

The Perception of Educated People with Different Ethnic Groups towards Exogamy

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Abstract. Exogamy is the act of marrying someone from another tribe, clan, or similar social unit. This study is about the perception of educated people of different ages and different ethnic groups regarding exogamy. Thus, this paper analyzes the view of educated people in North Sumatera towards intermarriage, either they agree or disagree with exogamy. And then to elaborate the reasons why educated people in North Sumatera agree or disagree with exogamy. The research was conducted by using qualitative research. To answer the problems of the study, the data were collected by giving a questionnaire. The result of this study was the following; (1) Exogamy is supported by the educated people in North Sumatera; (2) The reasons why educated people support exogamy: (1). Exogamy enables educated people to understand other clans and enhance cultural traditions; (2) Adding new family members from various clans to make the family more diverse; (3) It's a normal phenomenon these days; (4) It is unique, interesting and allows educated individuals to reconcile the differences and appreciate their couple's tradition; (5) Exogamy has the potential to push clan growth, and; (6) It is acceptable as long as both families agree.

Keywords: Educated people, Exogamy, Intermarriage

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1 Introduction

Studies on "intermarriage" have risen in recent decades, particularly in Western cultures that are becoming more multiethnic and multicultural [1]. Global migration increases the availability of possible mates within and outside national borders. International migration has permitted the marriage of people from diverse states, faiths, racial groups, and ethnicities.

When it comes to intermarriage, factors such as the availability of couples within and outside of geographical, religious, racial, and ethnic lines, as well as the level of social status commonality between multiple individuals, including class, the presence of formal sanctions such as anti-miscegenation laws, and informal sanctions such as social taboos associated with intermarriage, do have an impact on the rate at which it occurs [2].

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International migration contributes to the heterogeneity of migrant-sending countries while simultaneously posing a threat to their social solidarity and national identities [1]. Intermarriages tend to be contentious and, to a degree, transgressive in many civilizations (and some parts, among others) as microcosms of more varied communities that question people's notions of them and us. The outsider's status mostly dictates the difficulties and social rejection encountered by certain intermarried couples (as defined by citizenship, ethnic origin, birth country, belief system, caste, class, and gender) in comparison to the insider's status, which varies across nations. Intermarriage has historically been outlawed in various nations, including the USA, Germany, and South Africa. Although such legislation does not exist at the time, the historical and contemporary ramifications are enormous. For example, in the United States, where anti-miscegenation laws outlawed black-white unions until 1967, black-white marriages currently account for the least proportion of all types of marriage. Even in Sweden, which hasn't had an established anti-miscegenation statute, the dread of miscegenation has been exhibited and articulated historically, most notably about Swedish–Roma partnerships, through the widely held belief that the superiority Swedish society and ethnicity were deteriorating. An ethnic group has a unique identity as indigenous knowledge [3]. As in other civilizations, Sweden retains hierarchical ideas of a potential mate's racial and ethnic origins, and opinions regarding exogamy are considered acceptable by pervasive conceptions of "our" and "their" [1].

The question of societal integration underpins both the social rejection of intermarriage and the likelihood of it occurring. Intermarriage reduces social differences between minority ethnic groups and the majority group, according to Milton Gordon's famous study (1964). Intermarriage also weakens unfavorable opinions, prejudices, and stereotypes against the outgroup and lowers cultural differences and meaning in future generations (Kalmijn, 1998). The concept of intermarriage as a metric of community cohesion in a geographical region is well established (see Giorgas and Jones, 2002; Kennedy, 1943; Price, 1982). Owing to the accessibility of possible mates, assimilation appears to be an essential precondition for intermarriage.

In 1967 when the United States' miscegenation restrictions were removed, 3% of newlyweds married someone from a different ethnic group. Since then, intermarriage rates have risen dramatically. By 1980, the number of newlyweds who were intermarried had steadily increased to 7%. By 2015, the figure had risen to 17% [4].

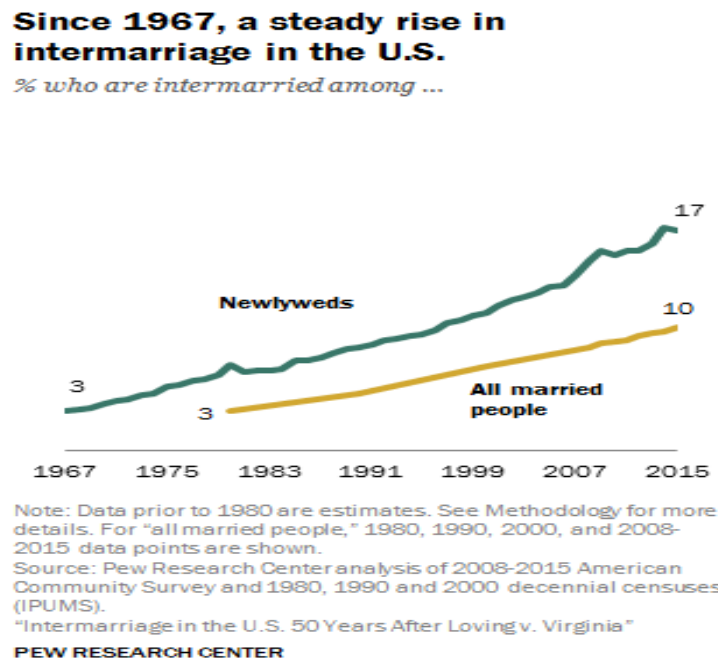


Figure 1. Intermarriage in the U.S since 1967 until 2015 [4]

Since the 1960s, intermarriage rates between white Asians, white Latino/as, and white blacks have increased (Lee and Bean 2010; Kalmijn 1993). Given these general gains, the declines in exogamy in the 1990s for Asians and Latino/were "strange" and surprising (Qian and Lichter 2007). Additionally, there are indicators that Latino/a and Asian intermarriage statistics aren't increasing as much as European immigrants did a century ago. Third-generation Latinos and Asians are less likely to marry Whites today than third-generation Europeans were in the twentieth century (Feliciano 2001) [4].

For two reasons, Qian and Lichter (2007) anticipated that ongoing Asian and Latin American migration increases endogamous couplings between Asians and Latino/as. To begin, continuing immigration broadens the number of possible spouses of the same race. Indeed, they discovered that, after accounting for the increasing variety of the United States' racial/ethnic composition in their log-linear models, the chance of exogamy among Whites and Asians and Whites and Latino/as increased significantly between 1990 and 2000. In other words, as their demographics rose in the 1990s, the percentage of Asians and Latino/as born in exogamous partnerships fell. Second, continued immigration can alter behavioral patterns and contexts inside the United States, affecting partnering in factors other than population growth [4].

According to research, intermarriage rates are influenced by education, housing integration, and geographic considerations. On the other hand, the relationship between social and intermarriage is not obvious [5]. Education may affect an individual's preference for endogamy. Individuals with a higher education level may feel less connected to the family or minority community (Kalmijn, 1998). Furtado and Theodoropoulos (2011) examine the effect of education on

cultural adaptability, concluding that those with a higher degree of education adapt more easily. Additionally, education may affect the marriage market's composition, as individuals are more inclined to leave a racial community to attend university. For some race minorities, such as Black, Hispanic, and American Indians, attending university disenfranchises them from racial communities [4].

Newlyweds with some college experience were somewhat more likely than those with only a high school education to marry someone of a different race or ethnicity. Those with less education were more likely to be married to someone of different ethnicity, with 18% having some college experience and 19% having a bachelor's degree or above. Co identical regardless of education contrast this with 1980, when the probability of mixed marriages among newlyweds was practically [4].

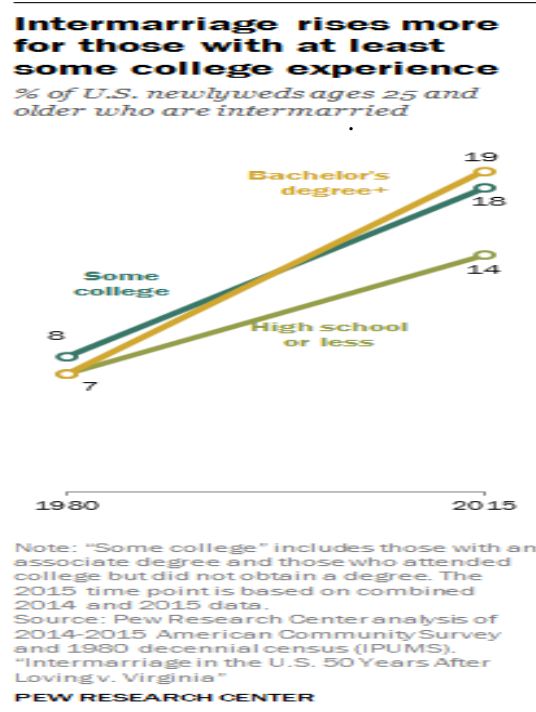


Figure 2. Intermarriage at some College Experience [4]

This study complements a recent study on exogamy, the first study on household formation behavior and attitude: An investigation of proportional education and exogamy among descendants of people in Sweden [6]. Race, Immigration, and Exogamy Among some of the Native Born: Variation Across Communities; these are three previous studies that are closely similar to the main study [7]. Love in the melting pot: ethnic intermarriage in Jakarta [8].

The study examined the impact of education at both the personal and social levels to ascertain the relationship between education and all aspects of family life for immigrants' forebears in Sweden [6]. The findings, taken together, support the premise that schooling and exogamy are related. On each hand, education is critical not just on an interpersonal basis but also on a group

level. Additionally, this link varies according to educational achievement, gender, and type of home. The prior study and this one differ in terms of location, experience, and subject of study. The author's study is distinct from the previous one. It focuses on the perceptions of educated people in North Sumatera regarding intermarriage and the reasons for their agreement or disagreement with exogamy. In contrast, focuses on household formation behavior: An analysis of roughly comparable schooling and exogamy for descendants of people in Sweden [6].

Even if two ethnic groups cohabit happily in a community, this does not mean that they can marry (Ariane J. Utomo, 2019). In Indonesian culture, it is customary to marry a boy or a girl from the same ethnic group. This is referred to as 'Endogamy,' which is marrying within a specific social group, caste, clan, or ethnic group. Many parents in Indonesia want their children to marry someone of the same ethnicity as them, such as a Javanese marrying another Javanese, a Batakese marrying another Batakese, etc. Thus, this paper will present educated individuals' view in North Sumatera Indonesia towards exogamy (intermarriage), whether they support the marriage outside of the ethnic group or not. And then to get the educated individuals' reason whether they agree or not about exogamy.

2 Literature Review

2.1 Marrying within one's Ethnic

It is a well-established fact that individuals with comparable traits such as education, wealth, socioeconomic status, ethnic origin, religion, and religiosity are much more likely to form relationships. Positive assortative matching (PAM) is a term that refers to this phenomenon (Epstein and Guttman, 1984; McPherson et al., 2001; Mare, 1991; Pencavel, 1998).

The reasons why some people marry in their community vary according to discipline. These hypotheses emphasize efficiency gains, stating that mate resemblance simplifies tasks such as cooperative decision-making and raising children (Becker, 1974). According to this school of thinking, there are various advantages to forging a marriage within one's ethnic group based on shared ethnic ancestry, interests, and experiences. Several of these benefits arise from common customs, religion, and language, which facilitates and expedites cooperative decision-making regarding time and money allocation, child-rearing, ritual observance, and a variety of other elements of life [5].

Informed that their level of education might influence parents' preferences for in-group marriages for their children [6]. Parents with a higher level of education may be more open to exogamy parallel. States, cultures, and religions have long dominated household

formation behavior. As a result, it is predicted that parental education will be negatively associated with their children's possibility of ethnic endogamy.

2.2 Education and Exogamy

Three broad categories highlight some of the possible factors driving the beneficial association between education and exogamy. Education can alter a person's abilities and preferences, impacting their capacity and willingness to adapt to a new culture and create a union with someone of a different ethnic origin [5] argues that quality education is critical for reducing antipathy toward out-group members, but Kalmijn (1998) highlights education's modernizing impacts and involvement in intermarriage behavior. However, after adjusting for other possible influences on the incidence of out-group unions, there is no empirical evidence for this process (Furtado, 2010).

Another way education may increase the chances of out-group union is by increasing opportunity and decreasing residential segregation. It is argued that individuals from immigrant groups tend to leave their ethnic environment to pursue higher education (Furtado, 2010; Kalmijn, 1998). Furthermore, due to various increased employment opportunities across a broader geographic scope, they tend to stay away from their ethnic environments after completing their education. Furthermore, educational environments and institutions are argued to create opportunities for potential spouses from diverse backgrounds (Mare, 1991). Finally, PAM on education (as discussed theoretically and empirically in many studies) functions as a mechanism by which education influences out-group marriage. Because education distributions vary by ethnicity, a preference for positive assortative matching (PAM) on education may lead to out-group unions. Immigrants may have to exchange similarities in ethnicity for similarities in education. This statement is consistent with the general trend of a shift in matching dimensions from ascribed to achieved characteristics. (Kalmijn, 1998).

However, the educational attainment of the person and the educational attainment of the individual's group is critical for union construction behavior. The socio-economic context in which a group operates is shaped by group traits or ethnic capital (Borjas, 1995). Thus, for example, it is reasonable to predict that the group's overall educational status will affect intermarriage choices and the organization's overall chances, with associated externalities for the group's members. With the foregoing considerations in mind, we may assume educated ethnicities to be much more capable and eager to adapt to a changing culture than in their own. Hence, we may be more receptive to and

capable of forming unions with group members. As a result, it is critical to examine both the total education level of the ethnic group and the person's education and the relation between the differences in determining the likelihood of out-group union forming behavior.

3 Methodology

This study was conducted by using descriptive qualitative research. Qualitative research entails analyzing and interpreting texts and interviews to uncover significant patterns describing a particular event (Auerbach and Silverstein, 2003:3). The data of this study was taken from people who have completed their undergraduate studies and ongoing students at university with different background fields and different ethnic groups such as Aceh, Alas, Banten, Batak, Jawa, Melayu, Minang, and Sunda. The last education starting from High school or ongoing students at University (Sophomore year and Senior year) to Bachelor degree in North Sumatera. The age population starts from 20 to 27. The data were collected by using a questionnaire. The questionnaire was created on the google form, and then it was delivered to the participants.

4 Results and Discussion

This finding clearly shows that all educated people who participate in filling questionnaires in this study agree with exogamy. Educated individuals have met many people who have different clans, and they tend to be easier to accept cultures outside their clans. Education can alter a person's abilities and preferences, impacting their capacity and willingness to adapt to a new culture and create a union with someone of a different ethnic origin [5]. Furtado and Theodoropoulos (2011) examine the effect of education on cultural adaptability, concluding that those with a higher degree of education adapt more easily. Additionally, education may affect the marriage market's composition, as individuals are more inclined to leave an ethnic community to attend university. Thus, we can observe that persons with higher education and highly educated groups are more likely to be married beyond their group.

Table 1. Age of questionnaire respondents

Age	20	22	23	24	25	26	27
Number of respondents	2	3	15	13	4	1	2

Table 2. Clan of questionnaire respondents

Clan	Aceh	Alas	Banten	Batak	Jawa	Melayu	Minang	Sunda
Number of respondents	1	1	1	24	6	3	2	2

Table 3. Last education of questionnaire respondents

Last Education	Bachelor	D4	High School (Sophomore year and Senior year)
Number of respondents	33	1	6

Table 4. Gender of questionnaire respondents

Gender	Female	Male
Number of respondents	29	11

Table 5. Agree or disagree about exogamy

Age	Clan	Last Education	Gender		Exogamy	
			Male	Female	Agree	Disagree
20	Aceh					
22	Alas					
23	Banten	Bachelor				
24	Batak	D4	11	29	40 (100%)	0
25	Jawa	High School (Sophomore year				
26	Melayu	and Senior year)				
27	Minang Sunda					

Table 6 provides information about the phenomena of intermarriage in the environment of educated people live. It can be seen that the majority (97.5 %) have the phenomenon of marrying someone outside of their group. Where the rest (2.5%), the intermarriage case did not exist in his area. So, in this modern-day exogamy is a common thing, and this activity is already widely found in the surrounding areas.

Several studies concur that education is a reliable predictor of out-union form behavior and that education and exogamy are positively correlated [6]. These studies clarify why degree holders have a greater propensity for intermarriage in the following ways. For example, mating preferences may alter education, academic institutions serve as social hubs for people from diverse countries and ethnic groups, and educated individuals typically avoid areas with a heavy proportion of immigrant groups and ethnic minorities.

Table 6. The exogamy phenomena in the environment

Age	Clan	Last Education	Gender		The phenomena of exogamy	
			Male	Female	Exist	Not exist
20	Aceh					
22	Alas					
23	Banten	Bachelor				
24	Batak	D4	11	29	39 (97.5 %)	1 (2.5 %)
25	Jawa	High School (Sophomore				
26	Melayu	year and Senior year)				
27	Minang Sunda					

However, studies suggest that specific forms of intermarriage rates do not differ by education level for particular ethnic groups, highlighting the relationship's heterogeneity (Berthoud, 2005; Muttarak, 2007). According to this mode of questioning, there are various advantages to forging a connection within one's group based on a shared ethnic or racial origin or shared experiences. Several of these benefits derive from common customs, religious beliefs, and language, which facilitates and simplifies collaborative decision-making regarding money and time distribution, child-rearing, ritual observance, and a variety of other aspects of life [5]. According to Ariane J. Utomo (2019), persons from large, diverse communities are more likely to marry inside their community. Assuming there is no preference for one ethnic group more than another, the

probability of encountering another with the same ethnic background increases. Then, a preference for endogamy exemplifies broader society family formation practices and norms. Endogamy is widespread in cultures where special interests, such as parents and familial networks, significantly influence who an individual marries.

Based on the result of the questionnaires, there were some reasons behind why educated people agree with exogamy (intermarriage). These several reasons can be concluded as follows:

- a. Exogamy enables them to know one another, understand, learn, respect other tribes, and enrich cultural customs.
- b. Having new family members from different clans so that the family becomes more diverse.
- c. Intermarriage is normal and common these days, as society has grown and also Indonesia has a variety of national tribes.
- d. Intermarriage is unique, exciting, and very interesting, and it is a challenge for them to learn to reconcile the differences and appreciate their couple's traditions.
- e. Exogamy has the potential to accelerate tribal development.
- f. It is good as long as both sides/families agree.

Ariane J. Utomo (2019) described that endogamy is assumed to be declining in tandem with broader modernization processes such as urban development, enhanced schooling, and decreasing arranged marriages. While ethnic endogamy remained the norm in Indonesia, rates of endogamy vary significantly throughout provinces and population groupings. Utomo and McDonald (2016) discovered that endogamy is less prevalent among younger groups, greater education, and urban dwellers. Intercultural marriage is positively correlated with education levels: an individual's increased social movement due to pursuing or completing a higher education may promote ethnic mixing.

5 Conclusion

Based on data analysis, we can see that educated individuals from various ethnic groups, age groups, and gender agree on exogamy. The phenomenon of intermarriage also occurred in the respondents' environment, and even this situation is a common occurrence. There are several reasons why educated people agree on exogamy; exogamy enables them to know, to understand, to regard other tribes and enhance cultural traditions, adding new family members from various clans to make the family more diverse, it's normal phenomenon these days, it is unique, interesting and allow them to reconcile the differences and appreciate their couple's tradition, exogamy has the potential to push tribal growth, and it is acceptable as long as both families agree. Intermarriage is most common among those with higher levels of education and the youngest age groups.

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