

Interethnic Marriage and Identity Confusion: A Phenomenological Study

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Abstract / Abstrak

This study aims to explore the experiences of children resulting from intercultural marriages in Indonesia and the factors that influence the emergence of confusion about their cultural or ethnic identity. The approach used is qualitative with phenomenological design. The research subjects were selected based on purposive sampling techniques at students of a high school in the city of Bandung. Data were collected through interview techniques and processed using methods used by Giorgi (1985). The emerging themes are categorized and interpreted, taking into account the research questions and theoretical frameworks used. The results showed that some informants experienced confusion, and others did not. The factors identified influencing the appearance of confusion are adaptation, parenting communication and their social environment which their live.

Studi ini bertujuan untuk mengeksplorasi pengalaman anak hasil pernikahan beda budaya di Indonesia dan faktor yang mempengaruhi munculnya kebingungan akan identitas budaya atau etnis mereka. Pendekatan yang digunakan adalah kualitatif dengan disain fenomenologi. Subjek penelitian dipilih berdasarkan teknik purposive sampling pada mahasiswa sebuah perguruan tinggi di Kota Bandung. Data dikumpulkan melalui teknik wawancara dan diolah dengan metode yang digunakan oleh Giorgi (1985). Tema-tema yang muncul dikategorisasikan dan diinterpretasi dengan mempertimbangkan pertanyaan penelitian dan kerangka teori yang digunakan. Hasil penelitian menunjukkan bahwa informan ada yang mengalami kebingungan ada yang tidak. Faktor yang teridentifikasi mempengaruhi munculnya kebingungan adalah faktor adaptasi, pola asuh, komunikasi dan lingkungan sosial mereka tinggal.

Keywords / Kata kunci

Inter-ethnic marriage;
Ethnic identity;
identity confusion;
Indonesia

*Pernikahan antar etnik;
identitas etnik,
kebingungan identitas;
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Introduction

Indonesia is an archipelagic country with diverse languages, cultures, tribes, and ethnicities. This diversity provides opportunities for interethnic marriages. About 10.7% of the 47 million marriages in Indonesia are interethnic (Utomo & McDonald, 2016). The number of interethnic marriages is expected to increase in line with the growing positive perception of this among Indonesia's younger generation of Indonesia (Parker et al., 2014). In densely populated countries like Indonesia, interethnic marriage has become a prominent feature of contemporary urban life. (Yulianto et al., 2022).

Research on interethnic marriage has become a concern for international researchers. The studies carried out are related to marital happiness

(Fu et al., 2001), marital satisfaction (Cheng, 2010), communication (Cools, 2006) and issues regarding identity (Afful et al., 2015). Research on interethnic marriage has also been conducted in various contexts In Indonesia, including marital satisfaction. (Nyfhodora & Soetjningsih, 2021; Pramudito et al., 2024), communication (Somad, 2020; Fahri, 2016), marital permanence (Priyono, 2016), and conflict (Mawaddah, 2022).

Based on these international and national studies, we find that research on interethnic marriage in Indonesia generally focuses on dyadic relationships between couples and has not considered the child's perspective on parents who marry between cultures. This study focuses on understanding the child's perspective in intercultural marriage. In particular, it will

research the confusion of ethnic identity in children of couples with different ethnicities in Indonesia. This study is essential because confusion about identity can lead to a weak sense of self. (Block, 2011)

Identity formation is dynamic when young people assess their competencies and aspirations concerning their expectations, demands, and resources in a changing social context. Erikson believes that the main psychosocial task of adolescents is to build an identity (Erikson, 1984). Erikson views the adolescent period as a period of confusion and experimentation regarding identity and the path of life. During adolescence, identity formation is a primary developmental task (Erikson, 1994; Meeus et al., 2012; Verschuere et al., 2017). A study found that forming a solid identity positively relates to psychological development and well-being (Crocetti, 2018). However, those not completing this stage may withdraw further from social isolation. More recent research, suggests that few leave this age period with identity attainment (Côté, 2006).

Erikson's observation of identity formation was successfully expanded by Marcia, who gave an idea of identity status. (Marcia, 1966, 1980, 1994). Erikson conceptualizes identity as the tension between two states: identity achievement vs identity confusion. In contrast, James Marcia conceptualizes the four identity statuses based on the criteria of the presence or absence of exploration and commitment in the field of work, ideology, and interpersonal values. Exploration is a period of role experimentation and among alternative options. The commitment shows personal involvement in job choices, religion, political ideology, or interpersonal relationships. The exploration and commitment they have will determine a person's identity status. According to Marcia, the four identity statuses are: 1) Identity Diffusion: Individuals in a *diffusion* state do not clearly understand the choices made. They do not have experience exploring or testing multiple options. They are unable to make commitments and experience anxiety and distress about their uncertainty 2) *Identity Moratorium*: Individuals in moratorium status are exploring and testing various options but have not made a choice that suits them. They are involved in ongoing crises and questions and do not have a clear understanding of the choices and elections that have been made to delay their commitments 3) *Identity Foreclosure*: Individuals who are in a foreclosure state have made a choice or chosen a specific identity (commitment), but have not made

or experienced a period of exploration or testing of various choices. They may choose an identity established by someone else, such as a parent or family. 4) *Identity Achievement*: Individuals who are in the status of achievement have experienced a period of questioning and exploration and have made commitments that are appropriate to them. This means that they clearly understand choices and have made choices that suit them.

Marcia's theory assumes that individuals with an identity achievement status will feel more stable and better understand themselves. In contrast, individuals in a *state of diffusion* or *foreclosure* will find it more challenging to determine their identity. A moratorium identity status can be an essential time for the individual to explore and test various options before making a choice that suits him.

This theory also assumes that identity can include various aspects, such as personality, work, and values, including culture. It also assumes that identities can change continuously and that individuals may explore and test identities over a long period, including when they reach adulthood.

One form of identity is ethnic identity. Ethnic identity is an essential aspect of an individual's social identity in an ethnically diverse society (Williams et al., 2012). Phinney et al. (2007) argues that the development of ethnic identity occurs during the maturation process when individuals with ethnic minorities explore their ethnic identity and or decide where and to whom they commit. *Ethnic identity* refers to how people accept who they are based on their ethnic or racial ancestry. "The task of establishing ethnic identity involves sorting out and resolving positive and negative feelings and attitudes about one's ethnic group and other groups (Phinney, 2006). Phinney's model of ethnic identity formation is based on the identity formation model of Erikson and his successor Marcia (Phinney, 1990; Syed & Juang, 2014). Through exploration and commitment, individuals understand and create ethnic identity. Phinney suggests three stages or statuses related to ethnic identity: 1) *Unexamined ethnic identity*: Adolescents and adults not exposed to ethnic identity issues may be at the first stage, i.e., *Unexamined ethnic identity*. This is similar to the diffusion state in Marcia's identity model. Included in this group are also those who have adopted the ethnicity of their parents and other family members with little thought about the problem itself, similar to the *foreclosure* status of Marcia (Phinney, 1990). 2) *Ethnic Identity Search*: Teenagers and adults who are exploring the

customs, culture, and history of their ethnic groups are in the search for ethnic identity, similar to *Marcia's* moratorium status (Phinney, 1990). Often, some events "wake up" a teenager or adult regarding their ethnic group, whether it is a personal experience with prejudice. This case is highly profiled in the media or even a more positive event that recognizes a person's contribution from an individual ethnic group. Adolescents and adults in this stage will be involved in their ethnic culture. For some, this can lead to rejecting dominant cultural values (Phinney, 1990). 3) *Achieved Ethnic Identity*: those who have actively explored the culture. They tend to have a deeper appreciation and understanding of their ethnic heritage, which leads to progress toward an achieved ethnic identity (Phinney, 1990). Achieved ethnic identity does not necessarily mean that individuals are deeply involved in their ethnic and cultural customs and values. A person can be confident in their ethnic identity without wanting to maintain the language or other customs.

The development of ethnic identity takes time. The study found that about 25% of tenth-graders from ethnic minority backgrounds have explored and solved problems (Phinney, 1989). The more homogeneous the high school ethnicity, the less exploration and achievement of identity (Umaña-Taylor, 2003). In addition, even in more ethnically diverse high schools, teens tend to spend more time with their groups, reducing exposure to other ethnicities. This may explain why, for most people, college is a time to explore ethnic identity. The transition to college can serve as an experience for increased awareness that fuels exploration (Syed & Azmitia, 2009).

The formation of ethnic identity is a dynamic process developed through mutual relationships between individuals and their social and school contexts (Bubritzki et al., 2018; LaFromboise et al., 1993; Phinney et al., 2007). Socialization from parents to children, either directly or indirectly, regarding the ethnicity and culture of the majority and minorities (e.g., by ethnic-cultural socialization) is essential in the process of forming ethnic identity (Brown & Lesane-Brown, 2006; Hughes et al., 2008; Rivas-Drake et al., 2017).

Inter-ethnic marriages may lead to identity confusion, a status experienced by individuals before they finally have a specific identity. This study examines whether identity confusion exists in individuals born from marriages between different cultures and what factors underlie confusion about cultural identity.

Method

This research uses a qualitative method. The qualitative method was chosen for this study because cultural identity is still an area that has not been widely researched, and the research question requires in-depth investigation, which quantitative methods cannot achieve (Cools, 2006). The research design uses a phenomenological approach that aims to explore consciousness and experience based on the first-person perspective, namely, those who directly experience the phenomena that are the focus of the research (Giorgi, 1985).

The participants were five students of a state university in the city of Bandung who were born from a marriage of different cultures. The first informant came from a Sundanese-Malaysian marriage. The third informant resulted from a Sundanese-Betawi marriage but was born and raised and lives in Malaysia. The second and fourth informants were born from the marriage of Javanese and Sundanese parents—the fifth informant from the Sundanese-Gorontalo. The selection of subjects was carried out using a *purposive sampling technique*. The data collection technique uses interviews. Research questions include: 1) Have you ever experienced ethnic identity confusion due to the cultural differences of your parents? 2) What makes you confused or not?

As for the data analysis process, the author follows the method outlined by (Giorgi, 1985): First, the entire dataset is read for a thorough review. Next, the data is analyzed to find elements of continuity, oddity, interrelated variables, and recurring patterns that appear. Finally, the prominent themes that emerge from the analysis are grouped, categorized, and interpreted due to the research questions and the theoretical framework that guides the research.

Results

Based on the results of interviews with the informants, it was found that there was confusion, but there were also some who did not experience confusion about identity. Among the informants who stated that there was confusion was informant 4:

Perbedaan tradisi sama adat sih yang kadang juga bikin saya kebingungan. Jadi ya pokoknya itu yang bikin saya bingung nentuin identitas budaya saya sendiri.

The difference between tradition and custom sometimes also makes me confused. So yes, that is what makes me confused about determining my own cultural identity.

Confusion arises when individuals have to choose between their own identities in one particular culture:

...Sejujurnya iya, saya kadang ngerasa bingung nentuin identitas budaya saya sendiri. Apa lagi kalo disuruh ngisi biodata tuhkan biasanya ada disuruh ngisi suku gitu kan. Nah kadang saya suka mikir, saya ini lebih Jawa atau Sunda, ya? Gitu.

...To be honest, I sometimes feel confused about determining my cultural identity. What is more, if you are told to fill in your biodata, you are usually told to fill in the tribe, right? Sometimes, I think, I am more Javanese or Sundanese?

Based on the answers of informant four above, he experienced confusion in determining whether he was more Javanese or Sundanese because their parents inherited different cultures. Identity confusion is a stage of psychosocial development that occurs during adolescence. During this stage, adolescent individuals experience conflict and struggle to explore different roles and commitments (Block, 2011).

On the other hand, informant 1 said:

Tidak mengalami kebingungan karena saya besar dan lahir di Bandung....

No confusion because I grew up and was born in Bandung....

Some teens do not experience identity confusion because they successfully navigate the identity formation process and commit to an identity that aligns with their values and goals.

These findings show that some informants experience confusion, and some do not. According to Erikson's psychosocial development theory, the identity versus role confusion stage is a critical period for adolescents, as they must develop a sense of self and personal identity. Success in this stage leads to the ability to stay true to oneself, while failure can result in role confusion and a weak sense of self (Block, 2011).

It was identified that role confusion occurred in informants. Then, the study continued to find factors that could affect identity confusion. The results showed that the identified factors were adaptation, environment, and communication. The following is a description of the findings:

Adaptation

Adaptation is also an essential factor in responding to parents' cultural differences. Some people may experience culture shock at first, but they learn to adapt to their parents' culture as time passes. As revealed by Informant 1:

...Saling memahami dan menghargai. Awal mula saya juga mengalami culture shock saat saya berbicara dengan ibu dan keluarganya yang kalau berbicara suaranya keras dan lantang kadang saya juga suka merasa tersinggung ataupun sakit hati karena saya tinggal di Bandung yang rata-rata orangnya kalau berbicara lemah lembut sementara ibu saya dan keluarganya (asli sumatera) yang berbicara tidak lemah lembut dan memiliki watak keras. Tapi semakin kesini saya semakin memaklumi dan membiasakan oleh watak ibu dan keluarganya yang memang keras.

...Understand and respect each other. At first, I also experienced culture shock when I talked to my mother and her family when I spoke loudly. Sometimes, I also liked to feel offended or hurt because I lived in Bandung, where the average person spoke softly. In contrast, my mother and her family (originally from Sumatra) spoke not softly and had a hard disposition. However, the more I came here, the more I understood and got used to the harsh character of my mother and family.

The exploration of cultural identity can also occur in this process. Some individuals may feel confused or wonder about their cultural identity, especially if their parents have significant cultural differences. However, they try to understand learning and explore both cultures of their parents. As revealed by informant 4:

...Awalnya agak bingung juga ya. Tapi saya berusaha buat menghargai dan mempelajari kedua budaya tersebut sih. Misalnya, saya belajar bahasa Jawa dari ayah saya dan bahasa Sunda dari ibu saya gitu sih.

...At first, I was confused too. However, I try to appreciate and learn about both cultures. For example, I learned Javanese from my father and Sundanese from my mother.

Parenting Style

Apart from language and communication, which cause identity confusion, other factors, such as parenting style, exist. Because their parents take care of children with their own culture and

traditions, it may make children confused in responding to this parenting style, as said by informant 5:

Menyikapinya sih kalau dulu itu agak bingung ya harus gimana karena kadang ada perbedaan budaya atau kebiasaan gitu dari orang tua dan itu ngaruh ke pola asuh menurut saya. misalnya mamah itu kentel banget sama karakteristik orang sunda yang ramah tamah sedangkan ayah tuh lebih kentel sama khasnya orang gorontalo yang kalau ngomong nadanya tinggi terus blak blakan kalau ngomong nah kan saya yang kebetulan tinggalnya dari lahir di suku sunda kadang dulu ngerasa kaget ya kaya dimarahin sama ayah tapi ternyata tuh emang rata2 yang saya liat orang luar pulau jawa ngomongnya nada tinggi gitu.

Responding to it, in the past, was confusing; what should I do? Sometimes, there are cultural differences or habits between parents, and that affects parenting, in my opinion. For example, Mamah is very thick with the characteristics of Sundanese people who are friendly. At the same time, my father is thicker with the characteristics of Gorontalo people who speak a high tone and continue to be blunt if they say well, I happen to live from the Sundanese tribe, sometimes I used to feel shocked like my father scolded me, but it turns out that the average thing I see is that people outside Java say that high tone.

This research shows that parenting styles, each with characteristics, confuse informants in determining their identity because of the mixture of cultures.

Communication

Communication is one of the critical factors in determining cultural identity. Based on the interview results, language, and parenting are communication factors that confuse them. However, some informants are still confident in their identity and do not experience confusion even though they are in different languages, as Informant 3:

...Dalam menyikapi berbeda budaya tadi, saya mencoba memahami budaya yang dibawa oleh Ibu saya terutama bahasa, saya bisa sedikitnya belajar bahasa Indonesia dari Ibu saya.

...In responding to the different cultures, I tried to understand the culture brought by my

mother, especially the language; I could at least learn Indonesian from my mother.

However, some other informants experienced identity confusion due to language differences that made them adapt slowly and experience confusion, as informant four said:

Yang bikin saya bingung mungkin perbedaan bahasa ya, jadi karena beda bahasa itu susah banget buat komunikasi sama keluarga dari ayah dan ibu saya. Terus perbedaan tradisi sama adat sih yang kadang juga bikin saya kebingungan. Jadi ya pokoknya itu yang bikin saya bingung nentuin identitas budaya saya sendiri.

What confuses me may be the language difference, so it is tough to communicate with the family of my father and mother. The difference between tradition and custom sometimes also confuses me. So yes, that is what makes me confused about determining my own cultural identity.

Environmental

In addition, environmental factors are also an essential factor regarding the consistency and absence of parental culture, as explained by informant 1:

Tidak mengalami kebingungan karena saya besar dan lahir di Bandung (Suku Sunda) sementara ibu saya (asli Sumatera) saya juga jarang berkunjung ataupun pulang kampung ke Sumatera.

I did not experience confusion because I grew up and was born in Bandung (Sundanese tribe) while my mother (a native of Sumatra) and I rarely visit or return to Sumatra.

According to informant 1, the time he spent in his place of residence also had a significant influence on determining his cultural identity. Because he rarely went to Sumatra, he chose the Sundanese tribe for his cultural identity.

This is in line with what was conveyed by Informant 2:

...Karena saya tinggal di Tanah Sunda, jadi saya juga mengikuti budaya di sini yang menurut saya sudah cukup pudar. Namun, perbedaan budaya orang tua sebenarnya tidak begitu terlihat juga karena untuk secara pribadi orang tua sudah tidak terlalu menekankan budaya-budaya yang kental seperti di pedesaan. Namun ibu karena tinggal di Sunda jadi lebih sering mengikuti tradisi Sunda...

...Because I live in Sunda, I also follow the culture here, which I think has faded quite a bit. However, the cultural differences between parents are not visible because, for me, parents have not emphasized thick cultures like in the countryside too much. However, because I live in Sunda, I often follow the Sundanese tradition...

Based on informant 2's answer above, the informant's place of residence and environment greatly influenced his mother's cultural identity, which has become very Sundanese because she has lived in the Sundanese indigenous environment for a long time. Informant 2 stated that he did not feel confused by their cultural identity.

Based on the findings presented, informants 1 and 2 are confident in their cultural identity because they grew up in a solid Sundanese cultural environment. Their cultural identity is formed through the influence of their living environment and personal experiences that are more tied to Sundanese culture. The environmental factors in which he has lived during this time, where he was born, and where he often spends his time living can lead to the child not experiencing identity confusion.

This condition is similar to informant three, who said:

Dalam menentukan budaya, justru saya tidak bingung karena pada dasarnya saya orang Malaysia, lahir dan besar disana, itu mungkin jawaban yang pas mengapa saya memilih Malaysia sebagai budaya saya. Dan perbedaan dengan Ibu saya hanya sebatas orang tua saya mempunyai budaya yang berbeda dan kewajiban saya harus memahami budaya itu.

In determining the culture, I am not confused because basically, I am a Malaysian, born and raised there, that may be the right answer as to why I chose Malaysia as my culture. Moreover, the difference with my mother is limited to my parents' different cultures.

According to informant 3, the place where he was born and grew up is where he determines his cultural identity. He further stated that he did not experience confusion because he felt that the identity of Malaysian Culture was more suitable for him, even though he still tried to understand and learn the culture brought by his mother, who is a Betawi tribe, especially the language.

Discussions

This study aims to determine ethnic identity confusion in adolescents due to intercultural marriages and what factors underlie this confusion. The results showed that participants experienced confusion about their cultural identity to varying degrees.

Participants in this study confirmed several influential factors, including adaptation, built communication, raised environment, and parenting.

Some respondents experienced identity confusion (2 respondents), and some did not experience confusion (3 respondents). In respondents who did not experience confusion, it was because the respondents had lived long enough in one particular ethnic or cultural environment, so there were not enough opportunities to explore other ethnicities. Based on the findings presented, it is known that informants are confident in their cultural identity because they grew up in a cultural environment. Cultural identity is formed through the influence of the residential environment. Those who live and live in the same neighborhood do not experience identity confusion. Marcia's status refers to identity confusion, or in Phiney's identity theory, it can be said that those who do not experience identity in the respondents of this study are in the status of *Unexamined ethnic Identity*. They do not yet have a clear understanding of the choices that have been made. They do not yet have experience in exploring or testing various options. Mainly because they have lived in a particular dominant cultural environment. This result is in line with previous research, which showed that many teenagers in Indonesia have not yet explored their ethnic identity (Fathurroja et al., 2018). This study also supports previous studies that state that many youth leave this period without identity attainment and just reached the formation of identity occurs during young adulthood (Côté, 2006) In this situation of lack of exploration, parents' different cultural identities have not become a dominant issue in their daily lives when interacting with the surrounding environment.

Studying at a university can be a means of identity exploration. According to Syed & Azmitia (2009), the transition to higher education can serve as an experience for increased awareness that triggers exploration so that the college situation can be a spur for the emergence of awareness about the existence of other identities that have not previously emerged and provide

opportunities for students to move from *unexamined ethnic identity search* based on **Phinney (1990)** ethnic identity status. In Marcia's theory, this stage of ethnic identity search is a moratorium stage. The moratorium status can be an essential time for individuals to explore and test various options before making a choice that suits them. With the exploration that has been carried out adequately, in the future, those in this moratorium stage will be able to move to the next stage, namely, *Achieved Ethnic Identity*.

When a person experiences identity confusion or encounters a new culture, it is necessary to have a unique ability to overcome cultural differences or cultural gaps in a new environment, namely adaptation. Cultural adaptation is the process by which a person learns and understands the rules and customs of a new culture. Individual adaptations are determined by their different motives (**Gudykunst & Kim, 2003**). Everyone will face the task of adjusting to their new environment. Furthermore, they underline that each individual must adapt when encountering or engaging with a new environment and culture. **Moore and Barker (2012)** show that the participants, their research subjects, can adapt to different cultural environments. They can easily interact and live in two or more cultures. In addition, they feel entirely accepted in these different cultural spheres and can combine the various aspects of the culture they have experienced into one whole identity. So that they do not feel confused when identifying with the culture to which they are bound. They can blend and unite diverse cultures into a single unity of their cultural identity.

Factors affecting identity were found. The first is the adaptation factor. Adaptation can help teens manage stress and uncertainty at this stage by providing them with tools and resources to navigate their challenges. For example, exposure to diverse role models and experiences can help teens imagine different roles and choices for themselves in the future, supporting their identity development. Further, adaptation can help adolescents manage the stress and uncertainty of this stage by providing them with tools and resources to navigate the challenges they face. For example, exposure to diverse role models and experiences can help teens imagine different roles and choices for themselves in the future, which can support identity development (**Block, 2011**). The quality of adolescents' home lives and relationships with peers can significantly affect their identity development and ability to adapt to

their challenges. Supportive relationships and a positive family environment can give adolescents the emotional stability and self-esteem they need to develop a strong sense of self (**Regeliene, 2016**).

The second factor is parenting. In this study, parenting styles with their own characteristics confuse informants. This study is in line with previous research, which showed that parenting also plays a role in the development of ethnic identity (**Jerome, 2022**). This confirms the importance of parental socialization to children regarding the ethnicity and culture of the majority and minorities in the process of forming ethnic identity (**Brown & Lesane-Brown, 2006; Hughes et al., 2008; Rivas-Drake et al., 2017**).

The third factor is communication. Communication plays a vital role in identity development. Clear communication depends on successfully matching the discourse identity and social identity that one expects. Miscommunication can occur when participants in a discourse fail to interpret the intentions of others due to cultural differences (**Scollon, 1996**). In intercultural communication, distrust and feelings of insincerity can occur involuntarily, which can be caused by differences in how communicators and communicators convey their intentions. Effective communication can help adolescents navigate identity formation and confusion challenges. Clear communication can support the development of a well-rounded sense of identity by providing youth with tools and resources to understand and express their thoughts and feelings.

Environmental factors are The fourth factor that also plays a role in confusion. These results are similar to previous studies that found that the environment, in this case, the community with which a person interacts, plays a role in the identity formation of Black Americans (**Stanford et al., 2021**). This research shows that communities can provide a sense of belonging and support, which can help individuals navigate the complexities of identity and make career choices that align with their values and aspirations.

Based on this result, identity development is an ongoing process that begins at birth and develops throughout life, influenced by various events. Identity also develops in complex systems ranging from the family context to the influence of society or the environment in which they live.

This research cannot be separated from its limitations. First, there was a limited number of respondents. Second, this study had difficulties measuring cultural confusion objectively. Further

research can be conducted to select more respondents from different ethnic identities and develop an instrument to identify identity confusion. In addition to identity confusion, future research can examine the sense of belonging to one of the cultures because this sense of ownership is expected to help preserve a culture increasingly eroded by global values. Further studies can also be developed to explore the interventions needed to deal with this phenomenon of identity confusion.

Conclusion

The study found that there was variation in identity confusion. Children have different ways of choosing cultural identities that come from the different cultural ethnicities of their parents. Due to the cultural differences of their parents, some children experience identity confusion (*identity confusion*), while others do not. Some identity confusion factors identified were adaptation, parenting and communication, and social-environmental factors.

These findings prove that identity development is a continuous process that begins at birth, continues throughout life, and is influenced by various events. Identity is embedded through a complex system, starting from the individual process by which children adapt to pressure and build their coping strategies, family context, and the influence of the community or social environment in which they live. This study shows that the process of forming identities in children of intercultural marriages in Indonesia is a challenge because children grow up in an environment influenced by different cultures and values from their parents. They must try to understand and adjust to the differences. They are exposed to traditions, languages, customs, and perspectives that are different from each family.

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