns then become a reflection of how couples are able to maintain household harmony. In practice, parenting agreements reached through deliberation and empathy not only have a positive impact on child development but also strengthen the emotional bond between husband and wife, as each feels recognized and valued. The findings from the observations show alignment with the data obtained through interviews, which are further elaborated in detail by the researcher in the following section.

In the first subject, a couple from Palembang and Aceh cultures stated that child-rearing activities actually bring the husband and wife closer because both learn to understand each other's way of thinking. The wife mentioned that she tends to be more patient and flexible, while the husband is more firm and religious. They often discuss how to educate their children to avoid conflicts in front of them.

"We always talk first before setting rules. Sometimes I prefer a more relaxed approach, but my husband wants the children to be disciplined. So we find a middle ground so that it's comfortable for both of us." (Interview with Subject 1, 2025)

The quote illustrates that communication established within the context of parenting becomes a factor that strengthens household harmony. Partners learn to adapt to each other and appreciate each other's perspectives.

In the second subject, a couple from Batak and Acehnese cultures exhibits a parenting dynamic that emphasizes a balance between firmness and gentleness. The firm and rational wife instills discipline in the child, while the gentle and religious husband plays a role in maintaining a calm emotional atmosphere in the family. Although

differences in parenting approaches often arise, they always strive to resolve them through calm communication and mutual respect.

"If I am too soft, the children can become spoiled. But my husband can also be strict at times, so we remind each other. Once we talk things out calmly, everything goes back to normal."
(Interview with Subject 2, 2025)

From that statement, it appears that parenting styles not only shape a child's character but also foster cooperation and emotional balance between partners.

Meanwhile, in the third subject, a married couple from Batak and Acehnese cultures demonstrated the most collaborative form of parenting. They view parenting as a shared responsibility, not just the wife's duty. Both are actively involved in every decision regarding the child's education and daily life.

"When it comes to matters involving the child, we never go our separate ways. Everything is discussed to avoid misunderstandings, and so the child also sees that their parents are united."
(Interview with Subject 3, 2025)

An open communication pattern like this creates an equal relationship and strengthens mutual trust between husband and wife.

The results of the interviews with the three couples showed that the involvement of both parties in parenting plays an important role in strengthening marital harmony. Through cooperation, mutual respect, and effective communication, the couples succeeded in creating a stable, loving, and harmonious family despite coming from different cultural backgrounds.

Discussion

Parenting Patterns of Husband and Wife from Different Cultural Backgrounds

In the first couple, it can be seen that the wife, who comes from a Palembang cultural background, has a gentle and flexible character, while the husband, who is of Acehnese descent, tends to be firm and religious. This difference in character is evident in their parenting style towards their child. This is in line with the view (Loka et al., 2025) that the wife implements a democratic parenting style that allows the child the freedom to express themselves, as long as they still adhere to rules and manners, while the husband emphasizes discipline and responsibility. Although there are differences in their approaches to parenting, both are able to adjust and compromise through open communication. Mutual respect and deliberation become the key to maintaining a balanced parenting style between them. This demonstrates a strong ability to adapt across cultures, where the politeness and gentleness characteristic of Palembang can harmoniously blend with the firmness and religiosity characteristic of Aceh.

A similar phenomenon also occurs in the second couple, where the wife comes from

the Batak ethnic group and the husband comes from Aceh. This couple presents a combination of two cultures with different characteristics. Batak culture is known for its assertiveness and openness in expressing opinions, while Acehese culture emphasizes gentleness and high religious values. (Saputra & Yani, 2020) In parenting practice, the wife is more prominent as a firm and disciplined figure towards their children, while the husband acts as a balancing presence, providing calm through advice and a gentle approach. Both agree that child-rearing should be based on moral and religious values so that the child grows up with a strong personality. Although there are differences in views, this couple is able to manage them through communication and a willingness to understand each other. This attitude of mutual adjustment ensures that cultural differences do not cause conflict, but instead become a source of strength for the family.

Next, in the third couple, consisting of a Batak husband and an Acehese wife, a more collaborative and integrative parenting pattern was found. This couple sees parenting as a shared responsibility, where both parties are actively involved in raising the child. This finding aligns with the view (Azzara et al., 2025) which states that a husband with a strong character embodies the values of discipline and the bravery typical of the Batak, while the wife applies gentleness and the etiquette typical of Aceh. They complement each other and strive to combine the best values from each culture. They emphasize the importance of two-way communication, so every decision regarding their children is always discussed together. For this couple, cultural differences actually enrich their way of thinking and provide important lessons about tolerance and openness within the family.

From these three couples, it can be seen that cross-cultural parenting patterns tend to form an integrative parenting model. This pattern combines elements of firmness, discipline, and responsibility with values of gentleness, politeness, and religiosity. Each couple interprets differences not as obstacles, but as a richness that broadens perspectives in child-rearing. This aligns with the theory (Baumrind, 1991) which states that democratic and authoritative parenting styles can encourage children's independence and responsibility if applied consistently. In the context of intercultural families, these two parenting styles often blend and adjust to the family situation as explained by (Berry, 2005) through the concept of acculturation integration, which is the process of adapting two cultures that results in a new value system without eliminating each one's identity.

The third couple also acknowledged that communication is a key element in maintaining harmony in parenting styles. Through open communication, differences in perspectives can be resolved through deliberation without causing prolonged conflicts. These results are in line with previous research (Amalia et al., 2022) which explains that effective communication between cross-cultural couples has a positive relationship with marital satisfaction and parenting success. Thus, harmony in intercultural families is not the result of uniform values, but of the couple's ability to negotiate and adjust these differences constructively.

From the overall research findings, it can be concluded that the parenting patterns of husband and wife couples from different cultural backgrounds form an integrative parenting system, where values from each culture blend into a unified whole. The processes of communication, adaptation, and mutual respect are the main keys to maintaining family harmony. In other words, intercultural parenting is not only about how parents raise their children, but also about how two cultures meet, interact, and develop into a new value system that is more inclusive, dynamic, and reflects the spirit of diversity in Indonesian society.

The Dynamics of Negotiation and Parenting Agreement

The research results show that the dynamics of negotiation and parenting agreement among couples from different cultural backgrounds occur through processes of communication, value compromise, and continuous adaptation. The third couple demonstrates that cultural differences do not always lead to conflict, but rather serve as a means to understand and complement each other.

In the first couple, the wife, who comes from Javanese Palembang culture, and the husband from Aceh faced differences in views on child discipline. The democratic and flexible wife gave more freedom, while the husband was stricter and more orderly. This difference was addressed through open discussion to find a middle ground, resulting in an agreement to keep the child disciplined while still allowing space for expression (Wulandari & Abdullah, 2024). Mutual respect and empathetic communication are key to creating a balanced parenting pattern, reflecting the integration of values as described (Berry, 2005) that intercultural couples can adapt without losing each other's identity.

In the second couple, who come from the Batak and Aceh ethnic groups, negotiations occur in a more subtle and emotional manner. The wife, who is accustomed to being firm, emphasizes discipline, while the gentle husband tends to prioritize religious service. Small tensions often arise, but are resolved through communication once emotions have subsided (Uyun, 2023). The wife learns to lower her tone of voice, and the husband learns to be more assertive, so that both realize that firmness and gentleness can go hand in hand. This form of negotiation demonstrates emotional intelligence and a willingness to adapt to each other for the sake of harmony. These findings support research (Nashori et al., 2020) That empathetic communication between partners from different cultures can minimize parenting conflicts and strengthen agreement on family values.

Meanwhile, the third couple, consisting of a Batak husband and an Acehnese wife, demonstrated the most collaborative form of negotiation. They made it a habit to discuss every child-related decision openly and equally. The husband brought a sense of firmness and responsibility, while the wife added a touch of gentleness and religiosity. The agreements reached were the result of a two-way dialogue that prioritized the child's interests over personal ego. This aligns with the opinion (Amalia et al., 2022) that this pattern demonstrates a form of parenting partnership in which

communication and collaboration are the main foundations. Both successfully integrate their respective cultural values into a parenting system that is consistent, fair, and loving.

Overall, the third couple demonstrates that negotiation and agreement in parenting styles are not merely about finding practical decisions, but are a process of adjusting complex cultural values. Open communication, compromise, and flexible role-sharing are key factors in their success. Wives tend to take on daily caregiving responsibilities, while husbands enforce discipline and serve as moral exemplars, although in some families these roles are beginning to shift towards equality. These results support the theory (Bowen, 1978) about the family system where the balance of interactions among members is important to create harmony.

In addition, the values of deliberation and consensus, which are characteristic of Indonesian culture, are clearly evident in the negotiation process of the three couples. They resolve differences through warm dialogue and respect each other's opinions, as explained (Srigandawati, 2023) that Indonesian culture upholds the principle of deliberation in every decision-making process. Thus, cultural differences actually become a strength that nurtures the family caregiving system. Through mutually understanding communication, husband and wife couples from different backgrounds succeed in forming a parenting pattern that is harmonious, balanced, and contextual with Indonesian multicultural values. Negotiation is no longer merely a process of reaching an agreement, but also a tangible manifestation of love, tolerance, and adaptive abilities that serve as the main foundation in maintaining inter-cultural family harmony.

The Contribution of Parenting Styles to Marital Harmony

Research results show that parenting styles contribute significantly to marital harmony, especially for couples from different cultural backgrounds. Parenting is not only a means of educating children but also a platform for communication that strengthens the emotional bond between husband and wife. The third couple demonstrates that cultural differences actually enrich the parenting process and serve as a learning tool for mutual understanding.

In the first couple, who come from Palembang and Aceh cultures, parenting serves as a medium that unites differences in character. The gentle and open wife emphasizes affection and communication with the child, while the disciplined and religious husband emphasizes firmness and responsibility (Lubis et al., 2020). The difference was addressed through open discussion until both parties found a middle ground. This communication process fosters mutual understanding, trust, and respect, which in turn strengthens their emotional bond as a couple. The collaborative parenting approach they practice together creates a balance between discipline and affection, in line with the perspective (Nabila & Nurwati, 2024) that the involvement of both parents in parenting strengthens marital cohesion and happiness.

In the second couple, who come from Batak and Acehese cultures, the parenting style presents a blend of firmness and gentleness. The wife, who has a firm character, is accustomed to applying discipline to the child, while the gentle husband serves as a balancing presence in the family atmosphere. When differences of opinion arise, both learn to control their emotions and engage in dialogue after the situation has calmed (Andriani & Rachmawati, 2022). Thus, parenting becomes a means of emotional learning that teaches tolerance and cooperation. The wife's firmness maintains the family structure, while the husband's gentleness creates peace. This combination strengthens the marital relationship, as both complement each other in their respective roles. This pattern aligns with family systems theory (Bowen, 1978), that the balance of parental roles in the family can reduce tension and maintain marital stability. The values of responsibility from the firm Batak culture blended with the gentle spirituality of Acehese culture create a parenting pattern that is not only effective for children but also strengthens household harmony.

Meanwhile, the third couple, with the husband from the Batak ethnic group and the wife from Aceh, shows the most collaborative and equal form of parenting contribution. They view parenting as a shared responsibility and always discuss before making decisions (Anisa et al., 2024). A firm and rational husband and a gentle and religious wife complement each other, creating open communication filled with mutual respect. Their involvement in every decision makes each feel valued and needed, thereby making the relationship more solid and harmonious. This process shows that parenting based on equality strengthens intimacy and enhances marital satisfaction. This is in line with the values of deliberation and consensus as explained (Srigandawati, 2023) that open communication within the family is the key to maintaining social and domestic harmony.

Overall, the results of this study show that parenting patterns play an important role in building household harmony across cultures. Through open communication, equal cooperation, and mutual respect, couples are able to use parenting as a means to strengthen emotional bonds and wisely manage cultural differences. Parenting practices carried out together help couples understand each other, reduce conflicts, and increase a sense of ownership toward the family. Thus, parenting not only functions to shape a child's character but also serves as a main foundation for creating a harmonious, stable, and loving marriage amid Indonesia's cultural diversity.

D. Conclusions

Based on the research findings, it can be concluded that intercultural married couples are able to negotiate differences in values and habits into strengths that enhance marital harmony. The parenting approaches they implement are collaborative and integrative, encompassing the values of firmness, responsibility, gentleness, and religiosity from each culture. Through open communication, mutual respect, and balanced cooperation, couples not only successfully create an effective child-rearing system but also build an emotionally harmonious, stable, and culturally adaptive

relationship. However, this study still has limitations in terms of the number of participants and regional context, so further research with a broader scope is needed to obtain a more comprehensive picture of intercultural parenting and marital harmony in Indonesia.

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