

PalArch's Journal of Archaeology of Egypt / Egyptology

INTERRACIAL WEDDING PLANNING AND ITS IMPACT FROM THE MALAYS POINT OF VIEW ON CULTURAL TRADITIONS AND TOURISM

Shaima' Walid Abu Dieh¹, Diana Mohamad², Badaruddin Mohamed³

^{1,2,3}School of Housing, Building, and Planning, Universiti Sains Malaysia, 11700 Gelugor,
Penang, Malaysia,

Corresponding E-mail ¹shaimawad@student.usm.my

Email: ²diana_mohamad@usm.my, ³profbadar@gmail.com

Shaima' Walid Abu Dieh, Diana Mohamad, Badaruddin Mohamed. Interracial Wedding Planning and Its Impact from The Malays Point of View on Cultural Traditions and Tourism-- Palarch's Journal of Archaeology of Egypt/Egyptology 19(3), 898-917. ISSN 1567-214x

Keywords: Interracial Wedding; Wedding Planning; Cultural Traditions, Tourism; Cultures Fusion; Acceptance Theory, Malaysia.

ABSTRACT

This paper aims to detect the potential impacts on the cultural traditions and tourism that may occur from an interracial wedding planning between the Malays and the Indian Muslims from the Malays perspective, in addition, to explore their acceptance of these kinds of weddings, and the new and different rituals and practices, which there is a glimpse into those rituals and practices of both races, plus, a gaze into the fusion of the two cultures. The used method is a qualitative approach by questions asked in online interviews by the application Zoom until saturation has been achieved. This was distributed to a sample of 14 Malays respondents. Findings are one: Firstly, a discussion of potential impacts on cultural traditions and tourism by interracial wedding, which were found and agreed upon by planning an interracial wedding, there are some developments, changes, and impacts culturally and traditionally to the Malays at large alongside some conflicts, thus, the paper discovered that these kinds of weddings and weddings lead to tourism's development and growth, and. Secondly, the implications that are drawn for acceptance theory in an interracial wedding, here it shows that there is a growth in the rate and acceptance of interracial marriages. This paper attempts to fill the gap of knowledge and information of interracial weddings research. In this paper, the key traditions and customs of working interracial weddings, high marital satisfaction, and enduring, secure weddings are best explained.

INTRODUCTION

The tourism has emerged as an important sector for both developed and developing countries, including Malaysia. Nowadays, wedding tourism forms a part of event tourism and it has become one of the hottest trends for the Malays tourism.

Language and culture cannot be separated. The two influence and complement each other. Language is a means of maintaining culture (Hestiyana, 2017). A culture will be intelligible and respected by its users if they can understand the language that is used to convey that culture (Nirwani, 2018). It is stated that language is not only an aspect of culture but is also a means of documenting it. Therefore, language has a crucial role and must be developed and maintained because a lost language will also wipe out the culture of a community, as experienced by Malays. Malaysia is a multicultural country made up of three main cultures namely Malay, Chinese and Indian, with a total population of 29,566,417 people (Department of Statistics, Malaysia (2012). The official religion of the country is Islam while other religions are also welcome due to the existence of Buddhists, Hindus and Christians in the country.

In terms of tourist arrivals, Malaysia was the number one Muslim tourist destination in the world. It recorded around 5.44 million Muslim tourists in 2012 (equivalent to 21.75 percent of total tourist arrivals in Malaysia for the same year) compared to 5.22 million in 2011 (Islamic Tourism Center, 2014). In 2013, he received more than five million Muslim tourists from Muslim countries.

The Tourism, Hospitality, and Event industries' demands are expanding, events are conducted either by planned, controlled, or spontaneous. Such as, a culture that converts the cultural assets into tourist attractions that enhances them (Hassan 2014; Liu 2020). Weddings are the neediest for the hospitality and event industries, where family assemblies also grow the culture (Nasir et al., 2020). The outgrowth of Interracial weddings, regardless of Socioeconomic status changing, reduced the gap difference between races, Qian and Lichter (2011), Tang and Ling (2019) and Rico et al. (2018) showed the rising of interracial weddings, which led to a growth in the event and cultural tourism (Omar and Arif, 2020).

In Wedding preparation many of the rituals and practices of any religion are essential and obligatory, the event is presented by the costumes and significant rituals and practices (Jain, 2014; Hu and Holmberg, 2014). Walker (2005), Lanzieri (2012) evaluated racial and gender cognition alongside other factors that influence choosing a spouse, because every society establishes in the cultural or racial sense by them (Jo-Pei et al., 2008; Joseph and Alexander, 2018).

Escaping restrictions and planning a wedding that complies with both cultural traditions is important (Nikulina, 2018). Regarding to (Omar, 1993; Anderson, 2014), each culture carried marriage-related work out separately, "misunderstandings, misinterpretations and/ or misperceptions of other race's

culture can undoubtedly drive to frustrations and conflicts". According to Nikulina (2018), culture is an indispensable and significant factor, (Nelson and Otnes, 2005) declared that attempting to merge the traditions with certain beliefs into one ceremony, the disputes can throw diverse feelings, these challenges are generated by ethnic or cultural differences and social pressure. Nikulina (2018) stated that another challenge is in perfecting the wedding celebration so that the wedding fulfills the contentment and cultural values for both, although without a doubt this kind of wedding will have a tremendous impact on tourism.

External elements can cause interracial weddings conflict, i.e. culture itself (Leeds, 2002; Pue and Sulaiman, 2013). According to Karis and Killian (2011), Otnes and Lowrey (2004), some people lack the grasp to work with intercultural differences and to transcend them an interracial wedding, particularly to celebrate all races and to value their cultural rituals, hospitality heritage, and desirable venues. The paper aims to demonstrate the discrepancies and complexities of interracial wedding planning, and the goals are to clarify the wedding rituals of the Malays and the Indian Muslims alongside exploring the Malays view on what potential impact/s may occur from this wedding.

LITERATURE REVIEW

A brief review of the literature was conducted on the conventional practice of Interracial wedding planning and the impact from the Malays point of view on cultural traditions and tourism.

The core aspect of marriage and society is the wedding and takes a greater part than tradition and enriches rituals and their values (Leeds, 2002; Joseph and Alexander, 2018). Weddings take a great role in the tourism, hospitality, and event management industries, an interracial wedding can improve and develop these industries among others, the racial factor problem will have an impact on the perceptions and actions of the two races and explore their acceptance (Schwartz, 1999a; 2006b; Skowronski et al., 2014). For all races, weddings have long been an important custom (Bouchon et al., 2017), weddings are also the biggest activities in the life of the bride and all the brides envision and prepare their way for this big day (Ruonala, 2013). There is no doubt that multiracial societies follow their own traditional rules and customs, value for the race is created through cultural and traditional matters, however, the cultural significance centered in societies is reflected in daily norms, rituals, and practices (Schwartz, 1999a, 2006b; Skowronski et al., 2014; J. Kim et al., 2017). Traditionally, marriage has been a basic social institution in most, if not all, societies around the world, as it is the basis of household formation. The economic theory of marriage describes the potential financial gains of marriage from the perspective of children, the division of labor, the pooling of common resources and the risk of partners (Becker, 1973). From a financial planning standpoint, the degree of trust and informal mutual communication within a marriage can either facilitate financial management or encourage free-riding. Marriage partners are often not equally endowed with financial resources and have different spending habits. Depending on the level of tax confidence, there may be hidden agendas and undisclosed financial histories between spouses in terms of debt burden (Loftus, 2004). If partners are seen as not contributing to household expenses, a feeling of injustice and mistrust may arise. Research has

shown that finances planning such as budgeting and proper debt management are necessary for couples to have stronger and happier marital bonds (Harrocks & DeFrain Skogrand, Johnson, 2011). In addition, having sufficient financial assets reduces the likelihood of divorce (Dew, 2011). Based on the above, it appears that appropriate financial planning may be necessary for weddings.

Customs and rituals are generally have been practiced for decades. Since rituals are generally practiced over and over, they are increasingly becoming certain unwritten guidelines or regulations acknowledged in society (Donovan, 2004). According to Rathje (2009), Ragman (2006), and Zimmermann (2017), culture indicate a society's unity and similarity, culture is primarily important to religion, and rituals and practices are perhaps the most significant aspects of culture. In regard to Schwartz (1999) and Schwartz (2006), cultural values impact and focus attention on the form of the believes and behavior of society. Often misunderstandings and feelings of disappointment are triggered by a misinterpretation by some in the society (Qin, 2011), Donovan (2004) underlined that the key causes for confusion and frustration could be five fundamental factors in interactions that are cultural differences: roles, time, place, scripts, and audience.

Culture encompasses everything about the living style of a person, such as, food, the use of words, how to interpret what is right and what is incorrect, how to sit, how to treat strangers, how to behave around friends and loved ones, special traditions and activities. To explain culture there is no quick way because that is what you see and hear in front of society, (Qin, 2011; Donovan, 2004; Schwartz, 1999a; 2006b; Rathje, 2009; Ragman, 2006; Zimmermann, 2017), the challenge for the Malays to recognize, identify and understand important rituals and practice for their values plus the reaction or acceptance to new rituals and practices from another community in the wedding ceremonies road.

Relating to Muhammad et al. (2013), here can be exciting and charming similarities and variations but they may still have tension and other difficulties. We are inspired by and guided by routines. In the tradition of creating communities and societies, making changes, and labeling meaningful objects in life, transmitting themselves with pleasure and sadness, and maybe most in-depth defining and preserving them. The deal with an interracial wedding made up of two culturally diverse people "Malays and Indian Muslims" who both have a distinguished national culture, venues, and rituals that could impact their hospitality, personal costumes, traditions, ideologies, and beliefs (Joseph and Alexander, 2018; Surendra, 2015). Furthermore, tourism especially wedding tourism contributes in a variety of ways to local economic growth, it is regarded to promote destinations on the global business (Durinec, 2013). As stated by Daniels and Wosicki (2020), the spending on hotels, food, and drink, transport, and entertainment adds benefit to the area and thus covers the local tourism economy.

Food, cuisine, and catering have a lot of symbolism and meaning since it's a ritual or practice in one community's history, and people from different races and cultures will have different food arrangements and styles that reflect the

characteristics of their culture (Rearick, 2009; Muhammad et al., 2013). Foods like wajik, dodol, biryani rice, and pulut kuning are staples in Malay weddings, and they have special importance for everyone who attends the ceremony. Other traditional Malay meals include chicken or beef kurma, and ayam masak merah (Muhammad, et al., 2013). For example, umbut masak lemak and labu masak putih are cooked especially for older guests because of the soft texture of the umbut and labu. Other traditional Malay delicacies like burung puyuh goreng berempah, ayamgolek, and udang bukhari are served during the meal known as makan beradab. Food in the Malay culture has a symbolic meaning of appreciation and helps define social differentiation as well as characterizes identity, which is why it is created especially for the bride and groom (Zahari, 2011; Muhammad et al., 2013).

Rituals and Practices

Table 1. “The rituals and practices of both cultures”, illustrates a peek at the magnificence and uniqueness of the pre-wedding, wedding day, and post-wedding rituals and practices for both cultures. It shows the differences and comparisons between the Malays' rituals and practices and the Indian Muslims' rituals and practices and displays how many customs there are in each wedding period, plus the meanings and symbols to some of those rituals and practices, (see below)

Table 1. The rituals and practices of both cultures

Race Ritual & Customs	The Malays	The Indian Muslims
Pre- wedding	-"Merisik", known as spying & investigating (Ragman, 2006). -Proposal and Engagement (Meminang dan Bertunang), gifts exchange, trays of gifts, (Ibrahim et al., 2019). -Afterward, Hantaran "part of the dowry" (Haliza, 2019). -Mahr is like a gift in a type of gold, money, or Holy Quran.	-Salatul Istikhara, for approval and blessings (Bhatia, 2018). -Imam Zamin, official welcoming & acceptance of the bride (Arora, 2017). -Mangni, similar to "Meminang dan Bertunang" includes rings & gift exchange (Arora, 2017). -Manjha, symbolizes Blessing, brilliant & natural glow, refinement heart & soul, casts evil away & lower stress level, when done they are not to leave their homes until wedding day (CulturalIndia, 2020; Arora, 2017).

		<p>-Mehndi, alleviate anxious feelings & tension, reflects the connection of culture & traditions (Lin & Jirsa, 2020).</p> <p>-The Sanchaq ritual, for blessing, love, and encouragement (Bhatia, 2018).</p>
Wedding Day	<p>-Akad Nikah (Solemnisatin) marriage agreement when the bride willingly accepts this marriage (Ragman, 2006).</p> <p>-Berinai, a none compulsory custom, if it is in "Hands" fend off evil spirits, in "Nails" gives a pretty look, in "Hand palms" to protect herself, in "Feet" to prevent the bride to wander away from the groom's life (Haliza, 2019).</p> <p>-The Wedding (Bersanding), the actual wedding day, includes a Mak Andam and a splendidly decorated settee, it is called "Pelamin" (Sharif, 2012).</p>	<p>-Baraat "Welcoming the groom", contract, groom drinks a glass of sherbet with the bride's brother, includes gifts, sweet, fun, and dancing (Arora, 2017).</p> <p>-Nikah, begins with the Maulvi attendance, determine Meher value & other conditions, then signing marriage contract with two witnesses from both families or relatives, then the marriage is either to be declared in a Walimah, gathering celebration, or a party (Oyoteam 2019; Schaer, 2020).</p> <p>-Arsi Mushaf Ritual, the first opportunity for the couple to see each other, they will have a moment to themselves, they would be seated beside each other, their heads veiled with a scarf, a mirror set between them, and there is A Holy Quran and a candle placed under the shawl stretched over the heads, they will glance at each other by the mirror (Muskan, 2011).</p>
Post- wedding	<p>- "Sambut Menyambut" ceremony not always common, after a day or two days after the "Bersanding" at the groom's place, a ceremony of welcoming to receive the bride (Fang, 2019; Koh & Ho, 2014).</p> <p>-Often a second bersanding is conducted at the groom's house to give the women of</p>	<p>-The Rukhsat ritual, the bride says farewell to her family, and goes with her husband to their house, her mother-in-law receives them and gives her a Holy Quran gift and puts on her head to symbolize her duties as a wife (Bhatia, 2018).</p> <p>-The Walimah, all Muslims have this practice, it involves</p>

	<p>the household who did not have the chance to be present at the first bersanding ceremony to welcome the newly married couple (Fang, 2019; Koh & Ho, 2014; Network, 2015).</p>	<p>a grand feast of typical Muslim delicacies, this is the official declaration of the marriage, there are gifts, a delicious meals, fun, and music "not all have music included" (Oyoteam, 2019; CulturalIndia, 2020). -The Chauthi Ceremony, the last custom for an Indian Muslim wedding, on the fourth day after the wedding, the newlywed goes to the family of the bride, in return, they welcome the groom with love and presents (Oyoteam, 2019).</p>
<p>Wedding Jewelry</p>	<p>In the Malay culture, rings are regarded by a spouse to a bride as a present (not for all); the design of the couple rings does not align, and for some, the only given ring is to the groom by the bride, not conversely (lynter, 2020). If the bride and groom purchased the rings, the other gems and jewelry can be in a collection of necklaces, bracelets or brides' 'earrings', hats and presents. A woman's relative then puts the engagement band on her finger, and she gives his relatives some gifts for him.</p>	<p>The bride pairs the decoration of her headpiece along with the jewelry around her neck and wrists. Plus, the bride wears ornamented gold necklaces, starting from the gulband (choker) to the hair (long necklace). In addition, the manifestation of the bride will represent the ritual spirit. Her bracelets and ankles will flaunt her hennaed hands glamorously (Jairam, 2015; Weddingsutra, 2020). A mandatory tradition for the Indian Muslim bride where she had to wear a nose ring attached to her hair, which will be converted into a nose pin when the marriage is done, the ring is perceived to be a symbol of marriage and an important part of the conventional bride jewelry (CulturalIndia, 2020).</p>
<p>Wedding Traditional Attire</p>	<p>Baju Melayu interpreted as the 'Malay groom's attire,' consists of sleeved shirt and trousers, is the Malay garment of the brides. The trousers are long and can be brought up</p>	<p>The Kurta Pajama or Kurta is the Indian Muslim grooms' wear mostly with churidaar. A bride may choose any color he wants other than black, as the black color of Muslims is called mourning.</p>

	<p>to the ankles. The fabric is also applied, sampled wrapped around the waist. When combined with addition or songket or samping, the Baju Melayu program appears resplendent, while the embroidered Baju Kurung, the traditional Malay bride's attire, is worn on the bride. This robe is a long-sleeved blouse on a matching sarong and is in major similarity with the attire of her groom. The Baju Kebaya is the modern version. Often, she is putting a tudung over her hair as a veil or as a headscarf, a selendang, or a perforated shawl. The shawl's top crown demonstrates its importance for the day (Scrivens, 2017).</p>	<p>Some grooms are drawn by Sherwani or some sort of Indo-Western attires that are considered to have snugly embroidered down and made, and a groom normally carries sandals or Nagrai shoes when he prefers to wear Sherwani, but he wears shoes if chooses to wear a suit or a formal wedding outfit. The groom places in his clothes pieces of jewelry, including gold chains, pins, and perhaps men's bracelets. (CulturalIndia, 2020), as for the Indian Muslim bride, she follows what the holy Quran in its strictly summed up. The best choice for a Muslim wedding dress is Salwar Kameez, a saree, or a Sarara. It is designed with a simple neckline and a dupatta to overlay the bride's head, it also has intricate zari needlework, huge works, and patterns, bright red, dark pink, green, deep mauve, etc. but more it will be the bride's outfit colors The Bride's dress is very large (CulturalIndia, 2020).</p>
--	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Fusion of two cultures

While the races follow Islam in belief and faith they are founded on the ethical and spiritual tenets of Islam. However, aspects of cultures and customs can be traced, in certain cultural traditions, based on their history gatherings, marriages, and ceremonies and activities. If some of the traditions and rituals are tempered with, or canceled, some facets of social problems will impact the Malays and the Indians Muslims. Fusion weddings have become very common (Joshi, 2020), and there is still a challenge to both races as people are still trying to make their wedding special and it's not simply a "fuse" between two cultures, traditions, or religions. Interracial relationships entail a reasonable proportion of physical, psychological, and alternative issues, as many studies have shown, and can also contribute to some tension or strain on individuals who are interested in and may be involved in those relations. According to Shariff (2012), Yinn and Karubi (2018), interracial weddings is exogamous where a different faith, customs, traditions, and laws are married by one culture and

another. Cultural factors are more significant and may have causes and impacts than any other racial influence. The fusion of two cultures maybe, on the other hand, positive, changing, promoting peace, and improving cultural ties. As well, Shariff (2012), it is improbable for assimilation to occur within the new society. Along with to be introduced to conclude wedding celebrations the assimilation of new customs and traditions.

Details of rituals and traditions and to see if this could impact wedding, are relevant in marriage and family life, there is no interference when it comes to racial or cultural differences, as two cultures fuse with their peers, like language, history, and national origin (Kim and Park, 2009). The older family members can present their weddings' memories, and they may discuss in a wider way the practices and rituals of their communities that the couple might not be acquainted with, which simplifies things, and opens the doors from which the lines of what can be affected and merged in both cultures and traditions can be organized and coordinated more (Croucher and Kramer, 2017).

METHODOLOGY

Data collection

The paper's material consists of interviews. Samples mentioned frequently are too limited to justify declarations that any information was redundant (Lincoln, 2007) or theoretical saturation has been achieved (Corbin, 2014), therefore the interviews consisted of 14 participants (all Malays) and 26 general questions, all the interviews were in English, the paper focused on the responses of the qualitative interview with the respondent when asking about the cultural differences. In order to detect the interests of the Malays and what would not fit for them, interviews and discussions were necessary, plus for this research, it was about their opinions in an interracial wedding with the Indian Muslims from their viewpoints.

The qualitative research approach attempted to understand the Malays perspective towards an interracial wedding and exploring the potential impacts in an interracial wedding of Malays and Indian Muslims, and through interacting (through interviews) theory of acceptance was stimulated and built-in this research, plus to evaluating data from various sources of participants' own opinion and special experience. The qualitative method seeks to establish in-depth, illustrative information to consider the different facets of the problem examined (Queirós et al., 2017; Martin and Bridgmon, 2012). According to Queirós et al. (2017), Martin and Bridgmon (2012), for researchers in interview studies, the numbers of people vary, but for the precise number, interviews have been made before the result is replicated and comparisons emerge.

Since December 2020, the Interviews' research method and participant observation research method were adopted in this research work. When the interviews were conducted, the interviews were recorded all in the paper. For the participants to share certain characteristics or experiences, the paper asked and obtained permission before recording an interview. The observations made based on what participants accept and do not accept, plus, to explore if they are

open to other culture's traditions and rituals, in addition to their opinions of the cultural differences in both races' wedding ceremonies, and whether there is/are potential impact/s on their culture with a brief on the potential impact/s on the tourism, the researcher was open-minded on what the participants say, gave them the opportunity to see and vote on the findings and seriously took their feedback.

DATA ANALYSIS

Two types of questions forms were developed and then asked participants by pre-scheduled online interviews using the Zoom application " Questions form for single participants" and "questions form for married participants", questions made with two portions, first part to collect the personal details of the participants, the next part questions, consisted of total 26 of four questions' types, Interviews took 30-120 minutes each, Dumay (2011) stated that there is not one ideal or fixed interview procedure or format and that no particular way for questions to be said that would always succeed. Therefore, the types that have been used, Introducing, Follow-up and probing, Structuring and Causal questions, some questions have one or more sub-questions, the participants spoke freely, no feelings, opinions, views or matter of discussion that was said or expressed had been taken wrongfully by the participants as well as, allowing the researcher to ensure that certain issues were covered according to the questions needs.

The analysis began with using an application to transcript the interviews. Then, the conversations were read, a few answers described the ways Malays accept, feelings, opinions, and thoughts about the Indian Muslims' rituals and practices of a wedding alongside the general idea of interracial weddings. Selected categories were listed in such categories depending on the paper's content. It became apparent that similar kinds of thematic categories, such as the kind of food served in weddings and the costumes to be worn had been found by the paper's data, the desirable and preferable wedding venues, which had been identified independently by the categories from the paper's material to be saturated with the answers.

RESULTS

In the present section, an attempt has been made to analyze the data collected from respondents to know about the potential impacts of this wedding and observing the acceptable level for other rituals and practices. The goal of this study was to use opinions and sentiment analysis to better understand the acceptance and the responses from the unstructured comments of the Malays interviews of the interracial wedding. Specifically, the goal of the paper was to explore what opinions are the most diffused for the Malays perspectives and to identify the differences in their opinions and beliefs.

This section of this paper discusses the results and findings from the interviews conducted on the 14 respondents as well as the existing knowledge and information already available to back up the findings of the interviews so that the paper's questions can be fully answered. The results are based on the views and perceptions of the Malays on the impacts of interracial weddings between Malays and Indian Muslims, highlighting also the impacts of these weddings on

tourism. The respondents were asked questions related to the following topics which form the basis for the discussion and find:

1. The venue or place of conducting the wedding ceremony, the plurality of them preferred that their wedding venue be held in their home, 10 out of 14 participants united in opinion to conduct the wedding ceremony in their homes, respondent 8 said:

"When I was getting married, I was happy and proud that my father was, at last, going to marry me off to my spouse. This is what our culture dictates because, in a Malay wedding ceremony, the bride is usually married off to her groom by her father in her homestead".

One reason why they chose their homes as the wedding venue is that the Malays are known for their large numbers of family and acquaintances, and to host as much of them as they can, it would be very expensive, with a plus advantage this gather the family and friends to prepare for the wedding and celebration as Respondent 11 stated,

"...a wedding to me cannot be celebrated without our traditional foods. How now? I mean, these foods are only conveniently prepared at home by family and relatives together with friends. Hotels are not ideal since they only offer what is on their menu..."

The Malay wedding costumes,

Since a wedding ceremony is a cultural affair, and Malaysia's weddings are still culturally driven, both bride and wedding attires should follow the culture's expectations in the course of the wedding ceremony. The plurality of the respondents stated that throwing on another wedding costume is a poor indication because it's the reverse of Malaysian culture. After all, they won't appeal to families or friends. Respondent 13 concluded explanation as follows:

"Wearing a different costume like the western suits that are entirely different from what our culture provides us not only sets you apart from friends and family but also draws criticism from all those that are around. I think people would criticize someone who puts on a different attire during their wedding because that does not reflect on what identifies us, it shows a lack of respect to our societal practices".

For Respondent 3:

"I can't imagine the degree of satisfaction I had when I put on that dress on that day, it made me feel, so happy, our culture is just the best, I welcome you to have a taste of it and you will never let it go".

3. weddings between an Indian Muslim and Malay and how the Indian Muslim wedding rituals differ with those of Malays as well as their impact on the Malay Culture, the major responses interracially married relied on cultural disparity. And in this case, even both cultures are to follow the Islamic faith, the wedding

ceremonies planning is still different for both of them, therefore, for an interracial wedding, there will always be diversity in cultures. Plus, the majority of the respondents once more agreed that some cultural diversities that cannot be ignored, which sometimes leads to compromise and adapt with their spouse's cultural traditions, Respondent 1,

“I attended one for a close college friend and one outstanding thing that I noticed was the confusion brought about by the culture since the Indian side was adamant to accept our cultural practices. The wedding ended up being conducted in the absence of the groom's father because he was quite dissatisfied without a full practice of the Indian culture, interracial weddings between us Malays and Indian Muslims happen but there are actual cultural conflicts from both sides.”

4. Acceptance of Interracial weddings in Malay and their impacts on Malay Culture,

The multicultural races in Malaysia, indicate the co-existence. While the defy of cultural and ethnic disparities between different races in Malaysia is obvious, the respondents admitted that in Malaysia, because of racial co-existence, interracial weddings exist and getting accepted.

“I have been to different parts of Malaysia and all I see are different people from different races hanging out together. What does this tell us? We are already under a test to acknowledge that these races will lead to the gradual uptake of interracial interactions, weddings, and interracial relationships being affected.”, said respondent 5.

Alongside Respondent 4:

“... This is happening in Malaysia, I mean, modern Malaysia. There are so many races in our country so far and many more are pouring in. I already have two college Malay friends both married to Chinese. If you look at the trend, I have witnessed high degrees of acceptance for interracial weddings ...”

5. Kinds of foods served in Malay wedding ceremonies, Cultural foods are popular and have high demand in the Malay culture during a wedding ceremony. In response to questions about other cultural foods and the effect of foods such as western and Indian on the Malay culture and hospitality, the majority of the respondents indicated that other foods may be tolerated, but because of culture, family, and guests' preference are the usual traditional food in the wedding ceremony. Such as, "rendang daging, sambal goreng pengantin, ayam masak merah and dalca".

Respondent 8:

“... well, having western dishes in a Malay traditional wedding is the worst thing that anyone could live to regret. Our weddings are made to be celebrated with delicious foods that we prepare ourselves and eat together as we rejoice and celebrate. Introducing foreign dishes not only denies those present a chance to

exercise their cultural obligations but also, in my view, makes one appear selfish and irrational. Otherwise, why would one leave plenty of cheaply provided food that is far more delicious less costly in preparation to go for processed foods which have no place in our culture!”.

As well as to Respondent 6:

“...how would you call a celebration a celebration without food? Not to mention a Malay wedding ceremony without our sweet Malay dishes of preference? Our culture has given us the best and we have no choice other than to enjoy this. Malay food matters in a Malay wedding, I do not care much about what western dishes would mean but they can never in any way substitute what we have for centuries practiced”.

This demonstrates the importance and value of Malay cultural cuisine in a Malay wedding ceremony.

6. Impact of wedding location or venue on tourism. A big desire to visit the other race's home in interracial relationships or weddings, and these kinds of relationships and weddings enhance the cultural diversity, alongside gets fuller knowledge of one another. Also, an expansion and development of the tourism and hospitality industries, Respondent 2:

“When we talk about the impact of interracial weddings and the growth of businesses, I think we have seen this recently almost everywhere in Malaysia. I have friends from Pakistan who came here and established a tourist lounge business after getting married to a Malay. This is happening and soon, tourism, hotel, and hospitality businesses will flourish as a result of interracial weddings.”

One of the respondents (8) talked about his experience with interracial relationships,

“...I think they bring in new experiences from their country of origin which they use to expand tourism and hospitality businesses. Besides, there can never be a marriage relationship without co-existence and understanding. I think these are direct impacts of interracial weddings between our culture and other races.” Almost all of the respondents declared, these relationships and weddings will make a development in the hotel, tourism, and hospitality industries as Respondent 5 said,

“The tourism and hospitality industries are a direct beneficiary of interracial weddings. Tourism flourishes where there is understanding and co-existence which are some of the fruits we reap from interracial weddings. So far, this has been witnessed as more tourists’ flood Malaysia hence leading to the growth and expansion of the hotel industry. I believe as we are going to move forward and have more interracial weddings, tourism and culture tourism will expand and flourish. This is unstoppable.”

7. Indian Muslim wedding ritual practices and how they impact the Malay culture, various traditions in the Indian-Muslim culture vary from the Malay culture in the wedding ceremonies referred to in table 1, with these rituals differ from the Malays' culture, no doubt such variations and have a major cultural influence on the Malays, as during the wedding ceremony they do not perform this set of rituals.

" I may not say that I am conversant with Indian rituals and practices, but I can confirm that it is hard for me to be comfortable with all those practices. I think I'd be fine with the Holy water ceremony as long as it signals blessings but anyway, that's me, that's how my culture has modeled me to be", Respondent 2.

Therefore, there is an Impact of interracial weddings on Malaysian culture in terms of business, cultural understanding, co-existence, two-way relationships for the tourism industry, and cultural exchange.

DISCUSSION

The analysis of the results confirms that a Malay wedding ceremony venue of preference for the Malays is a homestead set while there is specific wedding attire that a Malay wedding couple is culturally supposed to be in. Also, a wedding between a Malay and Indian Muslim from a Malay perspective will have impacts on the Malay culture due to the different cultural differences in the Indian culture when it comes to marriages. The respondents agreed that interracial weddings in Malaysia and the Malay culture are gaining acceptance due to the multiracial nature of modern Malaysia. Culture tourism according to the respondents is gaining popularity in Malaysia and hence the wedding venue of choice will have a direct impact on tourism industry, with weddings conducted in the open favoring tourism since people from different races can attend to witness how Malay weddings are conducted. The Indian Muslim ritual practices differ from those of the Malay culture, hence the respondents agreed that in a wedding between a Malay and Indian Muslim, the different cultural practices will have a conflict hence impacting the Malay culture. Lastly, as different races intermarry and learn to co-exist, the respondent's perspective was that many businesses will be made from these weddings collaborations because people come from different parts of the world and bring in new ideas which help to boost business and collaboration with the locals.

As a result of interracial marriages between Malays and other races in Malaysia, the respondents agreed that has brought about cultural understanding and co-existence of the different races in Malaysia. This has brought about a boost in the hotel and hospitality industry, which in turn promotes tourism, leading to its growth.

To come up with detailed results from the respondent's opinions and responses on the above-highlighted areas, existing research and information of the Malay culture is also included from different sources to back up the findings of this analysis.

LIMITATIONS FOR FUTURE RESEARCH

No doubt, there are limitations in this study. While the paper endorses and depends heavily on qualitative interviewing techniques, if this research can be combined with quantitative approaches such as surveys specially tailored for large-scale quantitative investigations, and the results from this study can provide strong and better-informed results after interpretation. Furthermore, this research was conducted only with the Malays with views used to draw conclusions and to draw results from various subjects. This research would benefit and give greater weight to results from a broader audience if the Indian Muslims were included too, Then the results of the study would also be advantageous.

CONCLUSION

The results and findings of this paper essentially sum up the aim of this research paper in answering the paper questions and establishing the hypothesis. It answers the paper's question on the most important rituals in both Malay and Indian Muslim cultures and the substantial elements of Malay-Indian Muslim wedding traditions and rituals that may impact the Malays cultural traditions and tourism in detail. To prove the hypothesis, this research results and finds agree that if an interracial wedding is planned, then there will be developments, changes and effects culturally and traditionally to the Malay community at large. Also, the paper's findings from this research confirm that the great number of multi-culture residents in Malaysia (Malays, Indians (both Muslims and non-Muslims), Chinese (Muslims and non-Muslims) and others), increases the rate of interracial marriages, as well as interracial weddings among the Malay and the entire Malay multi-racial society.

In Malay culture, weddings and marriage ceremonies are conducted according to cultural norms. Any form of interracial wedding would therefore have an impact on the Malay culture and ultimately tourism. A wedding between Malays and Indian Muslims would therefore be marked with differences in cultural disparities which would cause conflicts and shortcomings as far as the cultural expectations of the Malay culture are concerned. However, besides the cultural conflicts, this study establishes that interracial marriages in Malaysia would positively lead to the growth of tourism due to diversity and cultural understanding from different races as well as a growth in business and partnerships due to increased interactions and racial co-existence of different races in the country. Also, it is worth noting that according to this study, the acceptance of interracial marriages among Malays has been on the rise due to the multiracial nature of Malaysian modern society. With increased interracial marriages, there will be better racial understanding as well as co-existence between Malays and other races.

REFERENCES

- Anderson, S., (2014) Interracial relationships: Stressors among races. Master Thesis, University of St. Thomas, Minnesota, United States.
- Arora, N., (2017) Sacred Rituals of An Indian Muslim Wedding Are So Much Fun; List of Pre And Post Wedding Functions. [online] BollywoodShaadis. Available at:

- <https://www.bollywoodshaadis.com/articles/sacred-rituals-of-an-indian-muslim-wedding-1825> [Accessed 29 March 2020].
- Becker, G. S. (1973). A theory for marriage: Part 1, *The Journal of Political Economy*, 81(4), 813-846.
- Bhatia, A., (2018) 8 Unique Indian Muslim Wedding Traditions That Will Steal Your Heart with Their Galore. [online] *Weddingwire.in*. Available at: <https://www.weddingwire.in/wedding-tips/muslim-wedding--c1489> [Accessed 26 February 2020].
- Bouchon, F., Hussain, K. and Konar, R., (2017) Event management education and event industry: A case of Malaysia. *MOJEM: Malaysian Online Journal of Educational Management*, 3(1), pp.1-17.
- Corbin, J. and Strauss, A., (2014) *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications.
- Croucher, S.M. and Kramer, E., (2017) Cultural fusion theory: An alternative to acculturation. *Journal of International and Intercultural Communication*, 10(2), pp.97-114.
- CulturalIndia. (2020) Muslim wedding. Retrieved from <https://www.culturalindia.net/weddings/regional-weddings/muslim-wedding.html> [accessed 10 January 2020].
- Department of Statistics Malaysia (2012) Available from: <http://www.statistics.gov.my>. Din H (1989) Islam and tourism patterns, issues, and options. *Annals of Tourism Research* 16, 542–563
- Dew, J. (2011). The association between consumer debt and the likelihood of divorce. *Journal of Family Economic Issues*, 32(4), 554-565
- Donovan, S.P., (2004) *Stress and coping techniques in successful intercultural marriages* (Doctoral dissertation, Virginia Tech).
- Fang, C. Y. X. (2019) The malay wedding. Retrieved from <https://kuchingkampungheritage.my/2019/09/07/the-malay-wedding> [accessed 25 May 2020].
- Haliza. (2019) Malay weddings: Pre-wedding traditions. Retrieved from <https://shahalam.concordehotelsresorts.com/malay-weddings-pre-wedding-traditions> [accessed 21 March 2020].
- Hassan, H., (2014) The representation of Malaysian cultures in tourism brochures. *Procedia-Social and Behavioral Sciences*, 118, pp.140-151.
- Hu, Y. and Holmberg, J., (2014) *Guidelines of traditional weddings in different cultures: a market research for Finnish market*. Bachelor Thesis, University of Applied Science.
- Ibrahim, S.Z., Mohamed, M.F. and Yama, P., (2019) Elemen Perbelanjaan dalam Perkahwinan Melayu: Tinjauan Hukum dari Perspektif Fiqh Kontemporari. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 4(4), pp.12-18.
- Islamic Tourism Center (2014). Available from: <http://itc.gov.my>. Geo current (2013) Available from: <http://www.geocurrents.info/cultural-geography/controversiesethnicity-affirmative-action-economic-development-malaysia>
- Jain, S. (2014) *Wedding planning and management*. Research project, Pusa, New Delhi. Institute of Hotel Management, Caterin and Nutrition.
- Jairam, G. (2015) 5 incredible muslim bridal jewellery so poetic it will make you say irshaad! Retrieved from <https://www.thebridalbox.com/articles/incredible-muslim-bridal->

[jewellery-so-poetic-it-will-make-you-say-irshaad_005631](#) [accessed 4 April 2020].

- Jo-Pei, T., Baharuddin, R., Juhari, R. and Krauss, E., (2008) Socio-demographic characteristics of intercultural marriage: A study of a multi-ethnic community in Malaysia. *European Journal of Social Sciences*, 5(4), pp.30-44.
- Joseph, J. and Alexander, K., (2018) Personalizing the wedding: A cross-cultural study of wedding motivations in the Keralite Indian and Southern American Communities. Thesis, University of South Carolina – Columbia.
- Joshi, K. (2020) Fusion weddings: Everything you need to know (and more!). Retrieved from <https://indianweddingtoolkit.com/fusion-weddings> [accessed 4 March 2020].
- Karis, T.A. and Killian, K.D. eds., (2011) *Intercultural couples: Exploring diversity in intimate relationships*. Routledge.
- Kim, J., Park, S.H., Kim, M. and Kim, S.Y., (2017) Exploring issues and strengths of cross-cultural marriage among Korean immigrants. *Health care for women international*, 38(10), pp.1095-1114.
- Koh, J., & Ho, S. (2014) Malay weddings. Retrieved from https://eresources.nlb.gov.sg/infopedia/articles/SIP_73_2005-01-25.html [accessed 2 January 2020].
- Lanzieri, G., (2012) Merging Populations: A Look at Marriages with Foreign-Born Persons in European Countries (Statistics in Focus, 29). Eurostat: Luxembourg.
- Leeds-Hurwitz, W., (2002) *Wedding as text: Communicating cultural identities through ritual*. Routledge.
- Lin, & Jirsa. (2020) Mehndi | indian wedding tradition. Retrieved from <https://www.linandjirsa.com/mehndi-photography-for-indian-weddings> [accessed 13 February 2020].
- Lincoln, Y.S., (2007) " Naturalistic inquiry," *The Blackwell Encyclopedia of Sociology*. Blackwell reference online.
- Liu, S.T., (2020) Comparing the perspectives of municipal tourism departments and cultural departments on urban cultural-tourism development. *Journal of Destination Marketing & Management*, 16, p.100432.
- Loftus, M. (2004). Till debt do us part. *Psychology Today*, 37(6), 42-52.
- Lynter. (2020) Wedding jewelry - an important part of your wedding dress. Retrieved from https://www.streetdirectory.com/travel_guide/35025/jewelry/wedding_jewelry_an_important_part_of_your_wedding_dress.html [accessed 23 June 2020].
- Martin, W.E. and Bridgmon, K.D., (2012) *Quantitative and statistical research methods: From hypothesis to results* (Vol. 42). John Wiley & Sons.
- Muhammad, R., Zahari, M.S.M., Ramly, A.S.M. and Ahmad, R., (2013) The roles and symbolism of foods in Malay wedding ceremony. *Procedia-Social and Behavioral Sciences*, 101, pp.268-276.
- Muskan. (2011) Arsi mushaf ,salami,rukhsati,kheer chatai,runumabridal nighti or face showing. Retrieved from <http://arabskingdom.blogspot.com/2011/03/arsi-mushaf-salamirukhsatikheer.html> [accessed 19 January 2020].

- Nasir, N.F., Nasir, M.A., Nasir, M.N.F. and Nasir, M.F., (2020) Understanding of Domestic Tourism in Malaysia: A Qualitative Study. *International Research Journal of Modernization in Engineering Technology and Science*, 2(9).
- Nelson, M.R. and Otnes, C.C., (2005) Exploring cross-cultural ambivalence: a netnography of intercultural wedding message boards. *Journal of Business Research*, 58(1), pp.89-95.
- Network, A. W. (2015) Malaysian wedding etiquette: 15 things you should know. Retrieved from <https://asiaweddingnetwork.com/en/magazine/expert-advice/394-malaysian-wedding-etiquette-15-things-you-should-know> [accessed 19 February 2020].
- Nikulina, E., (2018) Event Plan: Finnish-Singaporean Cross-cultural Wedding. Bachelor's Thesis, University of Applied Science.
- Omar, C.M.C. and Arif, M., (2020) Prospects and Challenges of Budget Hotels in Malaysia. Research Paper, Universiti Kuala Lumpur Business School.
- Omar, M., (1993) Intercultural communication competence between Malays and Chinese in Malaysian organizational and social settings. Master's Thesis, Oregon State University
- Otnes, C.C. and Lowrey, T.M. eds., (2004) *Contemporary consumption rituals: A research anthology*. Taylor & Francis.
- Oyoteam. (2019) 13 muslim wedding rituals and ceremonies you should know about. Retrieved from <https://www.oyorooms.com/blog/13-muslim-wedding-rituals-ceremonies-know> [accessed 12 February 2020].
- Pue, G.H. and Sulaiman, N., (2013) "Choose One!": Challenges of Inter-Ethnic Marriages in Malaysia. *Asian Social Science*, 9(17), p.269.
- Qian, Z. and Lichter, D.T., (2011) Changing patterns of interracial marriage in a multiracial society. *Journal of Marriage and Family*, 73(5), pp.1065-1084.
- Qin, X., (2011) Towards understanding misunderstanding in cross-cultural communication: The case of American learners of Chinese communicating with Chinese people in Chinese language. Unpublished doctoral dissertation, The Ohio State University.
- Qu, S.Q. and Dumay, J. (2011) "The qualitative research interview", *Qualitative Research in Accounting & Management*, Vol. 8 No. 3, pp. 238-264. <https://doi.org/10.1108/11766091111162070>
- Queirós, A., Faria, D. and Almeida, F., (2017) Strengths and limitations of qualitative and quantitative research methods. *European Journal of Education Studies*.
- Ragman, Z. (2003) *Gateway to Malay Culture* (1st ed.). Asiapac Editorial.
- Rathje, S., (2009) The definition of culture: An application-oriented overhaul. *Interculture Journal*, p.35.
- Rearick, N.A., (2009) "Food is something that we gather around": Foodway Practices among Arab Americans in Columbus. Doctoral dissertation, Ohio, The Ohio State University.
- ico, B., Kreider, R. M., & Anderson, L. (2018) Growth in interracial and interethnic married-couple households. Retrieved from <https://www.census.gov/library/stories/2018/07/interracial-marriages.html> [accessed 12 March 2020].

- Ruonala, A., (2013) An Assessment of future trends in wedding planning. Bachelor Thesis, California Polytechnic State University, San Luis Obispo.
- Schaer, R. B. (2020) Muslim wedding ceremony rituals. Retrieved from <https://www.theknot.com/content/muslim-wedding-ceremony-rituals> [accessed 24 March 2020].
- Schwartz, S., (2006) A theory of cultural value orientations: Explication and applications. *Comparative sociology*, 5(2-3), pp.137-182.
- Schwartz, S.H., (1999) A theory of cultural values and some implications for work. *Applied psychology*, 48(1), pp.23-47.
- Scrivens, L. (2017) Malay traditional wedding attire. Retrieved from <https://oureverydaylife.com/malay-traditional-wedding-attire-12349433.html> [accessed 24 March 2020].
- Shariff, N.R.B.M., (2012) Malay wedding culture and traditions in Singapore. Unpublished Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Skogrand, L., Johnson, A. C., Harrocks, A. M., & DeFrain, J. (2011). Financial management practices of couples with great marriages. *Journal of Family Economic Issues*, 32(1), 27-35.
- Skowroński, D.P., Othman, A.B., Siang, D.T.W., Han, G.L.W., Yang, J.W.J. and Waszyńska, K., (2014) The outline of selected marital satisfaction factors in the intercultural couples based on the westerner and non-westerner relationships. *Polish Psychological Bulletin*, 45(3), pp.346-356.
- Surendra, E. (2015). How-to: Plan your wedding budget like a pro. Retrieved from <https://www.imoney.my/articles/how-to-plan-your-wedding-budget-like-a-pro> [accessed 4 February 2020].
- Tang, A., & Ling, S. (2019). Mixed marriages on the rise. Retrieved from <https://www.thestar.com.my/news/nation/2019/11/28/mixed-marriages-on-the-rise> [accessed 2 February 2020].
- Walker, E.M., (2005) Interracial couples: The impact of race and gender on one's experience of discrimination based on the race of the partner. Unpublished doctoral dissertation, University of Maryland, College Park.
- Weddingsutra. (2020). Celebrate indian traditions with bridal jewellery from malabar gold diamonds. Retrieved from <https://www.weddingsutra.com/bride/bridal-fashion/celebrate-indian-traditions-with-bridal-jewellery-from-malabar-gold-diamonds> [accessed 11 February 2020].
- Yinn, A.L.C. and Karubi, N.P., (2018) Malaysian Hybridity: Issues of Kinship Practices and Identity Crisis. *Trends in Undergraduate Research*, 1(1), pp.h19-24.
- Zahari, M., Kamaruddin, M.S.Y., Muhammad, R. and Kutut, M.Z., (2011) Modernization, Malay matrimonial foodways and the community social bonding. *International Journal of Human and Social Sciences*, 6(3), p.10.
- Zimmermann, K. A. (2017). What is culture? Retrieved from <https://www.livescience.com/21478-what-is-culture-definition-of-culture.html> [accessed 14 February 2020].

Islamic Tourism Center (2014). Available from: <http://itc.gov.my>. Geo current (2013) Available from: <http://www.geocurrents.info/cultural-geography/controversiesethnicity-affirmative-action-economic-development-malaysia>

9. Tables

Table 2. The rituals and practices of both cultures