

**MARITAL SATISFACTION AND CULTURAL INTEGRATION
OF CROSS-CULTURAL COUPLES:
A CASE STUDY OF INDONESIAN WOMEN MARRIED TO
KOREAN MEN**

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วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต
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พาลิดา แอสปี : ความพึงพอใจในชีวิตสมรสและการบูรณาการทางวัฒนธรรมของคู่แต่งงานข้ามวัฒนธรรม:
กรณีศึกษาผู้หญิงชาวอินโดนีเซียที่แต่งงานกับผู้ชายชาวเกาหลี.อ.ที่ปริกษวิทยานิพนธ์หลัก : วจ.ดร.วิทยา สุจริตอน
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งานวิจัยนี้มีจุดประสงค์เพื่อศึกษาความสัมพันธ์ระหว่างระดับของความพึงพอใจในชีวิตสมรสกับการบูรณาการทางวัฒนธรรมของผู้หญิงชาวอินโดนีเซียที่แต่งงานกับผู้ชายชาวเกาหลีซึ่งในขณะวิจัยนั้นอาศัยอยู่ในเกาหลีใต้ ความพึงพอใจในชีวิตสมรสนั้นวิเคราะห์จากชีวิตสมรสของคู่แต่งงานและหลักเกณฑ์ในการทดสอบการบูรณาการทางวัฒนธรรม 3 ประการ คือ การใช้ภาษาเกาหลีได้อย่างคล่องแคล่ว การขัดเกลาทางสังคม และการปรับตัว

ผลจากการสำรวจพบว่ากลุ่มที่สำรวจมีความหลากหลายในเรื่องถิ่นที่อยู่เดิมในประเทศอินโดนีเซีย โดยส่วนใหญ่อยู่ในช่วงอายุ 30 ปี จบการศึกษาในระดับมัธยมศึกษาตอนปลาย และมีบุตรที่กำลังศึกษาอยู่ในระดับประถม สองในสามของกลุ่มที่สำรวจไม่ได้เป็นแม่บ้านเพียงอย่างเดียวและไม่ได้ติดต่อสามีชาวเกาหลีผ่านทางนายหน้าหาคู่เหมือนกับคู่แต่งงานต่างชาติชาวเอเชียตะวันออกเฉียงใต้อื่นๆ โดยส่วนใหญ่พบกับสามีชาวเกาหลีที่งานพบปะส่วนตัว ในประเทศอินโดนีเซีย ความพึงพอใจในชีวิตสมรสของกลุ่มที่สำรวจที่ประเมินจากชีวิตคู่สมรสนั้นอยู่ในระดับที่สูงเช่นเดียวกับการเข้าไปมีส่วนร่วมในสังคม ที่สังเกตได้จากความสามารถในการสื่อสารภาษาเกาหลี และการขัดเกลาทางสังคม โดยภาพรวมแล้วระดับการบูรณาการทางวัฒนธรรมมีผลสูงขึ้นไปในระดับกลาง

ผลจากการศึกษาในองค์รวมพบว่ากลุ่มที่สำรวจส่วนใหญ่มีความพึงพอใจในชีวิตสมรสและสามารถเข้าร่วมอยู่ในสังคมเกาหลีได้ดี อย่างไรก็ตามระดับของความพึงพอใจในชีวิตสมรสไม่ได้เป็นปัจจัยโดยตรงในการวัดระดับของการบูรณาการ ปัจจัยที่สำคัญที่สุดนั้นมาจากความต้องการที่จะเข้าร่วมอยู่ในสังคมเกาหลีของกลุ่มคนที่ผู้วิจัยสำรวจ ด้วยเหตุนี้จึงพบกลุ่มที่สำรวจที่มีระดับความพึงพอใจในชีวิตสมรสที่สูงแต่ไม่สามารถสื่อสารภาษาเกาหลีได้ดีและมีปฏิสัมพันธ์กับคนเกาหลีน้อย และอีกกลุ่มที่มีระดับความพึงพอใจในชีวิตสมรสต่ำแต่สามารถสื่อสารภาษาเกาหลีได้อย่างคล่องแคล่วและมีเพื่อนชาวเกาหลีหลายคน ความต้องการนี้มาจากอิสรภาพของกลุ่มคนที่ผู้วิจัยสำรวจ ซึ่งเป็นอิสระในการทำสิ่งอื่นๆนอกเหนือจากงานบ้าน และสามารถใช้อิสระได้อย่างเต็มที่ อิสรภาพนี้ได้มาจากสามีชาวเกาหลีที่ไม่จำกัดภรรยาชาวต่างชาติจากการเติมเต็มชีวิตของตนเอง

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This research aimed to study the relationship between level of marital satisfaction and cultural integration of Indonesian women who married to Korean men, who are at the time of research living in South Korea. Marital satisfaction is examined based on couples' conjugal life and three aspects (Korean language fluency, socialization, and living adjustment) are used to examine cultural integration.

Result indicated that, demographically, respondents were varied in their province of origin in Indonesia. Most of them were in their thirties, high school degree holder, and mothers of primary school aged children. Two third of respondents were not merely housewives, none of them met their husband through marriage broker like other marriage migrant from Southeast Asia countries. In fact, most of respondents met their Korean husband in Indonesia through individual meeting. Marital satisfaction of respondents based on their conjugal life is considered high as well as their integration into the society in terms of the ability of speaking Korean and socialization. Overall, the level of integration is up to medium level.

The examination leads to the result that most respondents are satisfied with their marriage and also well-integrate into Korean society. However, level of satisfaction on marriage life is not a direct factor to determine the level of integration. The most important factor actually come from respondents themselves, that is their eager will to integrate into Korean society. This explained why in the study we found respondents with high level satisfaction on her marriage but could not speak Korean well, less interact with Korean people and respondents who are very unsatisfied with her marriage but speak Korean very good, have many Korean friends. The eager will is supported by respondents' independence. They have freedom to do many things besides housework and could utilize that freedom well. This freedom is likely provided by their Korean husbands who do not restrict their foreign wives from self-actualization.

Field of Study : Korean Studies Student's Signature

Academic Year : 2011 Advisor's Signature

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CONTENTS

	Page
ABSTRACT (THAI)	iv
ABSTRACT (ENGLISH)	v
ACKNOWLEDGEMENT	vi
CONTENTS	vii
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER I INTRODUCTION	1
1.1 Rationale	1
1.2 Objectives of the study	3
1.3 Statement of roblem	3
1.4 Scope of study	4
1.5 Significance of the study	5
CHAPTER II REVIEW OF LITERATURE	6
2.1 Introduction to cross-cultural marriage	6
2.2 Cross-cultural marriage in Korea	7
2.3 Marital satisfaction of cross-cultural marriage	8
2.4 Concepts of cross-cultural interaction	10
2.5 Intercultural communication	12
CHAPTER III RESEARCH METHODOLOGY	15
3.1 Collecting data	15
3.2 Conceptual framework	17
3.3 Analytical framework	20

	Page
CHAPTER IV MARITAL SATISFACTION AND CULTURAL INTEGRATION	22
4.1 Characteristics of the respondents	22
4.2 Characteristics of respondents' husband	31
4.3 Review of marital satisfaction in conjugal life	33
4.4 Review of cultural integration	42
4.5 Measurement of marital satisfaction	53
4.6 Measurement of integration level	58
CHAPTER V CONCLUSIONS AND DISCUSSION	65
5.1 Picture of Indonesian women married to Korean men	65
5.2 Discussion	67
REFERENCES	70
APPENDICES	75
Appendix A Data of respondent	76
Appendix B Questionnaire in English	79
Appendix C Questionnaire in Bahasa Indonesia	85
BIOGRAPHY	91

LIST OF TABLES

Table		Page
1	Indicators for measurement of marital satisfaction	20
2	Indicators for measurement of social and cultural integration	21
3	Methods in which respondent has met people	49
4	Mode of transportation most used	50
5	Where to eat the most	51
6	Things that lead to uneasy life	53
7	Measurement based on conjugal life	55
8	Degree of marital satisfaction	57

LIST OF FIGURE

Figure		Page
1	Conceptual framework diagram	17
2	Integration level based on language ability	59
3	Integration level based on socialization	60
4	Integration level based on living adjustment	62
5	Eleven cases of Low Degree of marital satisfaction	63
6	Six cases of high degree of marital satisfaction	64

CHAPTER I

INTRODUCTION

1.1 Rationale

South Korea (hereinafter referred to only as Korea) has recently moved towards becoming a multicultural and multiracial society due to growing foreign trade and investment and rapid globalization. Now, it is easy to see foreigners scattered around Seoul city as well as outside the capital like Gyeonggi-do, Incheon, and South Gyeongsang (Ministry Of Gender Equality & Family Republic of Korea, 2009). With the increasing foreigners from all over the world who mostly come to Korea as workers along with other purposes like travel, study and marriage, Korea is inevitably becoming multi-ethnic society through migration of foreigners into the country.

Arising issue regarding immigration into Korea is the cross-cultural marriages which become more popular among scholars who believe it to be the main factor for Korea to become multiethnic and multiracial society. Cross-cultural marriage (some scholars would use the term cross-border marriage), reached its peak in 2005 with approximately 110,000 couples residing in Korea. However, it is more of Korean men marrying foreign-born brides phenomenon. Significant number of migrant women increased due to intermarriage phenomenon since the early 1990s (Lee, 2007). This is based on statistics which show that marriage with immigrants counts 0,4% of total population in Korea or about 182,000 people and most of them were women (87%) (Dibrary, 2008). This marriage has been only of Chosunjok women (Korean ethnic living in China) at the time of Korea Wind phenomenon¹. However, after 2002,

¹ Korea Wind was a phenomenon where many Chosunjok women came to Korea during the early 1990s. At first, their coming to Korea was only to visit their relatives due to relationship normalization between Korea and China in 1992. Later, those Chosunjok women found economic opportunities and encouraged other people in their villages to come to Korea. Many of them rushed to come to Korea, overstayed and became illegal workers. Then, government issued policies to reduce their influx, by

because of flourishing commercialized international marriage agencies, migrant women coming to Korea for marriage varied in their nationalities (Kim, 2007).

Among the migrant women from Southeast Asia who married Korean men, there is a significant number of women from Vietnam which shared the largest, followed by the Filipinos, Thais, and Indonesians. Although the number is not as many as Vietnamese spouses, Indonesian women are at the fourth place among Southeast Asian countries that contribute to the marriage-based migration in Korea.

Indonesia is the fourth most populous country in the world, consisting of 300 distinct ethnicities, 742 different languages and dialects. Although religious freedom is stipulated in the Indonesian constitution, the government officially recognizes only five religions; Islam, Protestantism, Roman Catholicism, Hinduism and Buddhism. This is addition to the first principle of the official philosophical foundation of the Indonesian state, *belief in one and only God*. Although it is not an Islamic state, Indonesia is the world's most populous Muslim-majority nation, with 86.1% of Indonesians declared Muslim according to the 2000 census, 9% of the population is Christian, 3% are Hindu, and 2% Buddhist or other (Wikipedia, 2010). These facts are much different from Korea known as homogeneous country with one ethnic, Korean.

Indonesian women like other marital migrant women from other countries, likely encountered difficulties in their adjustment into Korean society in general and into their husband's family life, in particular. In social context, migrant women are struggling everyday to establish their social status and stabilize their living conditions (Kim, 2007) either in their Korean husbands' household and outside. Korea is internationally known as a homogeneous country with strong prejudices against inter-ethnic marriages. This strong philosophy which emphasizes pure blood relatedness creating a sense of superiority that was responsible for discrimination, which has been blocking Korea to overcome its transition to multiethnic and multiracial society. Kim (2007) argues that Korean ethnic nationalism based on pure-blood ideology has

limiting the age of those who wants to visit their relatives in 1992 and by stopping issuing tourist visas in 1993 (Lee, 2002)

seriously encroached on the rights of migrant women as well as the migrant workers and biracial people. However, like other foreign spouses, Indonesian migrant women who married Korean men are considered important for Korea as the Korean government relies their hopes on their presence to overcome shortages of manpower, low rate fertility, and creating image of global Korea.

As Indonesian women begin to be part of Korean society through marriage, their marital satisfaction related to their abilities to adjust and the extent of their integration into Korean society is an area of research yet unexplored.

1.2 Objectives of the study

1. To examine the degree of marital satisfaction of Indonesian women in their conjugal life.
2. To measure their level of cross-cultural adjustment into Korean society.
3. To find the relationship between marital satisfaction and level of cross-cultural adjustment.

1.3 Statement of problem

Number of divorced multicultural couples in Korea has increased year by year. According to Divorce Statistics 2009 reported in April 2010, there were 11,692 divorce cases of multicultural couples. This was quite significant rise from 1,744 cases in 2002 (Ministry of Gender Equality & Family, Republic of Korea, 2009). The fact has raised curiosity about level of marital satisfaction of international marriages. Lee (2007) based on her study stated that Korean husbands' marital satisfaction with their conjugal life was higher than their foreign wives. However, that was not the case for foreign spouses. Marital satisfaction of foreign-born wives was lower than their Korean husbands, regardless of nationalities. Thus raises the first question of the study **about the degree of satisfaction of cross-cultural marriage between**

Indonesian women and Korean men with their conjugal life. Whether it is high or low degree of satisfaction; what are the factors contributed to such level?

In the field, migrant women who marry Korean men and their children face difficulties to adapt into the Korean society because of the lack of ability in Korean language. Their Korean husbands are busy working outside the house and rarely interact with their family. Therefore, initial lessons of Korean language that actually can be acquired from home is missing. Because of missing role of Korean husbands in helping their wives to adapt culturally with Korean family and into the society can be something that brings dissatisfaction to marriage. Dissatisfaction with marriage may lead to demotivation of migrant women to integrate into Korean society.

However, Korean government seems to realize the situation and attention have been focused on migrant women since 2005 (Kim, 2007: 103). Multicultural policies and actions promoted by the government help migrant women to adjust their live in Korea and help them to integrate into the society. Although some scholars have argued that whether immigrants should integrate into the host society in today's global world, Korean government on their own view seeing the economic importance of migrant women, continues enhancing their multicultural project with broader goals (Hoskin, 1984). Therefore, the other question that this study aims to answer is: **Does the variable (marital satisfaction) contribute to social and cultural integration of Indonesian migrant women into Korean society? If it does, what are the factors accounting for it? If it doesn't, what are the salient causative factors?** In addition, has the increased involvement of Korean government through its multicultural policies led to increased marital satisfaction and cultural integration?

1.4 Scope of the study

This study may have limitation in time and participants. Therefore, the study will only assess the relationship of marital satisfaction and degree of integration of Indonesian spouses married to Korean men who are at the time of study living in Korea.

1.5 Significance of the study

The significance of this study lies in the fact that Indonesian women, along with other marital migrant women in Korea are starting to be part of the society. Therefore the results of this study will likely provide empirical evidence on marital satisfaction level of Indonesian spouses married to Korean men in Korea. This empirical evidence will help enhance the understanding of their marital satisfaction in conjugal life and its relationship with their patterns of adjustment and adaptation when placed in a new culture. Second is the extent to which Korean society (or culture) determines the degree of adaptation achieved by Indonesian migrant women. This may aid potential Indonesian migrant women to acquire an awareness of Korean culture, thus enabling them to develop a realistic set of expectations. The study will also be a reference for the study of ASEAN migrant women in the future.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction to cross-cultural marriage

Many scholars have conducted research in cross-cultural marriage at different purposes (Han, 2007; Kim, 2007; Kitivipart, 1987; Lee, 2007; Lim, 1997; Song, 2007; Kim, 2007, Chen, 2007). This indicated that the issue regarding cross-cultural marriage has gained a lot of attention in the academic field.

I would use the term of “cross-cultural marriage” which is used by Ladda (2007). It is referred to a type of intermarriage which is at the same time interethnic, interracial, and interreligious. Ladda furthermore describes that this type of marriage is the marriage between spouses of different cultural backgrounds.

The phenomenon of cross-cultural marriage for the last two decades has become prominent issue in Asia because of its unique case and its fast development in type and marriage characters. Until 1980s, marriages between people from different culture background have been the marriages of Asian women to Western men. As in the early 1990s, the situation has changed and cross-cultural marriage mostly formed by couples within Asian countries. The picture of cross-cultural marriage within Asia is that between women from some developing countries in Southeast Asia to men from more developed East Asia countries. Also not to exclude the case with bride from former Soviet Union countries (Song, 2007).

To only focus on bride from Southeast Asia, noted that not all countries in Southeast Asia contributed in the cross-cultural marriage market. The bride mostly came from Vietnam, Philippines, Thailand, and Indonesia, and by using the term of immigration, the four countries function as the sending countries while Japan, Korea, and Taiwan as the receiving countries. China is not categorized as receiving country,

yet as sending country which occupied the largest share in sending brides to each receiving countries.

2.2 Cross-cultural marriage in Korea

Before the flows of ethnic Korean from China (Chosunjok) into Korea, the case of cross-cultural marriages happened in the country of morning calm were mostly marriage between Korean women and foreign men. When the in-flow of Chosunjok was officially permitted in 1992, the profile of cross-cultural marriages changed to between Korean men and foreign women. As Korea become a richer country, this has promoted immigration into Korea by many unemployed foreign workers seeking job. Immigration through marriage in Korea is done largely in four ways; by way of recommendations of acquaintances, through direct meetings, via religious group, and through marriage agencies (Lee, 2007). Marriage-based migration between Korean men and foreign women was started by the Chosunjok. At first Korean government issued the permit to let Chosunjok enter the country to meet their family in Korea, the Chosunjok found a better life opportunity and rather than going back to China, they decided to stay. Among all way to keep their stay in Korea was to marry a Korean.

As Korea become more developed and urban areas were founded, which giving people job opportunity, and along with the improvement of gender equality, many Korean young women went to cities to have job and better education. This has led to higher expectation from Korean women in choosing their marital partner. Less-qualified Korean men who cannot meet the expectation seek for bride from different nationality, such as Vietnamese, Filipino, Thais, and Indonesian. Marriage brokers play significant role in bringing in the foreign brides and inevitably raise the issue of multiculturalism in the homogeneous Korean society.

According to national statistics of Korea on population and housing census 2010, the multi-cultural households amounted to 387.000 households with total

members 939,000 persons (Statistics Korea, 2011). This indicates that multicultural families which is formed from cross-cultural marriage started to have its place in the society. Korean government realizes that the existence of migrant marriage has characterized Korea at the initial stage to become multi-ethnic society. To accommodate those marriage migrant, Korean government established migrant centers located in the provinces which aimed to help multicultural families so they will be able to adapt into Korean society. Migrant centers organized language and cultural classes, and family consultation service. However, the role of migrant centers developed as the need of marriage migrant varies. For example they opened cultural class for children of cross-cultural couples and Korean parents as well, a class where Korean and marriage migrant children discuss Korean culture and culture of country where some mother of those kids coming from.

2.3 Marital satisfaction of cross-cultural marriage.

A study about trends in cross-cultural marriage between Korean men and foreign women was conducted by Lee (2007). Lee noted reasons why Korean men seek wives from abroad. Along with the economic improvement, peoples' level of education also increased, both men and women. This has encouraged more women to put their careers beyond marriage. Therefore, they tended to postponing or avoiding marriage. There were also sex imbalance of birth due to traditional preferences to having son, although this is not true for today's case.

Lee also studied marital satisfaction of Korean men and foreign wives, particularly Chosunjok, Chinese, and Japanese women. According to the result of her study, the rates of satisfaction in their marital life were relatively low and varied for each type of couples. However, rate satisfaction from their Korean husbands was higher than their foreign wives. As for the foreign wives, as Lee mentioned, their conjugal satisfaction did not significantly affected by their age, level of education, and whether the current marriage is her first marriage or not, but rather why and how they marry Korean men.

“Opposed to those who meet their Korean husbands by themselves, those who are introduced to them by private marriage agencies are strongly dissatisfied. And couples meeting through friends or relatives recommendation were significantly more satisfied relative to meeting independently”

Couples with low rate of satisfaction might end their marriage with divorce. Scholars (Kim and Lee, 2007; Chen, 2007; Kim et al 2007) who focused on marriage instability and divorced couples of cross-cultural marriage went to similar conclusion that is there were common factor causing divorce. They emphasizes that age and education background dissimilarity between spouses could lead to marriage dissolution. A positive association between high level of education and low divorce rate has been recognized in the literature.

However, lower dissimilarity of education for couples with foreign wives does not always result in longer marital duration, yet the relationship varies by country of origin of the foreign wife. In addition, greater opportunity and autonomy to meet and select more comparable partner can be factor for longer duration of marriage (Kim and Lee, 2007).

Chen (2007) argued that divorce rates varied according to different degrees of ethnic and cultural ties. The closer the cultural ties of husbands and wives, the lower the divorce rate. If to apply the result in the case of cross-cultural marriage in Korea, the probability of longer duration of marriage would be bigger if Koreans marry Chinese or Japanese, who in many ways shared the same culture value. When couples are not homogeneous, the additional tension requires more marital adjustments and thus may lead to shorter duration of marriage. They noted that average duration of marriage of Korean men to foreign women has become shorter, a pattern of strong negative relationship between age dissimilarity and marital duration, although the relationship varies over time according to the country of origin of the foreign wife. Comparison has been made between marriage with foreign spouses from developing and more developed countries. Furthermore, husband's wives's socio-economic characteristic including income level, employment status, unequal gender relations, and division of labor between spouses also related to marital disruption.

For foreign spouses who hold great dependence to their Korean husbands who guarantee their stay permit in Korea have to think carefully before asking divorce. Because only when they can present their husband's citizen identity card at the immigration office they can have longer permanent residential permit. This procedural reality affect how these couple decide to divorce, separate or remain in marriage need to be taken into account. As Kim and Lee (2007) offered the reason behind the delayed divorce, "When marriage migrants face high risk of deportation, the intolerance and conflicts between the two spouses may not necessarily result in marital breakup immediately. Regardless of gender and country of origin of the foreign spouse, the existence of children has a strong restraining effect on family dissolution.."

Once again according to Kim and Lee, that "there exists a wide difference in the socio-demographic characteristics of couples as well as in the nature of marriage according to the gender and country of origin of the foreign spouse. The stereotype of cross-cultural marriage facilitated by marriage squeeze can mainly be applied to marriage between Korean husbands and foreign wives from China, Southeast Asian countries and the CIS (Commonwealth of Independent States) of the old Soviet Union. On the other hand, marriage between Korean men and foreign women from more developed countries as well as marriage between Korean women and foreign men are facilitated mainly by globalization, value transformation, expanded labor movement across borders, and improved status of women."

2.4 Concepts of cross-cultural interactions

Bochner (1982) has noted that there are four major categories as responses from measured theoretical orientations of contact research; attitudes, social perceptions, attributions, and behavioural indices.

Attitudes were measured by using Bogardus' Social Distance Scale, of expecting answer from asked subjects whether they would be willing to admit members of a particular different group for closer relationship. Attitude somehow

links to individuals' perceptions. This is how people make stereotype of other, creating image which persons or groups have for each other. This stereotyping attitude develops into variations, autostereotypes and heterostereotypes. However, it is much influenced by one's attributions in explaining inferences that have been made about another person behavior after interaction with that person. Bochner states, "actors see their own behaviors as primarily determined by the situation they find themselves in; whereas observers will attribute the same behavior to the actors's dispositional characteristic." It describes that act taken by actor may evoke different attitudes according to who make the attribution.

Another method to study cross-cultural interaction is looking at one's behavioral indices. As Bochner noted from Gaertner (1973), Liska (1974), and Wicker (1969), that "people do not always do what they had intended doing, nor are their actions always consistent with their stated values and belief." This notion helps in explaining how integration into new and different circumstance. To emphasize, an example of efforts taken by foreigners who married to Korean men in learning Korean language is taken. In fact, there are spouses that at first believe can attain a good level of Korean language just by learning from their partner. However, it happened to be unsuccessful because the one who is teaching eventually become impatient as they were not meant to be a language teacher for a grown-up student. Later, the student will be suggested to take language class. The example also explain Bochner's argument concerning successful integration that can be attained when someone went through great many experiences conducted in natural settings. In the context of integration based on language, marriage based migrants in Korea will have high possibility to be integrated into Korean society when they happened learning Korean language through language class. By joining language class, the chance of meeting different people with whom they will share feelings, thoughts, stories becomes bigger and gives them abundant and valuable information for enhancing the integration level rather than learning from spouse and conducting class in home.

Kim Harris. H, et all (2007) mentioned the importance of raising access to social capital. The term of social capital was described by taking definitions from

three scholar (Wellman, 1983; Campbell, Marsden, & Hurlbert, 1986; Coleman, 1988; Lin, 2001). Social capital is defined as ‘*something similar to personal network, inheres in the relational context, can be drawn for purposes of individual actions, provides significant opportunities and constraints, it carries values which effects the access of people and institutions to such resources as information, wealth, and power.*’ In the case of people who are living in foreign country, greater access to social capital means a path to higher level of integration because those people are receiving information, no matter the information is useful or not, it provides at least understanding about the society they are living in.

The study provides four factors that contribute in raising and expanding access to social capital of foreign wives in Korea, (1) ties to family members already living in Korea give benefit to one’s path to easier access to social capital, which is usually true that a member of a family would put their priority in helping other member of the family. The ties open the path wider for those who have it, (2) active participation in certain kinds of voluntary organizations significantly raise one’s access to social capital as the chance of meeting people let one’s personal network expanded, (3) weaker contacts provide better social capital by functioning as redundant. The weak connections offer greater advantages, and (4) great deal of mutual trust and reciprocal obligation. It is especially necessary for foreign wives to utilize the trust develop between foreign wives and different group of people, such with their Korean husbands and his family, friends, colleagues, etc.

2.5 Intercultural communication

In Jandt’s *An Introduction to Intercultural Communication* (2010), it emphasizes the important of intercultural communication skill learning: “Culture cannot be known without a study of communication, and communication can only be understood with an understanding of the culture it supports.” In short, the author sees communication as an element of culture. Language can be positively or negatively used by people which bring affect to cultural adjustment of foreigner.

In specific chapter, the author has explored the barriers to intercultural communication such as anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice. Anxiety refers to feeling anxious because of not knowing what someone is expected to do. If someone assumes similarity between culture, he can be caught unaware of important differences. This happens when one has no information about the new culture and assume that there are no differences, behave as one would in his home culture. However, on the other side, if one assuming difference instead of similarity, this can lead to one not recognizing important things that cultures share in common (Jandt, 2010: 81-83).

What mostly might happen in a country with lots of immigrants is likely to be the act of ethnocentrism, meaning “negatively judging aspect of another culture by the standard of one’s own culture. Stereotypes and prejudice both refer to making judgment about individuals based on membership of group (Jandt, 2010: 86).

In addition to emphasize factor involving intercultural communication is the dimensions of culture. The author examined Geert Hofstede’s four dimension (Hofstede, 1980, 1983, 1984, 1991, 1997, 2001 in Jandt, 2010): individualism versus collectivism, masculinity versus femininity, power distance, and uncertainty avoidance. With Bond (1984) in Jandt (2010), Hofstede found long-term orientation and short-term orientation to life from Confucian dynamism as the fifth dimension. All dimensions were used to examine how culture is defined, how people define themselves and their relationship with others, how values are utilize, how inequalities vary in culture, and how people happen to feel threatened by uncertain situation (Jandt, 2010: 163-179)

Summary

In all of the literatures reviewed above, authors have given some ways how to study migrant women. Lee (2007) made general conclusions concerning marital satisfaction of Asian migrant women living in Korea. Although the study was

conducted particularly in the case of Vietnamese and Japanese women, indicators she used may apply to other Asian migrant women.

Jandt (2010) has emphasized the important of communication in cross-cultural contact to relieve intercultural distress for people living abroad. To overcome intercultural barriers is to have ability in host country language. However, depending only on language might be useless without understanding the culture of the host country. It is paramount to successfully living in a new society.

Besides academic literature, there is substantial non-academic literature available, such as immigrant oriented website include articles written by people who work for migrant women and multicultural families. These types of first-hand accounts are useful to the current study due to their abilities to describe the personal side of migrant women.

CHAPTER III

RESEARCH METHODOLOGY

A quantitative and qualitative research approaches will be utilized in the study. It is used effectively as means of examining the extent of degree or level of social event, here referred to marital satisfaction and level of cultural integration. This chapter explains how the study was conducted.

3.1 Collecting data

3.1.1 Documentary research

The first part of this research is the documentary research which will deal with consultation of primary and secondary sources. Primary sources are law, regulation or guideline of the Korean government, reports published by government's multicultural support centers and non-profit organization with focus on multicultural families issues. Secondary sources would be the basic understanding of available and applicable literatures including previous researches, books, journal, and websites related to multiculturalism issues, marriage migrant women, multicultural family, and cross-cultural marriage. Understanding of related literatures is presented in the literature review.

3.1.2 Fieldwork research

The second part of this research, an exploration of marital satisfaction and their degree of cultural adjustment, was the result of fieldwork research conducted in Korea between 5 April and 1 June 2011. Nine cities were visited during that period, Seoul, Ansan, Ulsan, Incheon, Yongin, Cheonan, Daegu, Daejeon, and Busan. Its purpose is to understand the relationship between marital satisfaction and cultural

adjustment, and factors affecting the relationship. The sample for this study are the Indonesian women living in Korea who married to Korean men.

As for data collection techniques, questionnaire and in-depth interviews have been used in order to examine the level of satisfaction and adjustment. Because this thesis follows a qualitative approach, the number of respondents is not fixed. Nevertheless, thirty respondents were selected through snowball technique. Questionnaire was offered to forty women, only thirty among them completed the questionnaire. Among thirty respondents, ten of them were selected to have guided interview with investigator. Questionnaire was used to collect basic information of respondents' current situation. Individual interview was conducted instead of organizing focus group discussion. It was because very difficult to gather respondents as they were busy with many jobs or children related activities.

In choosing respondents, I met three Indonesian in advance through social network site. Once we met each other in Seoul, two of them introduced me to other Indonesian women by giving their phone number, email address, or their personal social network site. To fill in the questionnaire, I offered two ways, by direct meeting or sending it through email and let them send it back to me after fill in their answer. I met directly with the respondents in Seoul, Ansan, Cheonan, Daejeon, Daegu, and Busan. Questionnaires were emailed to respondents in Incheon, Ulsan, and Yongin and had online interview with me. Reasons of ten respondents who unwilling to participate in the research besides because of they were busy with infant children, or some of them were not permitted to participate by their husband.

3.1.3 Participant in the study

Participant in this study is Indonesian woman who married Korean men living in Korea. Some specific is to narrowed down:

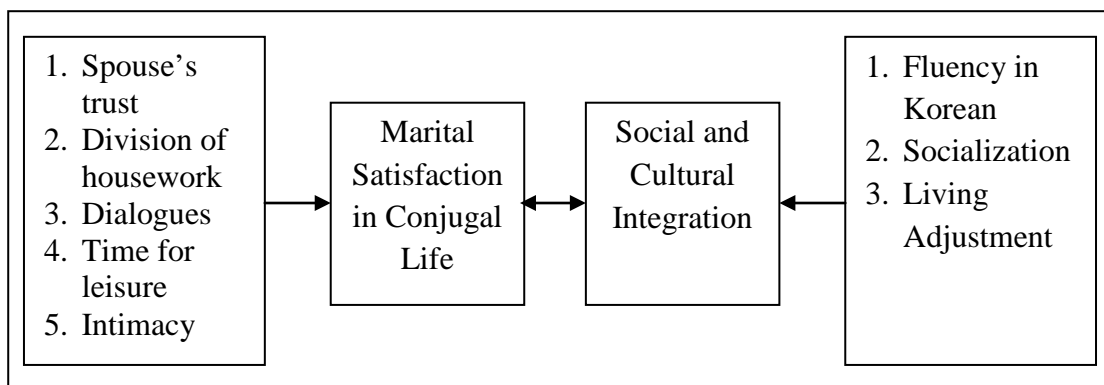
1. A woman who has spent most of her life in any region of Indonesia.
2. A woman who has lived in Korea for a minimum of six month.

I have conducted in-dept interview by two ways. First was through direct meeting. Tape recording permission was required from respondents in advance. Second was through online chatting. Respondents who live far from Seoul but could not have direct meeting with me during the day were willing to participate in the research through online chatting at night.

3.2 Conceptual framework

This study will assess the levels of marital satisfaction of Indonesian spouses living in Korea. It will also examine the degree of their integration into the host society. After that, author will assess the data whether marital satisfaction contributed positively or negatively to the level of integration of Indonesian women. The assessment of marital satisfaction will be based on the couples conjugal life experiences. It will examine indicators that have been used by Lee (2007) in examining marital satisfaction between Korean men and migrant women, especially Japanese and Vietnamese women. The indicators are spouse's trust, division of housework, spending habits, dialogues, time for leisure, and intimacy between husband and wife. Integration level will be examined through Korean language fluency, socialization and living adjustment.

Figure. 1 Conceptual Framework Diagram



3.2.1 Korean language fluency

The ability of Korean language is not essential for foreigners who live in modern city like Seoul. Most of Korean nationals living in the city have some understanding of the English language. Except the elder, many of the younger generation are nearly fluent. Fluent Korean language might not be necessary for Indonesian women who live and work in Seoul. However, not all Indonesian migrant women live and work in Seoul. However, not all Indonesian women live in Seoul, even those who live in Seoul might be not very good in English either. We may find Indonesians in other cities like Ansan, Incheon, Daejeon, Daegu, and Busan. They do not always encounter students, white-collar workers, and government officials who might be able to speak English. Yet, contact with their parents-in-law, sisters and brothers-in-law, neighbors, people at the market who cannot or do not want to speak English was inevitable. At the worst level, both Koreans and Indonesian migrant women only speak and understand their own languages, regardless of their living place and education attainment. As Jandt (2010) emphasizes that communication helps to understand the culture which supports the communication itself. Therefore, in order to integrate into the society, adequate knowledge of Korean language remains important. As the philosophy of homogeneous society remain strong in Korea, effort to learn Korean language will gain valuable insight into the host culture (Barret, 2004). Knowledge of the host country language represents migrant women's will to become part of the society.

This study will examine the Korean language ability of Indonesian spouses living in Korea. Their language ability will be measured by the following indicators: Korean language skill; the language used at home and outside home; and pre and post arrival language studies.

3.2.2 Socialization

Arnett points out (1995: 618): “socialization is the process by which people acquire the behaviors and beliefs of the social work—that is , the culture—in which

they live in.” This process leads us to differentiate between what is acceptable and what is not. In the process of socialization, individuals acquire knowledge, skills, and character traits that let them to participate as effective members of groups and society (Brim, 1966 in Berns, 2004).

The process of socialization of Indonesian spouses must become more concrete in order to integrate into Korean society. The process will help them reduce or eliminate cultural misconception and then, at the same time gain cultural understanding between two different cultures. According to Osland (1996: 141) in Barret (2004: 5), successful integration of foreigner comprises eight indicators: “(1) cultural certainty, (2) unquestioned acceptance of basic assumptions, (3) personal frames of reference, (4) the unexamined life, (5) accustomed role and status, (6) knowledge of social reinforcement, (7) accustomed habits and activities, and (8) known routines.”

The socialization ability of Indonesian migrant women living in Korea will be examined in this study. Changes in the socialization process will be measured by following factors: previous experience abroad, pre and post arrival cultural studies, long-term plans of residency, increased cultural awareness, comfort level with Korean people, and knowledge/understanding of Korean social, political development.

3.2.2 Living adjustment

According to Barret (2004): “cultural adjustment is the process in which one’s behavior is altered to accommodate a different understanding of socialization.” In the initial stage of cultural adjustment, culture shock is common phenomenon happened to most individuals who choose to live in a society other than their own.

How well Indonesian migrant women living in Korea adjust to their newfound culture is going to be examined in this study, too. The cultural adjustment of Indonesian migrant women who live in Korea will be measured by the following indicators: stage of culture shock (Jandt, 2010), with whom they socialize; where and

with whom they live perceived changes in their cultural orientations; and the ‘Korean-ness’ of their current lifestyle.

To measure the level of cultural integration, I will use the three measurement categories above which used before by a scholar who studied cultural integration of westerners who live and work in Thailand.

3.3 Analytical framework

Table 1. Indicators for Measurement of Marital Satisfaction in Conjugal Life

Category	Indicators
Spouse’s trust	<ul style="list-style-type: none"> ▪ Low ▪ Medium ▪ High
Division of housework	<ul style="list-style-type: none"> ▪ Wife work only ▪ Little help from husband
Dialogues	<ul style="list-style-type: none"> ▪ 30 minutes ▪ 1 hour ▪ 2 hours ▪ More than 2 hours
Time together per day	<ul style="list-style-type: none"> ▪ Once a week ▪ Once in two weeks ▪ Once a month
Intimacy between husband and wife.	Expression of feelings

Table 2. Indicators for Measurement of Social and Cultural Integration

Category	Indicators
Fluency in Korean Language	<ul style="list-style-type: none"> ▪ Knowledge of Korean ▪ Language used at home ▪ Language used outside home ▪ Pre-arrival language studies ▪ Post-arrival language studies
Socialization	<ul style="list-style-type: none"> ▪ Previous experience abroad ▪ Pre-arrival cultural studies ▪ Post-arrival cultural studies ▪ Long term plans of residency ▪ Ease with Korean people
Living Adjustment	<ul style="list-style-type: none"> ▪ With whom the respondent socialize ▪ Where respondent eat ▪ What type of food respondent eats ▪ Form of transport used ▪ Cultural change of respondent ▪ Stage of culture shock ▪ Current lifestyle

CHAPTER IV

MARITAL SATISFACTION AND CULTURAL INTEGRATION

This chapter presents the findings of the study from the fieldwork research. I will first provide the demography information of respondents and their husband. Measurement of degree of marital satisfaction and level of cultural integration will be discussed after that.

4.1 Characteristics of the respondents

This section is designed to identify the Indonesian women characteristics. The importance of this identification is to provide an understanding of the women's motivation for marrying a Korean and lived in Korea, as well as the factors that may affect their experience living in a completely different culture, such as children and marriage characteristics.

4.1.1 Age

Age can be used to determine various factors. Woman who marries a foreigner and live in her husband's country will need multiple efforts to adjust both in marriage life (either as a wife or as a new member of husband's family) and husband's culture. Women who got married for the first time to a foreigner in their 20s, might have different degree of efforts to overcome obstacles in adjustment into husband's culture or we may say a new culture and integrate into it than their counterparts in their 30s and 40s. Younger women might be more excited attending foreign language class (husband's native language) and willing to quickly learned the language than much older women. Much older women likely to avoid something that push them to study, whatever it is. As foreigner who intends to have long term residency, language is an important factor so a foreigner can access information and social service which might

be beneficial for them. Therefore, foreigners who are going to stay in Korea (where English is not recognized by most of the people in the country) have to overcome the language barrier. If language barrier become serious problem in their life, it may affect their socialization and adjustment into the new culture. Furthermore, younger women might be more curious about living in a foreign country and interested in trying something new. Especially it is the case in more advanced country where public facilities advanced and there are lots of interesting things to enjoy.

In this survey, the youngest respondent is 30 years old and the oldest is 51 years old. The average age of respondents was 36 years old. The results show that 80% of the women who completed the questionnaire were in their thirties, 76% among them have been maintained the marriage for 5-10 years. This fact implied that most for respondents got married when they were no less than 25 years old. Therefore, during their early years living in Korea, those women they might have the excitement of living abroad and had the will to experience something new (i.e learn the language, join cultural activities, attend children's school activities which involved parents).

4.1.2 Religion

Indonesia is a country in which its people have to present the religion in their identity card. Although the country prefers certain religions, its people regard their believes as a way of life. As most of Korean people do not see religion as important part of life, that thought may be bothersome for Indonesian women, especially for those who consider themselves as Moslem. A Moslem is strictly not allowed to eat pork and drink any amount of alcohol. While drinking alcohol is something that culturally cannot be excluded in a Korean's life, moslem women seems in a position to choose which one is more important, to be religious person or to be more Korean.

53.3% of the respondents are Moslems where as Protestants was at the second place with 36.7%. The rest are Catholics and Buddhists (10%). None of these women show no religious orientation and never change their religion. Buddhist respondents rarely go to temple and do not see temple as place for meeting friend. Those who

were Christians regularly go to the church. There are respondents who go to a church which is in certain time visited only by Indonesian people and some of them go to Korean church. Two respondents go to church twice every week in the same day, attended by different group of people (one is attended by Indonesian, the other by Korean). Most of moslem respondents never had religious activities, especially those who live in Seoul. However, nowadays *musholla* (a term for small mosque) can be found in cities and areas where have many Muslims, such as in Gwangju, Jeonju, Daegu, Anyang, Busan. Activities in Musholla or mosque usually are organized by the migrant worker or international students from Indonesia. Three respondents in Busan sometimes participate in activities organized by them.

4.1.3 Marital status

Marital status is discussed to see whether Indonesian wives are satisfied with their marriage and willing to maintain their marriage for years. Most of respondents (96%) are living together with their husband. One respondent lives with her children but separated from her husband without divorced. The latter were asked about what happened to her marriage and whether she wanted to divorce her Korean husband. Oral abuse was the main reason for their separation but she refused to divorce for two reasons (1) she still loves her husband that she thinks someday they will be together again, so both sides are having a break time to think about what will be the future of their marriage; (2) children's future education. The mother is now a Korean national and has job to do with not so much monthly salary, she is able to raise her primary school age's children. However, when her children reach their college age, she thought that it would be very difficult to live without support from husband.

4.1.4 Highest level of education completed

Half of respondents (56.7%) have been educated at university level and 43.3% of respondents finished their high school. Among all respondents, 23.3% of them have higher level of education completed than their husband. The cases are varied, for

example, I found couples with bachelor degree married to Korean men who just educated in the high school level. Other cases are between Indonesian women holding diploma degree with husband who not even have high school graduation certificate. Respondent who gained master degree is married to a Korean man with the same level of highest education completed. Nevertheless, most of respondents (76.6%) have lower or the same level of education with their Korean husbands.

4.1.5 Number of year living in Korea

63% of respondents have lived in Korea between 5-10 years, while about 20% of them have lived in the country for more than 10 years. Most of respondents staying in the house owned by their husband since the first year of marriage and only 10% among all that live with one or both of their parent-in-law. Those who live with either father-in-law or mother-in-law, we can assumed that the respondents's husbands might be the eldest son in his family. Korean culture holds the tradition that the eldest son in the family inherited and remain staying in the family house and perform the ancestor ritual. These days, not so many Korean still want to live in their parent's house after marriage. Korean parents tend to follow their eldest sons after his marriage instead of forcing him not to leave the parents owned house and while at the same time maintain the tradition and keep the pride of living together with the eldest son.

There are three categories of duration of living. First is that the year of living in Korea is as long as their marriage age (discussed in the next subchapter). In this case, respondent met her Korean husband in Indonesia and then immediately went to Korea. Therefore, Indonesian women who are in this category came to Korea because of marriage. Those who are in the second category have lived in Korea less longer than their marriage age. This is because after the couples met and got married in Indonesia, the husbands continued their work in Indonesia until they reached a certain conditions, such as being transferred back to office in Korea (for company employee) or faced bankruptcy (for those who were doing bussiness). The last category is for those who have lived in Korea longer than their marriage age. Respondents in this

category are originally came to Korea as a worker and met their husband 2 or 3 years later.

4.1.6 Marriage age

Most of respondents (73%) have maintained their marriage between 5-10 years. The shortest marriage age is 1 year with husband and wife's age are 43 and 37, respectively. The longest age is between 53 years old husband and 51 years old wife, who have maintained their life as a couple for 16 years. Couple who separated without divorce has kept their status as husband and wife living together for 13 years but just separated a year before.

Even all cases examined in this study are marriage-based migration of Indonesia women, but not all women migrated immediately to Korea after their marriage. This especially applied to women who met their Korean husbands in Indonesia. Business and work were the only reason for the Korean husband who went to Indonesia and lived there for many years (between 2-9 years). Couples who met each other in Indonesia, got married in wife's country and held marriage certificate issued by office of religious affairs in Indonesia.

4.1.7 Reason for coming to Korea

More than half of respondents (63.3%) have lived in Korea between 5-10 years. 23.4% of them have lived for more than 10 years. There are 3 reasons for respondents coming to Korea. 70% of respondents came to Korea to live with their husband after married in Indonesia, 26.7% of them came for work and later met their husband at workplace, and respondent came for study.

73.3% of respondents met their husband for the first time through personal interaction at workplace or religious association, while the other respondents met by being introduced by their acquaintances. All respondents had spent some times as a dating couple before decided to get married. Respondents who met their husband in

Indonesia had longer period of dating than those who met husband in Korea. Respondents at least spent six months dating with their Korean husband before marriage. While those who met their husband in Korea got married after 2-3 months of trying to understand each other.

80% of marriages were their first marriage for both husband and wife. The other 20% of marriages were either first marriage only for husband or wife, or were not their first marriage for both for husband and wife.

4.1.8 Way of knowing each other

Individual meeting with their Korean husband for the first time the was most case among all. More than half (67%) of Korean husbands met their wives in Indonesia during their work for Korean company or for business purpose. Interviewed respondents reported as already discussed above that they spent several month to years dating with their Korean husband before marriage. For example, a respondent from Busan met her husband at the factory where she worked and spent one year for understanding each other (her husband tried to get close to her for 6 months, and became couple for another 6 months).

There is couple that got to know each other through internet. It was through a social network website when they accidently connected because of simple reason, the wife was looking for her Korean friend whom she met long time ago. Another case is that the husband who worked as ship crew dialed the wrong number which was the wife's phone number. The wife shared the story why then her husband kept in contact with her for seven years. Friendly approach and lovely voice were the reason why her husbands later decided to marry her.

Meeting husbands through a friend and family was based on the friend and family's preference. Instead of saying it as a offer from friend or a request from family, it was recommendation from them, which means either friend or family already have basic information about the future Korean husband. None of respondent resported that they were introduced to their Korean husband through marriage broker.

Except those who experienced working in a Korean company, the rest knew nothing about Korea before meeting their husband. Although those who have experience working in Korean company, but they knew little about Korean culture and society. They could only stereotyped Koreans through work experience in Indonesia.

4.1.9 Children

Although this research did not consider the characteristic of respondent by the existence of children, it is of importance. This importance lies on the evidence of their willingness to integrate themselves into Korean society for the sake of their children.

Primary school age is the most common age of children of cross-cultural marriage in Korea (Seol, 2006). This also applies to Indonesian – Korean couples. Among all children in this study, 55.8% are primary school students. Less than half of them (37.2%) are below 6 year old children. Couples without kids are couple who got married in their 40s, either for both husbands and wives or just the husbands.

Children of Indonesian women and Korean men cross-cultural marriage are living together with their parents. As for the case of separated couple and a couple that the husband goes abroad very often for work reason, children are staying with their mother. Only children from the latter couple go to international school, aimed to let their children have better environment in learning English, as the rest of them go to Korean school.

There are no reports from respondents that their children are having difficulties in their socialization and making friends, neither in their study. All respondents with children said that their children do good in their study. These children, just like most of children in Korea, go to private education after their morning school, such as math, English, and music classes and their mother is the one who will responsible for sending them to those classes.

4.1.10 Profession

Almost half of respondents (56.7%) have job and got busy because of it. All parttimers work at restaurants either Korean or Chinese restaurants and all freelancer are teachers at private nursing houses teaching Indonesian culture. As for company employee, the respondents work at one of three biggest Korea's Sellular operator company, SK Telecom. Respondents who run business are busy managing their Indonesian restaurant and 50% among them run the business together with their Korean husband. Those who work at an institution established by the local government are officers at migrant center, responsible for setting a better understanding between Indonesian factory worker with the owner. Respondent who is a college student goes to campus every day during weekday and let her brother-in-law take care the children.

Housewives with infant spent all her day at home while those with school-aged children usually have other activities, such as attending Korean language and Culture class or regularly meeting with other international marriage of Indonesian wives during children's school hours.

4.1.11 Household monthly income

Household's monthly income of cross-cultural marriage in this study I found it varied between each respondent. However, we may divide them into two kinds of household, therefore can determine the condition of the household itself based on the income.

Household income is defined as the combined gross income of all the members of a household who are 15 years old and older. Individuals do not have to be related in any ways to be considered the member of the household. In other words, household income is the combined income of all members of a household who jointly apply for credit (Investopedia, 2011).

In terms of household income, families in Korea have somehow divided into two; single income families and double income families. Single income families are those which is usually the heads of the family (for most cases, it is the fathers), as the resource of income. Double income family is defined as the combined income of two or more members in the family. As we see more and more nuclear families are formed and the number of extended families decreased, the definition of double income families has narrowed to the combined income of husband and wife.

Among Indonesian women and Korean men couples in this study, 60% of them are considered as double income families, and the rest number are single income families with husbands as the resource of household income. Exceptional case is the respondent who stays together with her two kids but live separately from her husband. I may put this couple in the group of double income families because the father still providing basic expenses for his children, such as private education expenses. As the mother uses her salary as worker in a restaurant for daily meals.

Among families which categorized as double income families, 33% of them earned less than other double income families in Korea on average (the average amount is 3.8 million won or about US\$3500 per month) and 11% of them earned less than 1.5 million won or US\$1379 per month (Statistics Korea, 2011). It is possible that among the households that earned less than 1.5 million won, there are households that earned less than the national minimum wage (904200 won or US\$831 per month). In the group of single income families, the majority of households earned less than other Korean single income families on average (2.9 million won or US\$2665 per month) and 16% of them earned less than 1.5 million won per month (Chosun Ilbo, 1 May 2006).

Regarding who will be responsible in managing the money, this study shows similar result from a joint survey on Korean households by the Chosun Ilbo and public opinion I. According to they survey result, wives have the control on their household's living expenses (Chosun Ilbo, 6 June 2011). In fact, this is also applied to households formed by Indonesian women and Korean men in this study. 67% of respondents said that their husband gives all of his salary and let them manage how it

will be used. 24% of them said that they share the responsibility with their husband, and a mere 9% said their husband does it.

4.1.12 Nationality

90% of respondents keep their Indonesian nationality, half of women in this group hold F-2² visa and the rest are holding F-5³ visa. There are several reasons that make them unwilling to be Korean national; business, parent's request, thought that some day they will Korean and live in Indonesia for long time, and it is just because they do not want to let it go. Those who chose to be Korean national were at the request of their husband or because of that by being a Korean, they are given priority to access all public services.

4.2 Characteristics of respondents' husband

4.2.1 Age

The information of husband's age together with marriage age are used to get a picture of which age the Korean husband got married and to determine the age gap between husband and wife. In this survey, the youngest is being 33 years old and the

² F-2 visa is a spousal visa for those who married to a Korean. It is also a residency visa. With F-2 visa, foreign spouses are able to work where they want, when they want without being tied into a company because they sponsor their visa. The F-2 visa in Korea allows them to hold multiple jobs. However, F-2 visa holders are required to extend their visa upon expiration. They also need to apply for a re-entry permit at the local immigration office if they plan to leave Korea for travel or emergency.

³ F-5 visa is more privileged visa and only F-2 visa holders who have lived in Korea for at least 2 years can apply this visa. There are several benefits for F-5 visa holders. (1) There is no need to extend period of stay, (2) The persons will not be required to apply for re-entry permit if they will return to Korea within a year after departure. If they plan to stay out of Korea for more than a year, they have to apply for a re-entry permit. (3) They are permitted to vote in the local government elections is another benefit only after 3 years of possessing the f-5 visa. (4) There is no need to renounce their original nationality and (5) foreign spouse will be able to maintain their F-5 visa status even if they divorced from their Korean husband/wife.

oldest is being 59 years old. 30% are in their 30s, 53.3% in their 40s, and 16.7% are in their 50s.

The age gap between husband and wife are varied and here they are divided into three categories; less than 5 years (30%), between 5-10 years (56.7%), and more than 10 years (13.3%).

4.2.2 Religion

40.7% Korean husbands in this research are Christians. There are about 43% of them reported to be Moslems. Only those who married to Indonesian moslem women who changed their religious view and most of them were originally did not have religious preference. Among 53.3% of Korean husbands who married to Moslem women, 81% of them became Moslem as requirement to marriage and other 19% of husbands kept the faith being Buddhist or no religious preference.

4.2.3 Marital status

90% of them are in their first marriage. Only 30% of husbands got married before 30 years old while the rest were married in their late 30s or 40s. Among those who married late, 12.5 % of them are in their second marriage. 16.7% of Korean husbands got married in their 40s and more than half of them (80%) are in their first marriage.

4.2.4 Highest level of education completed

Half of respondents' Korean husbands were educated at the university level and other 50% only finished their education up to the level of highschool. In terms of 50% of Korean husbands in this research have the same level of highest education with the wives, 23.3% have lower level of education than their wives, and 26.7% have higher level than spouses.

4.2.5 Profession

Only 14% of the husbands possess a job with regular monthly salary (work as company employees, factory worker, and government official). Those who owned Indonesian restaurant work and earn their income by working together at the restaurant with their wife.

4.3 Review of marital satisfaction in conjugal life

This subchapter will discuss the level of respondents' marital satisfaction in their conjugal life. The measured indicators as already mentioned in chapter 3 are spouse's trust, division of housework, dialogues between spouses, time spent together, and intimacy.

After examining the level of marital satisfaction, I will examine the degree of respondents' cultural adjustment in terms of Korean language fluency, socialization, and general attitudes which indicate the adjustment level, whether is high or low

4.3.1 Spouse's trust

Level of wives' trust in their husband is measured through five aspects. Respondents were asked about their attitudes regarding lies and management of household expenses. 56.7% of respondents believed that their husband ever lied to them in order to keep marriage life peaceful and the rest 43.3% believed that their husband never told lies. A fair result also shown from respondents' answer when they were asked what will they do if husbands tell lies. Half of respondents would respond positively by confirming it directly to husband without showing their anger or just keep quiet and never mention it further. Some respondents said that they will be very angry but will not mention it again if everything is well solved and some other said that their attitude towards husband who told lies depended on the lie itself. They will say nothing about it if the lies do not seriously affect the family life. Less emotional

attitude perhaps is respondents' most common attitude towards husband's lies because surprisingly more than half of them (60%) ever lied to their husband.

"I once felt suspicious when my husband did not drive his car for some time. He did not answer when I asked why he did not use his car, so I did not ask further. One day two policemen came to our house asked my husband to pay 3.5 million won of fine for driving while he was drunk. What he was trying to hide from me was his foolishness that we have to pay too much money because of alcohol." (housewife 1)

"You know, sometimes people do not like when someone else uses direct approach confirming their wrongness. I think my husband is that kind of person. So, I used to send him message or write a letter, to let him have more time to think and tell the truth." (teacher)

Other way to measure spouse's trust is by examining the attitudes in trusting household income. 67% respondents thought that their husband gave all of his salary to wife and let them manage how would they use the money. This indicates that Korean husbands still see that all household matters (not to exclude children's education) are in their wives's responsibility and in order to let their wife manages all matters well, Korean husbands gave all their salary instead of sharing the role. It also implied that Korean husbands do put their trust on their foreign wives.

"He gives all his salary to me and I am the one who is responsible for managing the household expenses. He will never know and will never ask how and where I spend the money." (housewife 1)

Some respondents do not keep all her husband's salary.

"My husband gives money to me for daily meals, bill payment, and for my personal needs. He keeps some money for the expenses of our children's education and insurance." (housewife 2).

"My husband never told how much he earns. He only gives me 100.000 won every month. Of course it is not enough. For private needs, I use my own money from doing part-time job. And I use to buy 'banchan'(Korean side dishes) to save money.

Both my husband and me used to eat outside separately for lunch and dinner (he eats at the store and I eat at work place). My husband always comes home very late and already had dinner. For breakfast, we usually have breads and milk. So I don't cook that much. Sometimes, very sometimes he gives me some money to buy my personal needs.” (part-time restaurant waitresses)

80% of respondents believed that their husband went to work for the sake of the family, especially to provide best education that their children can get. Therefore, as the respondents said that they always know where their husband went to and why they come home late, they would not matter if most of his time was spent outside the home.

4.3.2 Division of housework

As hiring a helper or a babysitter to do housework and take care children is almost impossible for most cross-culture marriage, division of housework is considerably important. To put all housework matters on the responsibility of wives seems to burden most of the respondents (70%). 86.7% of respondents were helped by their husband in doing housework, but only 23.3% of them thought they were really sharing housework with husband. However, respondents considered the help from husband as husband's good intention because husbands did it on his will. Kind of houseworks that mostly helped by husband are house cleaning, shopping, cooking, and clothes washing.

Respondents with children, more or less were being helped by their husband in doing housework and those who have no children, as we might able to predict it, they do less housework.

“My husband and I, both of us are busy enough with our work. Sometimes my husband arrived home earlier than me. But, we do not bother each other. My husband can look after himself.” (company employee)

Among all cases in this study, I encountered a special case concerning division of housework.

“I do not do any housework because my husband’s older brother did it for me. During weekdays, I spent the whole day outside the house sending kids to school, taking them to private classes, and studying. If I have class in campus, my brother-in-law with pick up the children from their school and bring them home. We – me and my two kids – usually have dinner outside and arrive home after 7 PM . When my husband came back from sailing, he did all the housework ” (college student and housewife)

This respondent is not living with her unmarried brother-in-law. The relationship between respondent’s husband and her brother-in-law seems to be really good since this brother-in-law more or less is taking care his brother’s family.

Among respondents who have children (86.7%), half of them found difficulties in rearing children. The most common answer was that mothers were helpless when it comes to children’s school matter. Mothers were less able to help their children in doing Korean language and the country’s history homework. Language and culture class designed by the government provided for marriage migrant women was not established for teaching history as much as Korean school does. As for Korean language homework, problem arised when it has to deal with idioms and Chinese characters. Many cross-cultural marriage children do not rely on their non-Korean mother in doing homework. Some respondents sometimes would feel not confident enough to deal with school matters. A respondent shared her experience:

“The school once asked parents to come over that they would like to discuss few things concerning the children. I really wanted to know how is my kid doing in his school. But I was less confident to attend the meeting and asked my husband to go instead. I did not think that I could understand what the teacher will say in meeting.” (housewife 3).

Problems faced by the mother were somehow solved by the children's Korean father. 81% of respondents who got children reported that their husband involved in raising children, especially helping children with their homework.

“My daughter is closer to me than her father in every matter except things that related to her homework. She likes to do her homework with her father because she thinks that I am not very helpful to her.” (housewife 1 and a mother of 10 years old young girl)

4.3.3 Dialogues

93% of respondents discuss many things with their husband. There were three matters most discussed; financial, children, and family matters. Financial matters mostly about what is the most important thing to gain if the couple have to spend big amount of money and discuss what are the bad and the good of it. For example, buying new sofa. Unless it is really important, saving money is consider wiser. Couples would considered children's education and buying house were the most prominent and lifetime investment. Children's matter is almost always about their education.

To most of the respondents (92%), choosing the best school for children and to solve problem related to it were not matters that could be solved alone by the mothers. 20% among them who thought so only discussed children's matters. As for other matters (housework, financial, family, private matter, and job) were not discussed with husband.

I would like to highlight the dialogues happened between Indonesian wives with their parents-in-law in order to figure out the relationship between them. Respondents who live together with their parents-in-law complained for unpleasant relationship with mother-in-law during the early years of marriage.

“My husband’s mother is too much talkative. She keeps repeating her order even if I have started what she asked to do. Moreover, she speaks too loud.” (Indonesian restaurant owner 1)

Moslem and Christian respondents as well would complained about their husband’s parents who push them to do things that can not be done by a moslem such as eating pork, drink alcohol, and bowing in front of family ancestor altar. Nevertheless, respodents seem not to loosen their faith and did not tolerate the intolerance.

“As a Christian, I would not participate with my husband’s family during respecting ancestor ritual. Every time my mother-in-law asked me bowing and kneeling, I would refuse. Now, she never ask me again.” (company employee)

“I complained to my mother-in-law so she would stop screaming while talking to me. At first, she felt uneasy. Perhaps she never expected that I would speak against her. Six month later, she stops talking with loud voice.” (Indonesian restaurant owner 1).

86.7% of respondents reported that they were very open to their husband about mistakes they have done, so does the husband. Respondents (93.3%) also said that their husband expressedes his commendation to good thing wives had done. An example of openness is that the husbands’ drinking habit. Drinking alcohol is not merely habit but it has the function as way of Koreans in maintaining their social network. Koreans cannot easily avoid drinking invitation from those who are higher both in terms of age and their social position. Because the habit eventually be part of Korean culture, many are addicted to eat and cannot stop unless it threatens their health. This drinking habit cannot always tolerated by Indonesian women who mostly grown up in not having drinking culture country like Indonesia. Respondents do not like if their husband drinks alcohol and cannot stop himself from it. Korean husbands know that their wife hates alcohol and somehow could not really free from drinking, so they drink secretly behind wife’s back. There are husbands that would feel sorry if

their wife found out they were drinking. However, there are some of Korean husbands who do not care much about how his wife would think.

“My husband actually is not a drunkard and he knows that I will feel unpleasant if he drinks, so he would not drink unless it is necessary. He would set meeting time with clients during the day and try to avoid night meeting so he can easily avoid meeting with drinking. Korean likes to drink during the night.” (teacher)

“I hate whenever my husband drinks and he knows that. But, I do not have the power to get rid that habit. It seems that drinking is part of his life. As long as he did not get drunk, I still can tolerate it.” (Indonesian restaurant owner 1, a muslim)

There was no domestic violence reported in this study. However, I did ask respondents to share if they do have found a case.

“about domestic violence and divorce, as far as I know, there are few domestic violence within Indonesian women and Korean couples. The cause usually between husband and wife mmg sama2'm not relented & diskomunikasi, One of my friend not long time ago ran away from home because she was beaten by her husband, and it turns out after we investigate, it was her who made her husband angry. Her husband was asking something but she did not answer until her husband got angry (her husband is somehow very temperamental)and) and then hit him, pitch black and blue eyes, and after we help you to connect then they better communication lagi.kalau matters of divorce there are some really, most of its problems krn affair, usually the woman who is having an affair with PIL, there is also one case of divorce her husband krn lazy, do not want to make a living and then the woman asked for divorce and beyond Indonesia.

4.3.4 Time for leisure

56.7% of respondents were busy for the whole week, especially those who are Indonesian restaurant owners. Weekends were the most busiest day because

customers (Indonesian workers) were having day off and like to eat Indonesian food which they rarely ate during week days.

“Our family do not spend the weekends for leisure. I am busy with the restaurant and my children and their father would not go without me. So, the time we spent together was during weekdays night. Still, we did not go to many places except for watching movies.” (Indonesian restaurant owner 2).

Many respondents in this study spend their weekend for leisure, either once in a week or once in two weeks. Mountain (for hiking) and park are the most visited destination.

“Our children’s school gives break for every Saturday in the second and fourth week of the month. That is the time when we usually go to the park near Han river and let our children play there for 1-2 hours or go shopping.” (migrant center official)

4.3.5 Intimacy

The majority of respondents (86.7%) share their personal thoughts and enjoyed sharing feelings with Korean husband. The enjoyment response has led to related question that the respondents were asked if they thought there was a gap in their relationship with their husband. 76.7% of them felt there was no gap with husbands.

Almost all respondents (96.7%) answered that their husband did express his love to wife. Half of them said that their husband expressed his love with words while husbands who did not were expressing his love by giving present, having dinner, or going to places to spend time together. 46.7% of respondents got a goodbye kiss from husband when their husband left the house for work.

“I can feel that my husband loves me very much. He used to massage my leg whenever I feel tired. Every time he called me by phone, he will always say ‘I love u’ before hanging up.” (housewife 1)

“Even in early winter, I can not stand the cold weather. I know that my husband will sweat a lot even he is just covered by his blanket. I used to turn on the heater for the whole night, but he did not do anything. I asked him why he did not at least try to lower the temperature. He said that he was afraid that I will catch a cold.”
(teacher)

Respondents were also asked in what way husbands tried to understand wife’s home country. 96.7% of them answered that their Korean husbands were willing to understand wife’s home country (Indonesia) by learning Indonesian language and culture, and not being picky with Indonesian food as regular meal.

I offered more questions to respondent and examined the relationship between respondents and her Korean husband’s family. Most of respondents (83.3%) do not live with their parents-in-law. There are reasons behind this fact. As respondent married her husband in their late age, husband’s parents had passed away, one of them or even both. Some of them were hospitalized or went to nursing home.

“I do not meet my in-laws that much but only three times a year at the new year celebration, thanksgiving day, and during school holiday.”(migrant center official).

Those who live together with parents-in-law were married to the first son of the family. In the early years of marriage, as part of the adaptation process, respondents also have to adapt how to communicate and to behave with the in-laws.

“My husband’s mother likes asking me to do this and that. Things that I hate most is when she forced me drinking alcohol with her or put pork on my dishes during meal time. It took 2 years for me to make her understand that she has to give her respect even to a non-Korean like me. During those 2 years, sometimes I could not do nothing except angry with her.” (Indonesian restaurant owner 1)

4.4 Review of cultural integration

In order to measure the degree of cultural integration of Indonesian women married to Korean men, the Korean language fluency, socialization, and living adjustment are examined.

4.4.1 Fluency in Korean language

63.3% of respondents have attended some Korean language class at least for 3 months. 10% of respondents were at the low level of Korean language ability. They speak little Korean and tried to avoid many interaction with Korean. The mentioned respondents were surrounded by her Indonesian friends. 36.7% of them never learnt Korean language through institution, but their speaking ability was as good as other wives who went to language class. Reason why those women did not go to any language class was solely because they were busy with work and children. Respondents who owned a restaurant business (13.3% of respondents) never got any Korean language certificate. They learnt how to say Korean words by listening and followed how Korean people talked in their language. The basic lesson such as Korean alphabet pronunciation was given by the husband, husband's family member, or Indonesian friend who could speak Korean.

The majority of respondents have good Korean language ability (90%). This was measured by asking their understanding and experience on requested repetition when talking in Korean. 80% of respondents answered that they have always understand each word their husband said and very rarely being asked for repetition when talking to Korean. However, only 48.2% who can speak, read, and write well. 51.8% of them thought that they speak Korean very well but lacking in reading and writing. There were two cases which the respondents only knew how to speak but hardly can read Korean letters.

66.7% of respondents used Korean every time they talked to their husband, 26.7% of them talk with mixed language, Korean and Indonesian language. Half of respondents who have children (50%) talk to their kids in fully Korean, while 38.5%

of them speak in mixed Korean and Indonesian. About 11% of mother taught their children Indonesian and spoke with them only in Indonesian.

4.4.2 Socialization

In many culture-shock literature, pre-departure preparation can give very much help to lessen the culture-shock for sojourners and some how can help them to socialize. 70% of respondents did not have any preparation such as; language, knowledge about Korean culture and lifestyle, before going to Korea. Only 26.7% of them had chance to learn Korean language before leaving for Korea even they said it was not significantly helping them because they learnt little and the real life in Korea was much different from what they have known and imagined.

50% of respondents answered that they often socialized with other people outside the house. 20% of them said that they spent little time at home. This implies that the most of respondents have created activities for themselves to meet people which means that they do really think that they need meeting people, socialize in the society, and what is the most important part to note is that their husbands allow them to do so. So, it is not very surprising if the majority of respondents (83.3%) have a Korean acquaintance who could be asked for advice and 93.3% of them said that they have at least one Korean who was considered a good friend.

“I have one Korean friend who I can share everything with her even the deepest secret of mine. We are friends for more than ten years. She is even better than my relatives.” (housewife 1).

According to the results, 86.1% of the respondents live surrounded by Korean neighborhood. Interestingly, this living environment seems to be less influential in respondents good level of socialization because interaction with Korean people happened not in the neighborhood but rather in language and culture class, work place, children’s school, and through religious activities.

“I do not meet Indonesian friend very often. I am surrounded by Korean people and that makes me socialize more with Korean rather than with Indonesian or other nationalities. I used to have regular meeting with other mothers in my kid’s school, have lunch together or just sit at a coffee shop chatting about school.”
(housewife 3)

Respondents’ interaction with people outside home is divided into two categories, mostly with Indonesian and mostly with Korean. Those who are merely housewives with infant children less interact either with Indonesian or Korean, while housewives with school-aged children spent most of their time meeting Indonesian friends in a place such Indonesian restaurant or Indonesian Embassy. It is predictable that respondents who have job meet Korean more than their Indonesian counterparts which mainly contributed in enhancing the Korean language ability and obtaining the skill for socialization.

In such environment where respondents are surrounded by Korean neighborhood and social network, respondents have the chance to exercise their socialization skill. Nevertheless, Koreans also played their role as people who accept foreigners living in their country to certain extent. Yoon et.al (2008) studied about South Koreans’ attitude towards foreigner using annual statistical data from Korean General Social Survey in 2003 and 2007. The survey was aimed to find out people’s universalistic social values (political ideology and tolerance to anti-social group), their view on national identity, attitudes toward multiculturalism (toward cultural diversity, foreigners, immigrants who came to Korea for living, the right to become South Korean citizen, and toward international relation). From the study, authors’ conclusion is that South Koreans’ are not very ethnocentric and exclusive, “they are more open and tolerant toward foreigners and immigrants”. This attitude implies that for South Koreans, immigrants living in Korea are not a serious threat as long as the immigrants are not threatening Korean economy and culture and the attitude open the path for foreigners and immigrants to socialize well among people. Results from this study fits with our respondent’s statement:

“Anyone will always be pleasant if other people respecting their culture. That is also what Koreans mostly think. As a spouse of Korean and live in Korea, no matter what we have to try to understand and respect Korean culture. It does not mean that we are about to give up our own culture, but just to behave properly to the extent that we can tolerate. I would like to give an example. Koreans divide their waste into many types of waste , paper, plastics, glass, can, dry-cell battery, and food waste. Those waste have its own place to be thrown. I once saw the lady who work in our apartment building saying bad words refering people who did not separate the pizza from its box before throwing it into paper waste bin.”(teacher)

4.4.3 Living adjustment

When respondents were asked to describe their cultural orientation, only 10% of them said they had been assimilated into Korean society. Most respondents (73%) thought that their cultural orientation is a mixture of Korean and Indonesian. The meaning of cultural orientation was taken from Rosinski (2003), “A cultural orientation inclination to think, feel or act in a way that is culturally determined.” Rosinski differentiated the communication style of Americans Asians making easy understanding of cultural orientation. “In the United States, people tend to communicate in a direct fashion, saying what they want, and meaning what they say. The message is clear, but it can also be perceived as offensive. Their cultural orientation, then, is ‘direct communication,’in contrast with Asians’ typical indirectness. Asians don’t necessarily spell out what they mean, at the risk of being misunderstood, because they wish to avoid hurting someone’s feelings. Respondents shared their meal habit story during the interview. They felt tasteless when having meal without kimchi. Some respondents said that they have been affected by the Korean’s ‘Chop-Chop’ culture⁴, therefore cannot stand with laziness and laid-back behavior.

⁴ Koreans are labeled by foreigners to have a chop-chop culture. The Chop-Chop culture are derived from Korean phrase “ppalli ppalli” which means “quickly quickly” or “hurry-hurry.”The phrase implies that everything has to be done quickly.

63.3% of respondents considered that interact with the Koreans need a lot of energy. Respondents linked this with the amount of effort they needed to do in order to fit with in Korea. Language is one example. Not all respondents were very good in Korean language. Although the interest to learn the language is quite high, the learning process can be stopped when the couples have children. The mother becomes very busy even only with one child and eventually reduces the time for studying language.

According to interview results with respondents, days when the family celebrated Lunar 's New Year and Thanksgiving were the most tiring days for women who married to the first son of a Korean family. Both celebrations are typically a family-oriented holiday. During Lunar's New Year, Koreans return to their home towns to visit parents and other relatives to perform ancestral worship rituals, visit the tombs of their immediate ancestors to trim plants and clean the area around the tomb, and offer food and drinks to their ancestors. Culturally, preparation for these two big celebrations is on the responsible of the family's first son. He will lead the ancestral ritual, while his wife will be responsible for preparing food and drinks.

However, there are, of course, some cases that Indonesian women experienced preparing all things for new year's day and thanksgiving day by herself. But, some Korean families do not put all burden to their son's foreign wife, especially for parents who do not force their daughter-in-law to do so. Sisters and other daughter-in-law are required to take part in the preparations.

Respondents were once asked whether they have some worries while living in Korea. War, financial security, isolation from friend and family in Indonesia were the top three projected anxiousness. Even they do worry that maybe someday war between North and South Korea will occur, respondents still have the belief that war will not happen in the near future. Concerns about financial insecurity perhaps heavily influenced by issues surrounding the country about unemployment rate. The cause of fear of being isolated from family and friends in Indonesia is because respondents rarely visit Indonesia since they were married. Respondents occasionally miss the atmosphere of life in Indonesia where they have friends to share stories with in the

most comfortable way. Regardless of that, it is very possible to let them stay for years in Korea without visiting Indonesia, because the time for husband's work and children's education were put into priority among all.

For respondents who did not find suitable choice in the questionnaire, wrote their own worries while living in Korea. Moslem respondents worry if someday they die in Korea and their body is not treated according to Islamic rule.

There are steps concerning the death of a Moslem; caring for the dying, washing and shrouding, funeral prayers, and burial.

"When a Moslem is near death, those around him or her are called upon to give comfort, and reminders of God's mercy and forgiveness. if at all possible, for a Moslem's last words to be the declaration of faith: "I bear witness that there is no god but Allah."

In preparation for burial, the family or other members of the community will wash and shroud the body. The deceased will be washed respectfully, with clean and scented water, in a manner similar to how Moslems make ablutions for prayer. The body will then be wrapped in sheets of clean, white cloth (called the kafan).

The deceased is then transported to the site of the funeral prayers (salat-l-janazah). These prayers are commonly held outdoors, in a courtyard or public square, not inside the mosque. The community gathers, and the imam (prayer leader) stands in front of the deceased, facing away from the worshippers.

The deceased is then taken to the cemetery for burial (al-dafin). While all members of the community attend the funeral prayers, only the men of the community accompany the body to the gravesite. It is preferred for a Moslem to be buried where he or she died, and not be transported to another location or country (which may cause delays or require embalming the body). If available, a cemetery set aside for Moslems is preferred. The deceased is laid in the grave on his or her right side, facing Mecca.

There are worries that received less attention and were not put into consideration by respondents, which are not being religious, discrimination, and disease threat. For those who chose not being religious are all moslem respondents. It is understandable because Islam has not well recognized in Korea and facilities were not well provided, such mosque and events. Because the moslem respondents live in mostly non-moslem living environment, there is high probability of becoming less religious.

Indonesian women in this study are assumed to have less complicated thought about their life. Respondents are seeing their life as the wife of a Korean husband as a normal life like other husband and wife relationship. Of course, there was additional obstacle called cultural adaptation, yet respondents classified it as a consequence that they have to face it.

Half of respondents did not know anybody when they arrived in Korea but 30% of them said that they knew Korean people. The following table shows which activities or groups the respondents enrolled in or joined after they arrived in Korea.

The method of analysis used for the following table is that of weighted averages. In the questionnaire, the respondents were asked to identify, in order of importance, the top three ways in which they have met people. For example, if they met the most people through religious activities, they would put ‘1’ beside this, if they met the second most people through language class, they would put ‘2’ beside this and if they met the third most people through work, they would put ‘3’ beside this. To create a weighted average for each variable, the respondent’s first choice was multiplied by 3, her second choice by 2 and her third choice by 1. This created averages in which their first method of meeting people was given more importance (or weight) than their second choice, and their second choice more weight than their third choice. The following is the equation that was used to produce the weighthed average of each answer:

[(the most x 3 points) + (the second most x 2 points) + (the third most x 1 points)] / total points = weighted average

Table 3. Methods in which respondent has met people

Method of meeting people in Korea	Weighted Average
In class (language, culture)	24.0
Through women expatriate meeting	16.8
In work place	16.8
Through friends	16.8
In expatriate organization	7.2
Neighborhood	7.2
Through religious activities	7.2
Through internet	2.4
In the market	0.8
At coffee shop/restaurant	0.8

The above table, shows that the respondents have met most of their social network through classes, women expatriate organization, and work. In language and culture classes, respondents met their fellow from different country as well as meeting many Korean who work at the institution (teachers and staffs). It was predictable that Korean people in the Korean language institution were much friendlier to migrant women because they work for that and they speak with them in Korean, the only language used to communicate. Most respondents in this study were not good in English. Even some of respondents did have a good English and wished to be bilingual, as most Korean people tried avoiding English for communication when using Korean language is possible, English was useless. Therefore meeting through classes has positive point in term of improving language ability because respondents were encouraged to speak Korean.

The women expatriate organization mentioned is refer to a meeting group of Indonesian mix-marriage women. Not only those who married to Korean men, but the group is consist of women who married to other foreign national men, such as American, Canadian, Japanese, French, British, and Pakistanis. On the basic, it has regular meeting (once or twice in a month), usually for chatting and do something what so called *arisan*, similar to social gathering whose members contribute to and take turns at winning an aggregate sum of money. Through this meeting, respondents are informed by other members who perhaps have stayed in Korea longer, about how to do things, this and that, how to adapt in Korea. The meeting has provide Indonesian women valuable resource of other people experiences and used as reflection to themselves. However, this meeting gives negative point because respondents were not able to exercise their Korean language as the environment is not supporting to speak in Korean.

Assesing the mode of transport most used by Indonesian women and preference on eating place is consider important to understand the feeling of being part of the society which can be described by their attitudes, acting like they are in their own country.

Table 4. Mode of transport most used

Where Respondent Eats	Weighthed Average
Bus	38.4
Subway within the city	21.7
Private car	18.9
Taxi	14.6
On foot	3.4
Motorcycle	3

Many Indonesian women rely on both bus and subway train as most used transportations even by Korean people. By using public transportation, Indonesian women able to have more social contact with Korean people. In addition, respondent may recognize values within the society through daily trip, letting them to have more understanding about Korea's culture.

Table 5. Where to eat the most

Where Respondent Eats	Weighted Average
In house	54.7
Small restaurant	20.0
Order food to home	16.7
Street Stall	5.5
High class restaurant	3.1

Having social contact with Korean predictably influenced the level of respondents socialization. However, the aspect of meeting Indonesian friends regularly cannot be simply considered as unimportant aspect. Respondents with high frequency of meeting Indonesian friend who was considered to be more integrated into the Korean society, tend to be easily socialized, because respondents more or less unconsciously pushed to her friend's social environment.

Respondents were also asked to share how they give meanings to what so called happiness. Any individual may have different definition of being a happy person. Every people defines his/her happiness through various aspects of life, such as career, relationship, wealth, health and so on. According to interview results, respondents stated that they do feel happy with their current life and thought that they can live in Korea for good. When the interviewees were asked how can they define their happiness, there are three major reasons why interviewees considered themselves as a happy person. First is that the meeting with a good Korean husband and live together with the children. A respondent described it in her statement,

“Instead of answering whether I feel lucky and happy to be married to a Korean, I prefer saying that I feel grateful that I met my husband. He has good personality and more than that I can feel his love to his family.”(housewife 4)

Second is that respondents define their happiness as to be given a chance to have a job. It seems that respondents try to correlate two things, that is between having a job and bigger monthly salary with the ability to have a better life, both for themselves and family in Indonesia. This is especially applied to respondents coming from not very rich family and faced difficulties in finding job in Indonesia but willing to help to overcome family’s financial hardship.

Third is that respondents preference on what is called better life environment. This reason is much more concerned with the satisfaction of infrastructure facilities and services in Korea. Examples are subway, buses, highspeed internet and its widespread access, service for the elder, well-managed administration at public institution, and other easiness which is easily accessible, regardless of nationality. Those facilities and services create a very convenient daily life, satisfy respondents’ need for any kind of information. Here below are comments from respondents:

“I like reading books and Korea provides many libraries which are open for public and satisfies bookworms like me.”(Teacher of nursing-school)

“As for me who is almost everyday busy with my children’s school matters, joining voluntary works provide other meaning of how to be part of the society. Social work makes me feel being beneficial to the society.” (housewife 2)

Regardless of their unwillingness to become Korean national, all respondents in the study seems to think that they will live in Korea for long time in the future. Husband and children are the reason that make them stay in Korea, regardless of how much they missed everything in Indonesia. Better economy and living standard are another reason for living in Korea as long as they can.

As migrant women who live in almost completely different culture, Indonesian women might somehow feel frustrated. The following table contains

things that make them feel uneasy with their life, start from the one that most expressed.

Table 6. Things that lead to uneasy life

1	Weather	6	Less religious
2	Housework and taking care of children	7	Chop-chop culture
3	Husband who likes drinking	8	Korean over-nationalism
4	Language	9	Korean life which does not suit me
5	Children's education	10	Food

4.5 Measurement of marital satisfaction

Marital Satisfaction is measured through the degree of conjugal life quality. The five indicators were measured through weighting method and each indicator has its aspects to be scored:

A. Spouse's trust (Total= 4 score)

1. Husband lied to keep peace, yes-1, no-0
2. Husband gives all his salary, yes-1, no-0
3. Knowing where husband goes, yes-1, no-0
4. Lied to husband, no-1, yes-0

B. Division of housework (Total=5 score)

5. Person responsible for housework, husband and wife or other people-2, wife-1
6. Husband helps doing housework, yes-1, no-0
7. Hire a babysitter, yes-1, no-0

8. Husband helps doing housework iniatively, yes-1, no-0

C. Dialogues (Total=4 score)

9. Discuss everything with husband, yes-1, no-0
 10. Tell each other to correct mistakes, yes-1, no-0
 11. Husband commendation, yes-1, no-0
 12. Husband blamed wife for decision which taken together, yes-0, no-1

D. Time for leisure (Total=5)

13. Busy for the whole week, yes-0, no-1
 14. Can do hobbies after marriage, yes-1, no-0
 15. Spending time together, once a week-2, once in 2 weeks-1, once in a month-0
 16. Husband brings the whole family to places you requested, yes-1, no-0

E. Intimacy (Total=6)

17. Share personal feeling with husband, yes-1, no-0
 18. Enjoy sharing feelings with husband, yes-1, no-0
 19. Feel there is gap with husband, yes-0, no-1
 20. Husband kissed goodbye, yes-1, no-0
 21. Husband expressed his love by words, yes-1, no-0
 22. Celebrate marriage anniversary, yes-1, no-0

Scoring are shown in table 7 and according to the weighting method, the maximum amount of the score possible is 24. If respondent got a total of 24 points, it would mean that the degree of marital satisfaction was high in their conjugal life. The amount points received by respondent was divided by total amount of points to produce a percentage.

Table. 7 Measurement Based on Conjugal life

Question	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	Total (out of 24)	Percent	
Respondent																									
1	1	0	0	0	2	0	0	1	0	1	1	1	1	1	1	1	1	1	0	0	1	0	14	58%	
2	1	1	1	0	2	0	0	1	1	1	1	1	0	1	0	1	1	1	1	0	0	1	16	70%	
3	1	1	1	0	2	1	0	1	1	1	1	0	0	1	0	1	1	1	1	0	0	0	15	65%	
4	1	1	1	0	2	1	0	1	1	1	1	0	1	0	1	1	1	1	1	1	0	1	18	78%	
5	0	1	1	0	2	1	0	1	1	1	1	1	1	1	0	1	1	0	1	0	0	1	16	70%	
6	0	0	1	0	2	0	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	1	18	78%	
7	0	1	1	1	2	1	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	1	21	91%	
8	0	1	1	0	2	1	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	1	20	87%	
9	0	0	1	1	2	0	0	1	1	1	1	1	0	1	0	1	1	1	1	1	0	1	16	70%	
10	0	0	0	0	1	0	0	0	1	1	1	1	0	1	0	0	1	1	0	0	0	1	9	39%	
11	1	1	1	0	2	1	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	1	21	91%	
12	1	1	1	0	2	0	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	1	20	87%	
13	1	0	1	1	2	0	0	1	1	1	1	0	1	1	2	1	1	1	1	0	0	1	18	78%	
14	0	0	1	0	2	0	0	1	1	1	0	1	0	0	1	0	1	1	1	0	0	1	12	52%	
15	1	1	1	1	2	1	0	1	1	1	1	1	0	1	0	1	1	1	0	1	1	1	19	83%	

Table. 7 Measurement Based on Conjugal life (continued)

Question	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	Total (out of 24)	Percent	
Respondent																									
1	0	1	1	0	2	0	0	1	1	1	1	0	1	0	1	1	1	1	1	1	1	1	1	17	74%
17	0	0	0	1	1	0	0	0	1	1	1	1	1	1	0	0	1	0	0	0	0	1	0	10	43%
18	1	1	1	1	1	0	0	1	1	1	1	1	1	1	0	1	1	1	1	1	0	0	1	17	74%
19	0	1	1	1	2	1	0	1	1	1	0	1	1	1	2	1	1	1	1	1	1	1	1	21	91%
20	1	1	1	1	2	0	0	1	1	1	1	1	1	1	0	0	1	1	1	1	1	1	0	18	78%
21	0	1	1	0	2	0	0	1	1	1	1	1	1	1	2	1	1	1	0	1	1	1	1	19	83%
22	0	1	1	0	2	0	0	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	20	87%
23	0	0	0	0	2	0	0	1	1	1	1	0	0	1	0	0	1	1	1	0	1	1	1	12	52%
24	0	1	0	1	2	0	0	0	1	0	1	1	0	1	2	1	1	1	1	0	1	0	0	15	65%
25	1	1	1	0	2	1	0	1	1	0	1	0	0	1	0	1	1	1	1	1	0	0	0	14	61%
26	0	1	0	0	1	0	0	0	0	1	0	1	1	0	0	0	0	0	0	0	0	0	0	5	22%
27	0	1	1	0	2	0	0	1	1	1	1	1	1	1	0	1	0	1	1	0	1	0	0	15	65%
28	0	1	1	1	2	0	0	1	1	0	1	1	0	0	1	1	1	1	1	0	0	1	1	15	65%
29	1	1	1	1	2	1	0	1	1	1	1	1	0	1	2	1	1	1	1	1	1	0	1	21	91%
30	1	1	1	1	2	0	0	1	1	1	1	1	0	1	2	1	1	1	1	1	0	1	1	20	87%

To assess the data in the table, the following ranking was used:

- Low degree of marital satisfaction were determined 0 – 65%
- High degree of marital satisfaction were determined 66 – 100%

Table 8 below is created for a reason of simplification.

Table 8. Degree of Marital Satisfaction

	Frequency	Percent
Low	11	36.7
High	19	63.3
Total	30	100.0

According to table 8, more than half (63.3%) of respondents feel satisfied with their conjugal life and it worths to mention here that there is a number of 36.7% that feel less satisfied. The degree of satisfaction, according to continued research through qualitative interview, was much influenced by division of housework aspect. Even they know that hiring a housekeeper or a babysitter is almost imposible in Korea unless they are rich, respondents with children said that it will be much less tiring if they can have someone to help in housework and taking care of children. This is also indicated that wives who inevitably have to stay at home, taking care children and do housework without someone's help, are influenced by that condition that leads to low degree of satisfaction.

Respondents who also take the role as family breadwinner shared the same story. The answer of respondents did show us that husbands shared responsibility in doing housework, But, because of working hour, sometimes husbands were felt helpful. This is especially applied to respondents with husband who works as a company employee or a factory worker.

4.6 Measurement of integration level

4.6.1 Integration level based on language ability

To assess the integration of Indonesian women in this study, weighted average measurement is again used for each three independent variables (language ability, socialization, and living adjustment). The process is as the same as what has been presented in the measurement of marital satisfaction section and applied to each of this section. However, I used different ranking style in assessing the integration level.

- High levels of integration are determined at 68-100%
- Medium levels of integration are determined at 34-67%
- Low levels of integration are determined at 0-33%

According to the findings from questionnaire, even some of respondents have some difficulties in reading and writing, the majority of them are fluent in speaking Korean for communication. Unable to speak the host country language may make migrant women feel limited in their social circle and eventually become obstacle that prevent them to be integrated into the society.

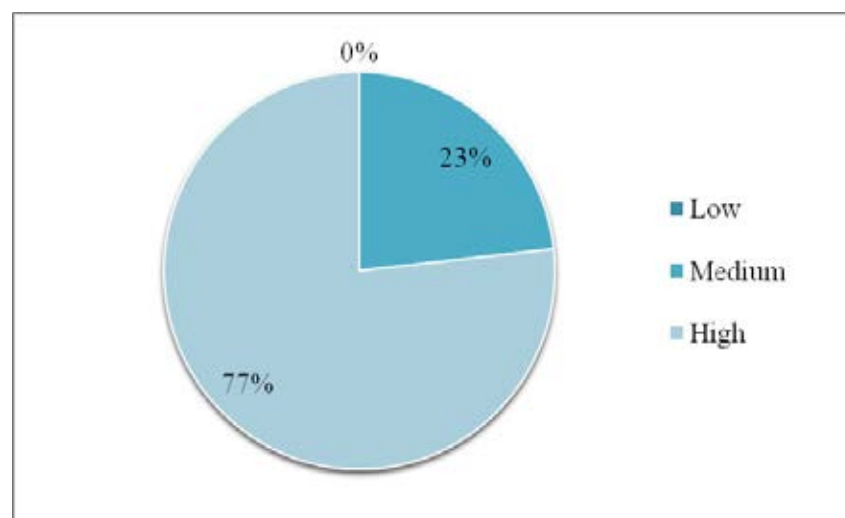
The indicators used to test the integration of respondents based on the ability of language are as follows.

1. Studied Korean language officially in an institution, yes-1, no-0

2. Korean language ability, good in speaking, reading and writing-3, speak fluently, but lack in reading and writing-2, only know basic words-1, know nothing-0
3. Used language with Korean family, Korean-2, Both Korean and Indonesia-1, Indonesian-0
4. Used language with other people, Korean-1, other language-0
5. Always understand husband's words, yes-1, no-0
6. People asking repetition when speaking in Korean, yes-0, no-1
7. Pre-arrival language studies, yes-1, no-0

Based on the result, the percentages of 23 respondents were in the “high” level of integration, 7 respondents were in “medium” level, and none of them fell into “low” category. The result indicates that Indonesian women in this study have enough skills to effectively communicate in Korean language. The following chart represents the integration levels of respondents based on language ability:

Figure 2. Integration level Based on Language Ability



4.6.2 Integration level based on socialization

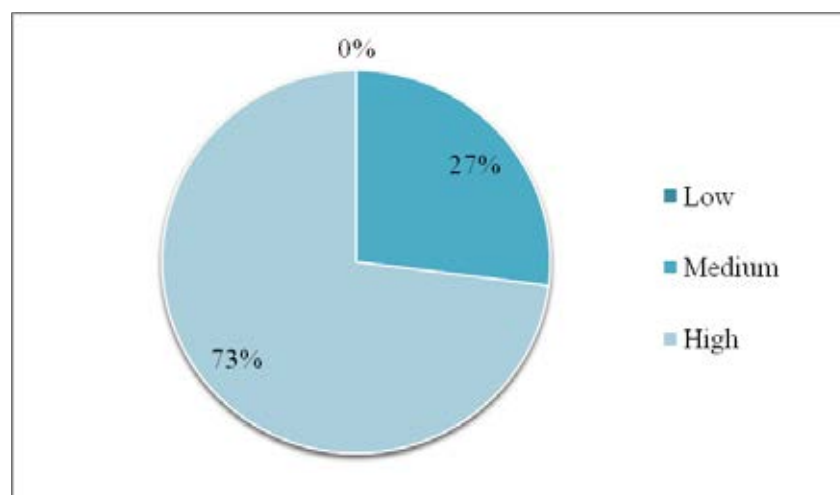
The indicators used to test the integration of respondents based on socialization are:

1. Ever lived abroad, yes-1, no-0
2. Frequency of outside home socialization, always-3, often-2, rarely-1, never-0
3. People mostly socialized with, Korean-2, others-0
4. Living environment, mostly Korean-1, mostly non-Korean-0
5. Have a Korean to give advice, yes-1, no-0
6. Have Korean best friend, yes-1, no-0
7. Attend a religious activities, yes-1, no-0

One third of respondent rarely socialized outside their home. This applied to women with infant or school-aged children and have no parttime job. Respondents who focus only on their role as a housewife and a mother were very busy with her role and have no time to do other things.

Measurement result is shown by chart 2. No different from the first section, none of respondent is categorized as having low level of integration based on socialization

Figure 3. Integration Level Based on Socialization



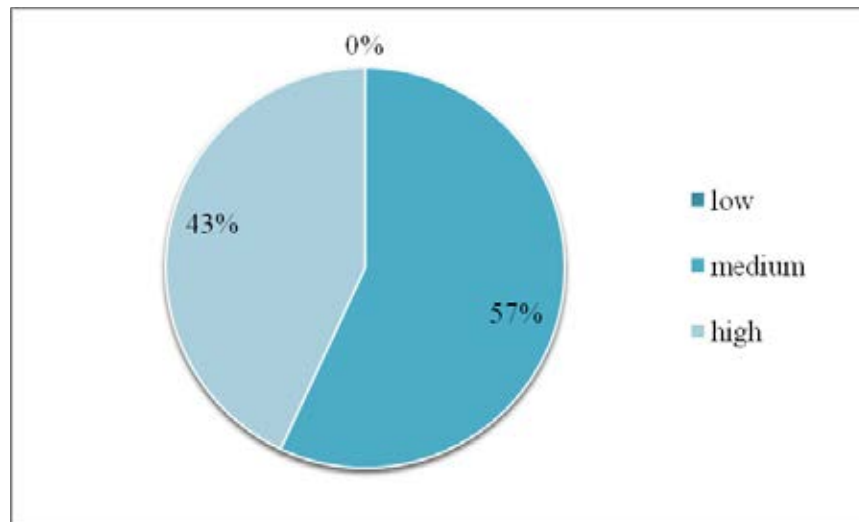
4.6.3 Integration level based on living adjustment

The indicators used to test the integration of respondents based on living adjustment are:

1. People known in Korea pre-arrival, some Koreans-2, some Indonesian-1, none-0
2. Kind of food mostly eat, Korean food-2, Mix between Korean and Indonesian food-1, Indonesian food-0
3. Have done some preparation before coming to Korea, yes-1, no-0
4. Mode of transportation, public transportation-1, other-0
5. Self-description, adopted Korean culture and feel to be more Korean-2, maintained native culture but can adapt in Korean society-1, retained native culture - 0
6. Interacting with Korean used lots of energy, strongly agree-0, agree-1, disagree-2, strongly disagree-3
7. I am happy with my current life, strongly agree-3, agree-2, disagree-1, strongly disagree-0
8. I cannot live as I want after married to a Korean, strongly agree-0, agree-1, disagree-2, strongly disagree-3
9. My life is more like a Korean, strongly agree-3, agree-2, disagree-1, strongly disagree-0
10. I can live in Korea for good, strongly agree-3, agree-2, disagree-1, strongly disagree-0

The total possible score is 23, which would suggest full integration based on living adjustment. The following chart represents the results in averages based on high, medium, and low integration levels.

Figure 4. Integration Level Based on Living Adjustment



Summary

The average of the percentages for each indicator are put together and by the total of the three, I come up with the total average of cultural integration level:

1. Language ability 72% (high)
2. Socialization 70% (high)
3. Living Adjustment 61% (medium)

And the total average of cultural integration level is 67% (medium)

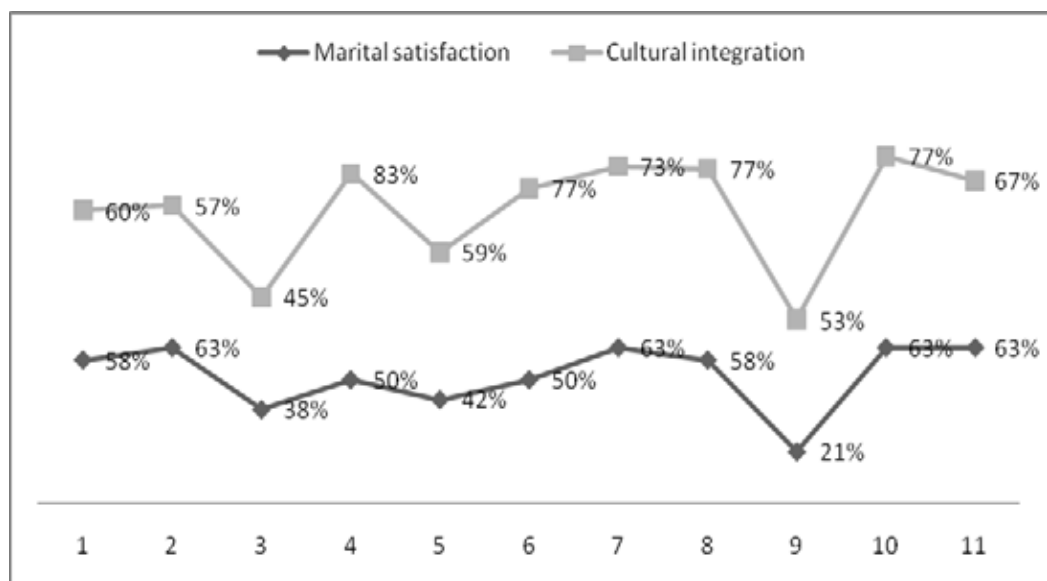
If the average is scaled according to the method used in the analysis for the three indicators of cultural integration (68-100% high, 34-67% medium, and 0-33% low), it would indicate a medium cultural integration level.

Respondents' integration level is based on three indicators: language ability, socialization, and living adjustment. In terms of language ability, respondents possess good level of ability in Korean language which provides understandable through communication. For some cases, that skills, however, limited to speaking skill only

and lacking in other aspect of language such as reading and writing skills. It did not lower the level too much because speak Korean well provides the basic benefit for intial stage of integration.

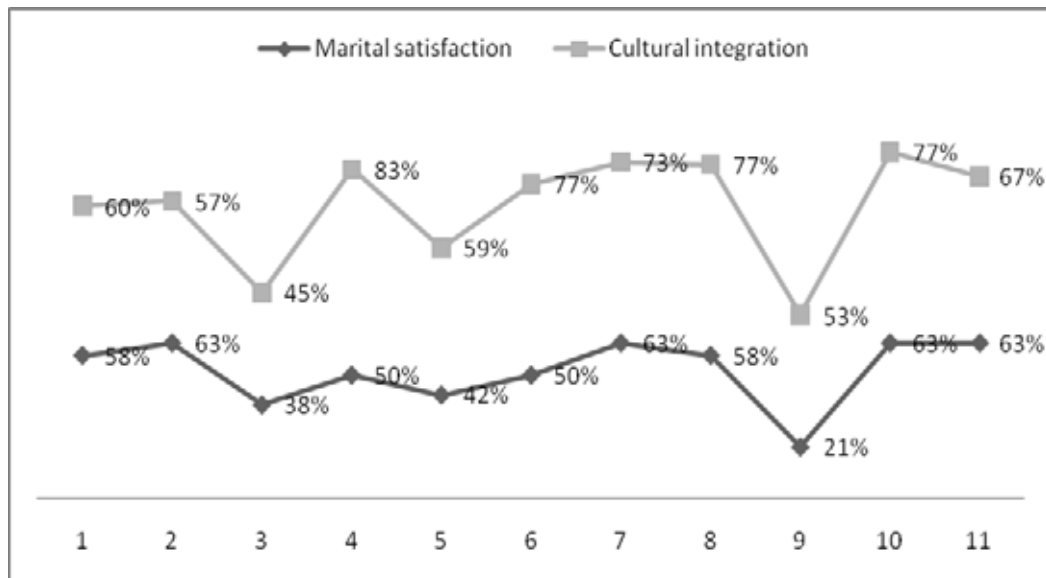
From previous measurement of marital satisfaction, the degree is considered high, although some respondents resulted less satisfied, and the level of integration, as measured , is at the medium level. To figure out the relationship between marital satisfaction and cultural integration, the figures below is used:

Figure 5. Eleven Cases of Low Degree of Marital Satisfaction



From the above figure, among 11 respondents who resulted as having low degree of marital satisfaction (0- 65%) six of them have medium level of cultural integration (34 – 67%), while five of them are in the high level (68 – 100%)..

Figure 6. Six Cases of High Degree of Marital Satisfaction



As in figure 5, those who are in the group of high degree of marital satisfaction could not reach the same level in their cultural integration, but only come up with medium level. Here I can conclude that degree of marital satisfaction does not directly related to level of cultural integration. As shown in the last two figures that there are Indonesian women who satisfied with their marriage life but less integrated in Korean society either in terms of language, socialization, or living adjustment. Those less satisfied with marriage life, however, because of some other factors, can adjust well into the society.

CHAPTER V

CONCLUSIONS AND DISCUSSIONS

5.1 Picture of Indonesian women married to Korean men

Indonesian women in this study married to Korean men based on love relationship. None of them met and got married under the assistances of marriage brokers. They came from different provinces in Indonesia such as Jakarta, Central Java, West Java, West Nusa Tenggara, Bali, North Sumatra, South Sulawesi, North Sulawesi, Lampung, and Ambon. In Korea, we may find them in many cities like Seoul, Ansan, Incheon, Yongin, Ulsan, Cheonan, Daejeon, Daegu, and Busan. It is possible to find them in other cities around Seoul like Wonju and Suwon or even in other province like Gwangju.

They came to Korea mostly because of marriage. Couples got married in Indonesia then came to Korea. For some cases, the decision of coming to Korea was not immediately decided right after marriage, yet stayed in Indonesia ranging between for 2-9 years. Reason behind it is because of husband's business in Indonesia,

There is a fair percentage between those who have completed their high school education and those who have graduated from university. The education level gap between wife and husband is not very far, but only one level higher. The one who has higher education level can be the husband or the wife. However this fact is limited to couples with bachelor degree as their highest education level completed. If the husband holds master degree, his spouse would have attained at least bachelor degree or holds the same education level with her husband. The latter case is not reversible.

Most of Indonesian women in the research were married to Korean men who earned less than national average income of Korean single income family (3 million won) even after they were identified as double income family. Respondents responded positively towards this fact by saying that the amount is enough for household

monthly expenses. I see this way of thinking as the thought of mother whose children are not of college. Because as the children reach the age of high school student, education expenses increase. Besides the expenses of private education, parents will need to save more for college tuition fees.

The cases of cross-cultural marriage couples in this study show many variation in terms of the characteristic of the wife. The current marriage of those who married in their late 30s or more and do not have children can not be generalized as always been the second marriage, because we might see women who married to Korean men in her late 20s or women who got married in her 40s and the current marriage is her first marriage. However, we may find in the study that most of Indonesian wives did not meet their Korean husband in Korea.

Muslim women in the study required her husband to declare himself as a Muslim before marriage and perhaps it was at the request of her family. Otherwise, the women's parents or other member of her family would not give her permission to marry the Korean men.

Korean husband of Indonesian women did not restrict their wives to do something else besides housework and child rearing as long as these two main duties are done without problem. There are women who work as company employee, teacher at multicultural center, private tutor, migrant center employee, factory worker, part-time interpreter, restaurant waitress, and enterprenuer. However, mothers with children of not school age are unlikely apply for job or join community activities.

As Korea has allowed certain foreigners to have dual citizenship which include in the list, foreign spouse respondents who have not renounced their Indonesian nationality are likely to follow the procedure to gain the privilege. They will be required to pass the naturalization test which include Korean language proficiency test. As we have disscussed earlier that the level of integration based on language is at its high level, willing to follow the process of gaining dual citizenship will lead to higher percentages of cultural integration. The willingness actually demonstrates that Indonesian women is somehow ready to be part of Korean society.

5.2 Discussions

Women from Southeast Asia countries who migrated to Korea for marriage are increasing and vary in their nationality. Indonesian women are currently taking their role in making Korea becoming multiethnic society. Many studies about marriage migrant women in Korea (Han, 2007; Kim, 2007; Lee, 2007; Lim, 2010, Song, 2007) are measuring their marital satisfaction and cultural adjustment. However, researcher found no where a study which exploring the marital satisfaction and cultural adjustment of Indonesian women married to Korean men.

Through this thesis researcher has come to a conclusion that the level of cultural adjustment of Indonesian women in the study does not directly related to their satisfaction in the marital life. In other words, some cases may result in unsatisfaction with the marital life, while other cases may have high satisfaction level. Yet, the level of cultural adjustment is still considered good and many factors have played their role that influenced this conclusion. The research has found that there exists group division among Indonesian women in this study. They are women with low level of marital satisfaction but adjust well in Korean society, and women both with high level of marital satisfaction and cultural adjustment. Essentially I have enhanced the factors contributed to this result which are as follows:

1. Eager will from Indonesian women

Direct meeting and a period of time as dating couple who are loving each other are one of the factors contributed to high level of marital satisfaction but somehow is unrelated to level of cultural adjustment. None of the women in this study who got married without dating first. So, they were given quite enough time to think then decide if it is good or not to marry someone from different cultural background. They have chance to know more about their future Korean husband and because they love their husband, they are willing to learn anything that can help them understand more about the husband and lessen the gap of difference. Furthermore, it is for the sake of their children that mother should adjust more culturally. This encourages them to take language and culture classes.

Feeling unsatisfied with their marriage does not restrain Indonesian women in trying to be part of the society. This is much more encouraged by the wish to have a better life. Working in Korea seems to give them different path of life. The women in this study considers that it is easier finding a job in Korea rather than in Indonesia as a high school graduate and in their middle age. In order to work properly, these women study the Korean language, the foremost aspect in the integration into completely different culture.

2. Good socialization

Fortunately, Korean husbands do not restrict their Indonesian wives to have activities outside the house, on condition that basic matters such as taking care of children and housework during the time when husband is not at home are fulfilled. There are husbands who even let their Indonesian wives to have job.

3. Warm-hearted Korean people

A warm welcome and treatment from Korean people has given different view on Indonesian women. They see that Koreans do not reject them, but rather offer them a friendship of respecting each other. This seems to be true as respondents in this study state that none of them experience discrimination by Koreans.

To conclude, Indonesian women in this study do not spend very much time to overcome the culture shock when they arrive Korea. Rather they choose to have good relationship with Korean people, not being picky in terms of food and daily life habit. Being satisfied or unsatisfied in their marriage, does not give much credits to the degree of cultural adjustment.

5.3 Limitation and future study

Number of respondent used in this study is small. However, the results may give us both general picture as well as deep understanding on the condition of

Indonesian women married to Korean men through specific cases. The study is limited to the study of marital satisfaction and cultural integration. Further research on Indonesian marriage migrant women can be develop into more specific topic by specifying the subject, such as marriage migrant who work and they who do not. We would expect that there will be another case study on certain nationalities, such as marriage migrant from Thailand and Phillipines, without neglecting the possibilities of conducting comparative study between those nationalities and to include husbands and in-laws participation in the research.

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APPENDICES

APPENDIX A
Data of respondent

Data of respondent

Respondent	Age	Husband's age	Living city	Job
1	34	39	Seoul	Housewife
2	38	44	Ansan	Government official
3	38	38	Ansan	Entrepreneur
4	38	40	Ansan	Entrepreneur
5	35	40	Seoul	Government official
6	31	33	Incheon	Housewife
7	38	45	Incheon	Government official
8	34	55	Seoul	Company employee
9	40	37	Seoul	Housewife
10	43	49	Yongin	Parttimer
11	34	42	Daegu	Entrepreneur
12	37	43	Cheonan	Freelance
13	35	43	Daegu	Parttimer
14	32	35	Daegu	Housewife
15	31	37	Daegu	College student
16	35	52	Daegu	Parttimer
17	43	59	Daegu	Parttimer
18	30	42	Daegu	Housewife
19	46	50	Incheon	Teacher
20	34	42	Ulsan	Housewife
21	39	47	Cheonan	Government official
22	30	35	Cheonan	Housewife
23	51	53	Busan	Factory worker
24	42	48	Busan	Parttimer
25	37	42	Busan	Factory worker
26	33	38	Daejeon	Freelance

Data of respondent (continued)

27	46	47	Busan	Housewife
28	32	42	Daejeon	Housewife
29	32	35	Busan	Parttimer
30	35	44	Daejeon	Housewife

APPENDIX B
Questionnaire in English
Marital Satisfaction and Cultural Integration Survey

Personal Information	
1. Age:	
2. Religious view:	
3. Ethnic:	
4. Where is your hometown in Indonesia?	
5. In which city do you live in Korea?	
6. Current marital status: () Married and live together with husband () divorced () separated without divorce () Widowed	
7. Highest level of education completed: () High school () Diploma () Bachelor () Master () Doctor () other : _____	
8. How long have you stayed in Korea? _____ Marriage age: _____	
9. In which year you got married? _____	
10. Reason for coming to Korea for the first time? () work () study () marriage () Wisata () other: _____	
11. How did you meet your husband? () Individual meeting () Introduced by friend () introduced by family () through marriage broker () Other: _____	
12. Which country did you meet your husband for the first time? () Korea () Indonesia () other: _____	
13. a) Is the current marriage your first marriage? () Yes (go to question 14) () No b) if no, do you have children from previous marriage? () Yes () No	
14. a) Do you have children from current marriage? () Yes () No (go to question 15) b) if yes, how many are they? _____ c) How old are they? First child: _____ second child: _____ third child: _____ fourth child: _____ d) Do you live together with your children? () Yes (go to poin f) () No e) If no, where do they live? f) Which school they are attending? () Korean school () International school	
15. a) Are you merely a housewife? () Yes () No (go to poin b) b) If no, what is your job? (other profession you might have): () company employee () government official () part-timer () freelance () entrepreneur () student () temporary worker () teacher	
16. Did you change your religion after marriage? () Yes () No	
17. Monthly household income: () < 1.500.000 won () 1.500.001 -- 2.500.000 won () 2.500.001 – 3.500.000 won () 3.500.0001 – 4.500.000 () > 4.500.000	

Husband's personal information
1. Age:
2. Religious view:
3. Job:
4. The marriage with you is: <input type="checkbox"/> his first marriage <input type="checkbox"/> not his first marriage
5. a) if it is not first, does your husband have children from previous marriage? <input type="checkbox"/> Yes <input type="checkbox"/> No (go to question 6) b) Are the children from your husband;s previous marriage live together with you? <input type="checkbox"/> Yes <input type="checkbox"/> Tidak
6. Highest level of education completed : <input type="checkbox"/> High school <input type="checkbox"/> Diploma <input type="checkbox"/> Bachelor <input type="checkbox"/> Master <input type="checkbox"/> Doctor

Conjugal Life <i>(As for respondent who does not have children from current marriage, question number 1- and 11 can be skipped)</i>
1. Did your husband ever lied to you to keep peace? <input type="checkbox"/> Yes <input type="checkbox"/> No
2. What will you do if you find your husband told lies to you? <input type="checkbox"/> Angry and immediately go confirming <input type="checkbox"/> go for him after I calm my self <input type="checkbox"/> Will say nothing <input type="checkbox"/> pretending know nothing
3. Does your husband give all his salary to you? <input type="checkbox"/> Yes <input type="checkbox"/> No
4. Do you always know where your husband goes? <input type="checkbox"/> Yes <input type="checkbox"/> No
5. Do you ever told lies? <input type="checkbox"/> Yes <input type="checkbox"/> No
6. How will you measure your sex life? <input type="checkbox"/> very unsatisfied <input type="checkbox"/> Unsatisfied <input type="checkbox"/> Satisfied <input type="checkbox"/> very satisfied
7. Who is responsible for doing housework? <input type="checkbox"/> myself <input type="checkbox"/> together with husband <input type="checkbox"/> other person
8. Do you hire a babysitter? <input type="checkbox"/> Yes <input type="checkbox"/> No
9. a) Does you husband help you in doing housework? <input type="checkbox"/> Yes <input type="checkbox"/> No (go to question 10) b) if yes, what kind of housework he does? (may choose more than one) <input type="checkbox"/> Cooking <input type="checkbox"/> clean the yard <input type="checkbox"/> house cleaning <input type="checkbox"/> Laundry <input type="checkbox"/> Shopping <input type="checkbox"/> wash dishes
10. Do you face difficulties in raising your children? <input type="checkbox"/> Yes <input type="checkbox"/> No
11. Does your husband involve in raising children? <input type="checkbox"/> Yes <input type="checkbox"/> No
12. Is your husband initiatively help you in doing housework? <input type="checkbox"/> Yes <input type="checkbox"/> No
13. Do you discuss everything with your husband? <input type="checkbox"/> Yes <input type="checkbox"/> No
14. What kind of matter that you discussed with husband? (may choose more than one) <input type="checkbox"/> housework <input type="checkbox"/> Children <input type="checkbox"/> personal matter <input type="checkbox"/> Financial <input type="checkbox"/> family matter <input type="checkbox"/> work
15. Will both of you tell each other if partner makes a mistake? <input type="checkbox"/> Yes <input type="checkbox"/> No
16. Does your husband give his commendation for your achievement or good work? <input type="checkbox"/> Yes <input type="checkbox"/> No
17. Does your ever blamed you for a decision that was decided together? <input type="checkbox"/> Yes <input type="checkbox"/> No

18. Are you busy for the whole week? () Yes () No
19. Does your husband bring you and go somewhere for trip or leisuring? () Yes () No
20. Do you still can do your hobbies even after marriage? () Yes () No
21. How frequent do you go for leisuring with your husband? (travel, hiking, shopping, watch movies, and so on?) () once a week () once in two weeks () once in a month
22. Do you share your personal thought/feelings with husband? () Yes () No
23. Are you enjoying sharing thought/feelings with husband? () Yes () No
24. Do you feel that there is a gap between you and husband? () Yes () No
25. Does your husband give you kiss goodbye when he is leaving home? () Yes () No
26. Does your husband show his love verbally? () Yes () No
27. a) Do you think that your husband is trying to understand Indonesia? () Yes () No (go to question 28) b) If yes, how? () Learn Indonesian language () Learn Indonesian culture () Eat Indonesian food () other: _____
28. a) Do you celebrate your anniversary? () Yes () No b) If yes, how?

Langug ability

1. Do you ever studied Korean language through designated language class? () Yes () No If yes, how long? _____
2. Which of the options below can describe you language level? () Fluent (in speaking, listening, writing, reading) () only know basic words () Fluent in speaking, lacking in reading and writing () know nothing () Just enough for ordering food
3. Please write down by which language do you speak with these people: a) At home (with husband and children): b) Outside home (with other people):
4. Do you always understand every word spoke by your husband? () Yes () No
5. Do Koreans asked for repetition when you are talking with them? () Yes () No

Socialization

1. Do you ever stayed abroad? () Yes () No
2. How often do you socialize with people outside your house? () always () often () rarely () never
3. With who do you mostly socialize? (please put ranking, number 1 is people who you more socialize with) () Indonesian () Koreaan () Other nationalities

4. What kind of preparation did you do before coming to Korea?
 None (go to question 6) Studied Korean culture Studied Korean language

5. How will you described your living environment?
 An area dominated by other non-Korean nationalities
 Area dominated by Korean

6. Do you at least have one Korean acquaintance to asked for advice?
 Yes No

7. Do you have at least one Korean berst friend ?
 Yes No

8. Are attending one of religious activities Indonesia?
 Yes No

Living Adjustment

1. Who do you in Korea before coming?
 None Some Korean Some Indonesian

2. How you described your social environment?
 Mostly foreigner Mostly Korean

3. What kind of food you usually eat?
 Indonesian food Korean Food Indonesiand and Korean food

4. Kind of transportation vehicle that you usually use? (please make ranking, number 1 is vehicle you used most)
 Bus private car Taxi Subway
 Train Motorcycle bicycle on foot

5. After you arrived in Korea, which one of these activities helped you to adapt in your new environment?
 Korean language Knowledge of Korea culture Involvement in expatriate activities

6. Which one of the statement below that can described you most?
 I have retained my native culture.
 I have sdopted Korean culture and be more like a Korean
 I keep my own native culture but have adapted into the environment in Korea

7. I think to interact with Koreans need lots of energy
 strongly agree Agree disagree strongly disagree

8. I feel happy with my current l ife.
 strongly agree Agree disagree strongly disagree

9. It is hard to live as I want after married to Korean.
 strongly agree Agree disagree strongly disagree

10. My life is more like a Korean.
 strongly agree Agree disagree strongly disagree

11. I can live in Korea without worries
 strongly agree Agree disagree strongly disagree

12. How do you meet your new friend? (please make ranking, number 1 is the place that you usually go for meeting new friends)
 Through expatriate activities Through friends
 Through women expatriate organization In work place
 Through internet At coffee shop
 In classes (language, culture, and so on) Through religious activities
 At the market/supermarket

13. Where did you go for meeting your friends? (please make ranking, number 1 is the place you usually go to)
 Cinema Shopping center
 Coffee Shop Friend's house
 Restaurant Recreation site
 Place outside your city

<p>14. Where do you usually eat? (please make ranking, number 1 is place that you usually go for eating):</p> <p><input type="checkbox"/> Hotel <input type="checkbox"/> high class restaurant</p> <p><input type="checkbox"/> street stall <input type="checkbox"/> small restaurant</p> <p><input type="checkbox"/> home <input type="checkbox"/> Make a delivery to home</p>

<p>Additional information</p>
<p>15. What are the things that you missed about Indonesia while living in Korea? (please make ranking, number 1 is thing that you missed most)</p> <p><input type="checkbox"/> Ease communication <input type="checkbox"/> food</p> <p><input type="checkbox"/> family and friends <input type="checkbox"/> religious orientation</p> <p><input type="checkbox"/> weather <input type="checkbox"/> other: _____</p>
<p>16. What are the things that worried you while living in Korea? (please make ranking, number 1 is thing that worries you the most)</p> <p><input type="checkbox"/> War threat <input type="checkbox"/> Isolated from family and friends in Indonesia</p> <p><input type="checkbox"/> to be victim of criminality <input type="checkbox"/> Not meeting husband</p> <p><input type="checkbox"/> Threat of Disease <input type="checkbox"/> Ignored by Korean people</p> <p><input type="checkbox"/> Financial insecurity <input type="checkbox"/> Die in Korea</p> <p><input type="checkbox"/> Discrimination <input type="checkbox"/> Less religious</p>
<p>17. What keeps you in Korea?</p>
<p>18. Which group of these people that feel can interact with you in ease?</p> <p><input type="checkbox"/> Indonesian people</p> <p><input type="checkbox"/> Korean family (children, husband, in-laws)</p> <p><input type="checkbox"/> Other Koreans beside your Korean family (neighbor, friend, colleague)</p> <p><input type="checkbox"/> All</p>
<p>19. If any, what makes you feel frustrated living in Korea?</p>

Thank you!

APPENDIX C

Questionnaire in Bahasa Indonesia
Marital Satisfaction and Cultural Integration Survey

Informasi Pribadi
18. Usia:
19. Agama/kepercayaan:
20. Suku:
21. Di manakah kampung halaman Anda di Indonesia?
22. Di kota/propinsi manakah Anda tinggal di Korea?
23. Status perkawinan dengan suami Korea Anda: <input type="checkbox"/> Menikah dan tinggal bersama suami <input type="checkbox"/> Bercerai <input type="checkbox"/> Berpisah tanpa cerai <input type="checkbox"/> Janda karena kematian
24. Pendidikan terakhir Anda: <input type="checkbox"/> Sekolah Menengah Atas <input type="checkbox"/> Diploma (D3) <input type="checkbox"/> Sarjana (S1) <input type="checkbox"/> Master (S2) <input type="checkbox"/> Doktor (S3) <input type="checkbox"/> Lainnya : _____
25. Sudah berapa lama Anda tinggal di Korea? _____ usia pernikahan:
26. Tahun berapa Anda menikah dengan suami Korea Anda?
27. Karena apa Anda datang ke Korea pertama kali? <input type="checkbox"/> Pekerjaan <input type="checkbox"/> Kuliah <input type="checkbox"/> Pernikahan <input type="checkbox"/> Wisata <input type="checkbox"/> Lainnya (mohon dirinci): _____
28. Bagaimana Anda berkenalan dengan suami Anda? <input type="checkbox"/> Berkenalan sendiri <input type="checkbox"/> Dikenalkan teman <input type="checkbox"/> Dikenalkan keluarga <input type="checkbox"/> Melalui agen perijodohan <input type="checkbox"/> Lainnya (mohon dirinci): _____
29. Di mana Anda bertemu dengan suami Anda? <input type="checkbox"/> Korea <input type="checkbox"/> Indonesia <input type="checkbox"/> Lainnya (mohon sebutkan): _____
30. a) Apakah pernikahan Anda yang sekarang adalah pernikahan yang pertama? <input type="checkbox"/> Ya (lanjutkan ke pertanyaan 14) <input type="checkbox"/> Tidak b) Jika tidak, apakah Anda memiliki anak dari pernikahan sebelumnya? <input type="checkbox"/> Ya <input type="checkbox"/> Tidak
31. a) Apakah Anda memiliki anak dari pernikahan yang sekarang? <input type="checkbox"/> Ya <input type="checkbox"/> Tidak (lanjutkan ke pertanyaan 15) b) Jika ya, berapakah jumlah anak Anda? _____ orang c) Berapa usia mereka? Anak pertama: _____ anak kedua: _____ anak ketiga: _____ anak keempat: _____ d) Apakah anak-anak Anda tinggal bersama dengan Anda? <input type="checkbox"/> Ya (lanjutkan ke poin f) <input type="checkbox"/> Tidak e) Jika tidak, di rumah siapakah mereka tinggal? f) Di sekolah manakah anak-anak Anda bersekolah? <input type="checkbox"/> Sekolah lokal Korea <input type="checkbox"/> Sekolah internasional
32. a) Apakah Anda murni berprofesi sebagai seorang ibu rumah tangga? <input type="checkbox"/> Ya <input type="checkbox"/> Tidak (lanjutkan poin b) b) Jika tidak, apakah pekerjaan Anda? (profesi Anda yang lain): <input type="checkbox"/> Pegawai perusahaan <input type="checkbox"/> Pegawai institusi pemerintah <input type="checkbox"/> part-timer <input type="checkbox"/> freelance <input type="checkbox"/> pemilik perusahaan/usaha <input type="checkbox"/> mahasiswa <input type="checkbox"/> pegawai tidak tetap <input type="checkbox"/> guru
33. Apakah Anda berganti agama/kepercayaan setelah menikah dengan suami Korea Anda? <input type="checkbox"/> Ya <input type="checkbox"/> Tidak
34. Penghasilan keluarga bulanan: <input type="checkbox"/> < 1.500.000 won <input type="checkbox"/> 1.500.001 -- 2.500.000 won <input type="checkbox"/> 2.500.001 – 3.500.000 won <input type="checkbox"/> 3.500.0001 – 4.500.000 <input type="checkbox"/> > 4.500.000

Informasi Suami
7. Usia:
8. Agama/kepercayaan:
9. Pekerjaan:
10. Pernikahan dengan Anda adalah: () Pernikahan pertama () Bukan pernikahan pertama
11. a) Jika bukan pernikahan yang pertama, apakah suami Anda memiliki anak dari pernikahan sebelumnya? () Ya () Tidak (lanjutkan ke pertanyaan nomor 6) b) Apakah anak-anak suami Anda dari pernikahan sebelumnya tinggal bersama Anda? () Ya () Tidak
12. Pendidikan terakhir suami Anda adalah : () Sekolah Menengah () D3 () S1 () S2 () S3

Kehidupan Rumah Tangga <i>(Bagi responden yang tidak memiliki anak dari perkawinan dengan orang Korea, Anda tidak perlu menjawab pertanyaan nomor 10 dan 11)</i>
29. Menurut Anda, apakah suami Anda pernah berbohong kepada Anda untuk menghindari pertengkaran? () Ya () Tidak
30. Apa yang akan Anda lakukan jika mengetahui suami Anda berbohong kepada Anda? () Marah dan segera melakukan konfirmasi () Menghampiri suami setelah Anda tenang () Diam dan tidak menyebut-nyebut lagi () Pura-pura tidak tahu
31. Menurut Anda, apakah suami Anda memberikan seluruh gaji/penghasilannya kepada Anda? () Ya () Tidak
32. Apakah Anda selalu tahu ke mana suami Anda pergi jika ia pulang terlambat dari biasanya? () Ya () Tidak
33. Apakah Anda pernah berbohong kepada suami Anda? () Ya () Tidak
34. Bagaimana Anda mengukur kualitas kehidupan seks Anda? () Sangat tidak puas () Tidak puas () Puas () Sangat puas
35. Siapa yang bertanggung jawab dengan pekerjaan rumah tangga? () saya sendiri () berdua dengan suami () orang lain
36. Apakah Anda membayar pembantu/babysitter? () Ya () Tidak
37. a) Apakah suami Anda menolong Anda mengerjakan pekerjaan rumahtangga? () Ya () Tidak (lanjutkan ke pertanyaan nomor 10) b) Jika ya, pekerjaan rumahtangga jenis apa yang suami kerjakan? (pilih semua yang sesuai) () Memasak () Membersihkan halaman () Membersihkan rumah () Mencuci pakaian () Belanja ke pasar/supermarket () Mencuci piring
38. Apakah Anda menemui kesulitan dalam membesarkan anak? () Ya () Tidak
39. Apakah suami Anda terlibat dalam merawat anak? () Ya () Tidak
40. Apakah suami Anda berinisiatif membantu Anda dalam pekerjaan rumahtangga? () Ya () Tidak
41. Apakah Anda mendiskusikan semua hal dengan suami Anda? () Ya () Tidak
42. Pembicaraan tentang apakah yang biasa Anda lakukan dengan suami Anda? (pilih semua yang sesuai) () Pekerjaan rumahtangga () Anak () Masalah pribadi () Keuangan () Perihal keluarga () Masalah pekerjaan
43. Apakah Anda memberitahu suami Anda bahwa Anda atau dia telah melakukan kesalahan? () Ya () Tidak
44. Apakah suami Anda memuji setiap hal baik yang Anda dapat atau lakukan?

() Ya () Tidak
45. Apakah suami Anda menyalahkan Anda untuk hasil yang kurang baik dari keputusan yang telah dibuat bersama? () Ya () Tidak
46. Apakah Anda selalu sibuk seminggu penuh? () Ya () Tidak
47. Apakah suami Anda mengajak ke tempat yang Anda ingin datangi setiap melakukan wisata/kunjungan? () Ya () Tidak
48. Apakah Anda dapat melakukan hobi setelah menikah dengan suami Korea Anda? () Ya () Tidak
49. Berapa kali Anda meluangkan waktu untuk bersantai bersama dengan suami Anda (wisata, naik gunung, belanja, ke bioskop dan lainnya)? () sekali dalam seminggu () sekali dalam 2 minggu () sekali dalam sebulan
50. Apakah Anda berbagi pemikiran pribadi dengan suami Anda? () Ya () Tidak
51. Apakah Anda menikmati berbagi perasaan dengan suami Anda? () Ya () Tidak
52. Apakah Anda merasa ada jarak dengan suami Anda? () Ya () Tidak
53. Apakah suami Anda memberi Anda ciuman selamat tinggal sebelum ia pergi meninggalkan rumah? () Ya () Tidak
54. Apakah suami Anda menunjukkan cintanya dengan kata-kata? () Ya () Tidak
55. a) Menurut Anda, apakah suami Anda berusaha untuk memahami budaya Anda? () Ya () Tidak (lanjutkan ke pertanyaan nomor 28) b) Jika ya, bagaimana? () Mempelajari bahasa Indonesia () Mempelajari budaya Indonesia () Makan makanan Indonesia () Lainnya (mohon dirinci): _____
56. a) Apakah Anda dan suami merayakan ulangtahun pernikahan? () Ya () Tidak b) Jika ya, bagaimana?

Kemampuan Bahasa Korea

6. Pernahkah Anda mempelajari bahasa Korea di lembaga resmi? () Ya () Tidak Jika ya, Berapa lama Anda belajar? _____
7. Yang manakah yang paling cocok dengan kemampuan bahasa Korea Anda? () Lancar (bicara, membaca, menulis) () hanya kata-kata dasar () Lancar berbicara, namun kurang dalam baca dan tulis () Tidak bisa sama sekali () Hanya cukup untuk memesan makanan
8. Dengan bahasa apa Anda berbicara? Mohon tuliskan di setiap poin berikut: c) Di rumah (dengan suami dan anak-anak): d) Di luar rumah (dengan orang lain):
9. Apakah Anda selalu dapat mengerti apa yang suami Anda katakan? () Ya () Tidak
10. Apakah orang Korea yang berbicara dengan Anda sering meminta untuk mengulangi apa yang Anda katakan? () Ya () Tidak

Sosialisasi
9. Apakah Anda pernah tinggal di luar negeri? () Ya () Tidak
10. Apakah anda sering bersosialisasi dengan orang di luar rumah? () selalu () sering () jarang () tidak pernah
11. Dengan siapa Anda paling banyak bersosialisasi? (Mohon memberi ranking, nomor 1 adalah mereka yang paling sering bersosialisasi dengan Anda) () Orang Indonesia () Orang Korea () Warga negara lainnya
12. Persiapan seperti apakah yang Anda lakukan sebelum Anda datang ke Korea? () Tidak ada (lanjutkan ke nomor 6) () Belajar budaya Korea () Belajar bahasa Korea
13. Bagaimana Anda menggambarkan lingkungan tempat tinggal Anda? () Area yang didominasi warga negara non-Korea () Area yang didominasi orang Korea
14. Apakah Anda mempunyai setidaknya satu orang Korea untuk Anda mintai nasehatnya bagaimana beradaptasi di Korea? () Ya () Tidak
15. Apakah Anda mempunyai setidaknya satu teman baik orang Korea ? () Ya () Tidak
16. Apakah Anda mengikuti salah satu kegiatan religius di Korea? () Ya () Tidak

Penyesuaian Lingkungan
20. Siapakah orang yang Anda kenal di Korea (selain suami) sebelum Anda tiba di Korea? () Tidak ada () Beberapa kenalan orang Korea () Beberapa kenalan orang Indonesia
21. Bagaimana Anda menggambarkan lingkungan sosial Anda? () Kebanyakan ekspatriat () Kebanyakan orang Korea
22. Makanan jenis apakah yang paling sering Anda makan? () Makanan Indonesia () Makanan Korea () Gabungan ketiganya
23. Jenis transportasi apa yang Anda gunakan di Korea? (mohon memberi ranking, 1 adalah jenis transportasi yang paling sering Anda gunakan) () Bus () mobil pribadi () Taksi () Subway () Kereta Api () Sepeda motor () Sepeda () Jalan kaki
24. Setelah Anda sampai di Korea, mana dari pilihan di bawah ini yang membantu Anda beradaptasi dengan lingkungan baru Anda? () Kursus bahasa Korea () Pelajaran tentang budaya Korea () perkumpulan ekspatriat
25. Yang manakah dari pilihan di bawah ini yang paling dapat menggambarkan Anda? () Saya masih kuat mempertahankan budaya asli saya. () Saya telah mengadopsi budaya Korea dan menjadi seperti orang Korea asli () Gabungan dari budaya asli dan Korea
26. Menurut saya, berinteraksi dengan orang Korean membutuhkan banyak energi dan usaha keras () Sangat setuju () Setuju () Tidak setuju () sangat tidak setuju
27. Saya merasa bahagia dengan kehidupan saya saat ini. () Sangat setuju () Setuju () Tidak setuju () sangat tidak setuju
28. Setelah menikah dengan orang Korea dan tinggal di Korea, sangat sulit untuk hidup menurut yang saya inginkan. () Sangat setuju () Setuju () Tidak setuju () sangat tidak setuju
29. Kehidupan saya saat ini menjadi lebih seperti orang Korea. () Sangat setuju () Setuju () Tidak setuju () sangat tidak setuju
30. Saya dapat hidup di Korea dengan nyaman () Sangat setuju () Setuju () Tidak setuju () sangat tidak setuju

<p>31. Bagaimana Anda bertemu dengan teman atau kenalan baru di Korea? (mohon memberi ranking, 1 adalah tempat/media di mana Anda paling banyak bertemu teman dan kenalan baru)</p> <p><input type="checkbox"/> Melalui perkumpulan ekspatriat <input type="checkbox"/> Melalui teman</p> <p><input type="checkbox"/> Melalui perkumpulan wanita ekspatriat <input type="checkbox"/> Di tempat kerja</p> <p><input type="checkbox"/> Melalui internet <input type="checkbox"/> Di Coffee Shop/restoran</p> <p><input type="checkbox"/> Di kelas (bahasa, budaya, keterampilan, fitness,dll) <input type="checkbox"/> Melalui kegiatan religius</p> <p><input type="checkbox"/> Di pasar/supermarket</p>
<p>32. Ke manakah Anda pergi untuk menjumpai teman dan kenalan Anda? (mohon memberi ranking, 1 adalah tempat yang paling sering Anda kunjungi untuk bertemu dengan teman atau kenalan Anda)</p> <p><input type="checkbox"/> Bioskop <input type="checkbox"/> Pusat Perbelanjaan</p> <p><input type="checkbox"/> <i>Coffee Shop</i> <input type="checkbox"/> Rumah teman/kenalan</p> <p><input type="checkbox"/> Restoran <input type="checkbox"/> Tempat wisata</p> <p><input type="checkbox"/> Daerah di luar kota Anda</p>
<p>33. Di mana biasanya Anda makan? (mohon memberi ranking, 1 adalah tempat yang paling sering Anda kunjungi untuk makan):</p> <p><input type="checkbox"/> Hotel <input type="checkbox"/> Restoran kelas atas</p> <p><input type="checkbox"/> Kedai makanan pinggi jalan <input type="checkbox"/> Restoran kecil</p> <p><input type="checkbox"/> Di rumah <input type="checkbox"/> Saya memesan makanan ke rumah</p>

<p>Keterangan Tambahan</p>
<p>34. Hal apa yang membuat Anda merindukan Indonesia? (mohon memberi ranking, nomor 1 adalah hal yang paling membuat Anda merindukan Indonesia)</p> <p><input type="checkbox"/> Kemudahan berkomunikasi <input type="checkbox"/> makanan</p> <p><input type="checkbox"/> Teman dan keluarga <input type="checkbox"/> Pandangan keagamaan</p> <p><input type="checkbox"/> Cuaca <input type="checkbox"/> lainnya (mohon dirinci): _____</p>
<p>35. Hal apa yang paling mengkhawatirkan Anda tinggal di Korea? (Mohon memberi ranking, nomor 1 adalah hal yang paling mengkhawatirkan Anda)</p> <p><input type="checkbox"/> Ancaman perang <input type="checkbox"/> Isolasi dari keluarga dan teman</p> <p><input type="checkbox"/> korban kriminalitas <input type="checkbox"/> Tidak bertemu dengan pasangan</p> <p><input type="checkbox"/> Ancaman penyakit <input type="checkbox"/> Dijauhi masyarakat di Korea</p> <p><input type="checkbox"/> ketidakstabilan finansial <input type="checkbox"/> meninggal di Korea</p> <p><input type="checkbox"/> diskriminasi <input type="checkbox"/> tidak taat beragama</p>
<p>36. Apa yang membuat Anda bertahan di Korea?</p>
<p>37. Dengan siapakah Anda paling merasa nyaman berinteraksi?</p> <p><input type="checkbox"/> Orang Indonesia</p> <p><input type="checkbox"/> Keluarga Korea (mertua, kakak/adik ipar, anak-anak suami Anda)</p> <p><input type="checkbox"/> Orang Korea selain keluarga Korea Anda (tetangga, teman, kolega)</p> <p><input type="checkbox"/> semuanya</p>
<p>38. Jika ada, apakah yang paling membuat Anda frustrasi tinggal di Korea?</p>

Terima Kasih!

BIOGRAPHY

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